

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

CENTRAL ARCHÆOLOGICAL
LIBRARY

R 417.05/E.I.

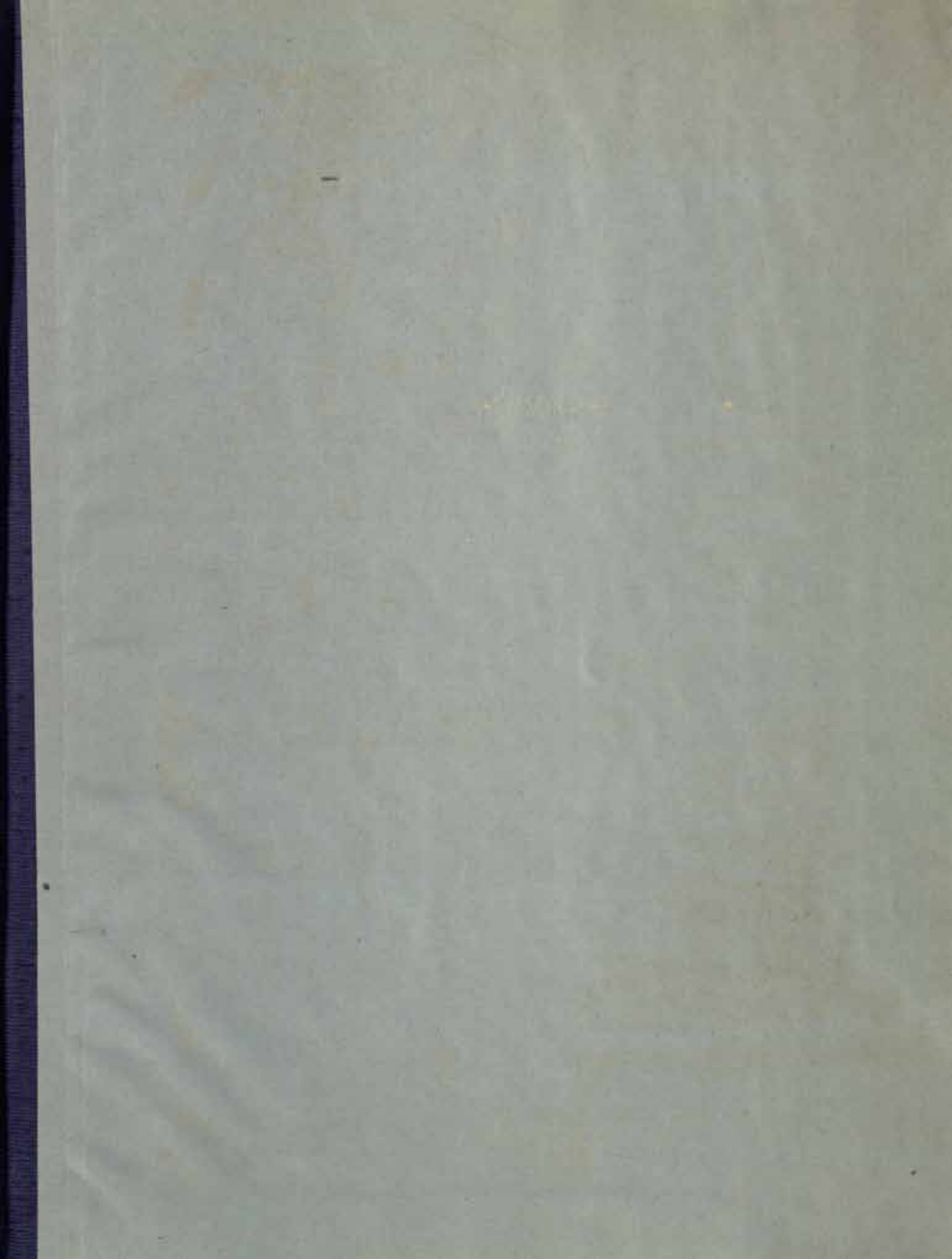
CALL NO.

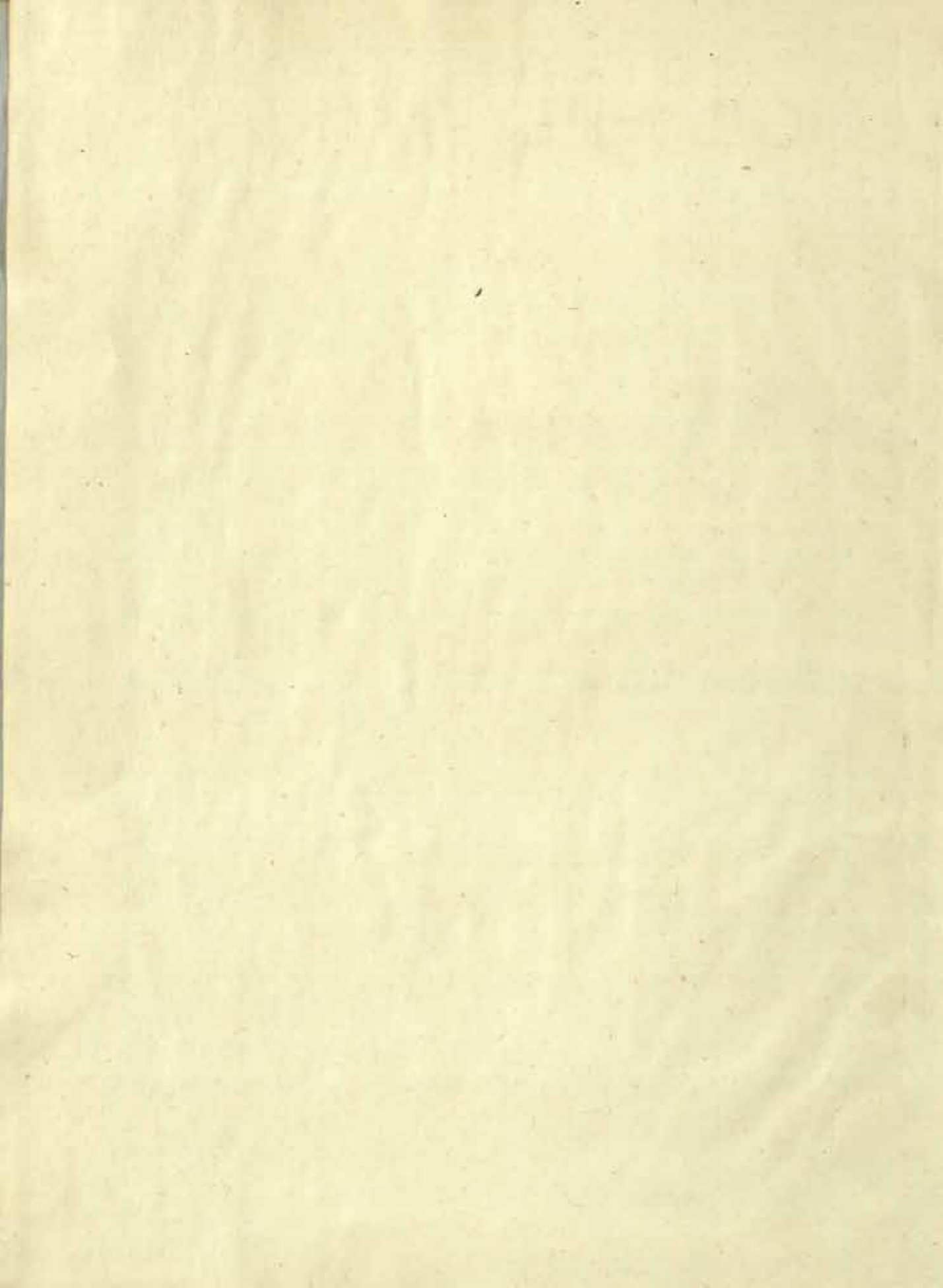
ACC. NO.

68646

D.G.A. 79.

GIPN—S4—2D. G. Arch. N. D./57—23-9-58—1,00,000





EPIGRAPHIA INDICA

VOL. VII.—1902-03.

68646



R 417.05
E-I

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110011
1981

Reprinted 1981

68646
दिनांक 28.4.82
आवासीय मंजरी
निर्देश संख्या R 417.05/E.I.
सह लेखी
केन्द्रीय पुरातत्व पुस्तकालय

©
ARCHAEOLOGICAL SURVEY OF INDIA
GOVERNMENT OF INDIA
1981

Price : Rs. 90

Printed at Pearl Offset Press, 5/33, Kirti Nagar Indl. Area New Delhi-15

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA-
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

LATE GOVERNMENT EPIGRAPHIST; PROF. IN THE UNIVERSITY OF HALLE;
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

VOL. VII.—1902-03.

R 417.05
E.I



CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.

LONDON: LUZAC & Co. and KEGAN PAUL,
TRENCH, TRÜBNER & Co.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.

VIENNA: A. HÖLDER & Co.

BERLIN: A. ASHER & Co.

PARIS: E. LEROUX.

EPICURAEIA INDICA

THE GOVERNMENT OF INDIA

CALCUTTA

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,

8, HASTINGS STREET.

10-20-17

PRINTED

THE GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET, CALCUTTA.
PRINTED BY THE GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET, CALCUTTA.

CONTENTS.

The names of contributors are arranged alphabetically.

	PAGE
D. R. BHANDARKAR, M.A.:—	
No. 6. Cambay plates of Gōvinda IV.; Śaka-Saṃvat 852	26
J. F. FLEET, PH.D., C.I.E., Indian Civil Service (Retired):—	
No. 25. Kaluchumbarru grant of Vijayāditya-Amma II.	177
" 28. Some records of the Rāshtrakūṭa kings of Mālkhēd:—	
D.—Mantrawāḍī inscription of the time of Amoghavarsha I.; A.D. 865.	198
E.—Sirūr inscription of the time of Amoghavarsha I.; A.D. 866	202
F.—Nīdagundi inscription of the time of Amoghavarsha I.; about A.D. 874-75	208
The family-name of the Rāshtrakūṭas of Mālkhēd	214
The original home of the Rāshtrakūṭas of Mālkhēd	223
The banners and crests of the same and of the Rāṭṭas of Saundatti	237
Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770	230
PROFESSOR E. HULTZSCH, PH.D.:—	
No. 4. Three memorial stones	23
" 5. A rock-inscription at Tanḍalam	25
" 13. Baloda plates of Tivaraḍēva	102
" 14. Inscriptions on the three Jaina colossi of Southern India	108
" 15. Two Jaina inscriptions of Irugappa	115
" 18. Arulāja-Perumāl inscription of the time of Pratāparudra; Śaka-Saṃvat 1238	128
" 19. Six inscriptions at Tirunāmanallūr	132
" 20. Fourteen inscriptions at Tirukkōvalūr	138
" 23. Tiruvēndipuram inscription of Rājārāja III., Narasiṃha II. and Kōpperuñjiṅga	160
" 26. Four inscriptions at Śōlapuram	192
" 27. A Valahṇava inscription at Paḡān	197
PROFESSOR F. KIELHORN, PH.D., D. LITT., LL.D., C.I.E.:—	
Nos. 1 and 24. Dates of Chōḷa kings (<i>continued</i>)	1 and 169
No. 2. Dates of Pāṇḍya kings (<i>continued</i>)	10
" 9. Kābla plate of the Kalachuri Sōḍhaḍēva; [Vikrama-]Saṃvat 1134	85
" 10. Lucknow Museum plate of Kirtipāla; [Vikrama-]Saṃvat 1107	93
" 11. Lār plates of Gōvinda-chandra of Kanauj; [Vikrama-]Saṃvat 1203	98
" 12. A note on the Buguḍa plates of Mādhavarman	100
" 22. Madhuban plate of Harsha; the year 25	155
PROFESSOR H. LÜDERS, PH.D.:—	
No. 3. Amarāvati inscription of Kṛishṇarāya of Vijayanagara; Śaka-Saṃvat 1437	17
" 17. Two inscriptions of Tammusiddhi; Śaka-Saṃvat 1129	119
" 21. Two further inscriptions of Tammusiddhi	148
J. RAMAYYA, B.A., B.L.:—	
No. 8. Dēvulapalli plates of Immaḍi-Nṛsiṃha; Śaka-Saṃvat 1427	74
E. SENART:—	
No. 7. The inscriptions in the caves at Kārlā	47
J. PH. VOGEL, LL.D.:—	
No. 16. Two Brāhmī and Kharoṣṭhī rock-inscriptions in the Kābgra valley	116

Rec. free from the Pub. Lib. section, A 59, New Delhi, Price Rs 90/-

INDEX.—By V. VENKAYYA, M.A.	PAGE
	233

APPENDIX.—A LIST OF INSCRIPTIONS OF SOUTHERN INDIA FROM ABOUT A.D. 500.

BY PROFESSOR F. KIELHORN, C.I.E.	1
I.—LIST OF DATED INSCRIPTIONS. BY THE SAME	171
II.—INDEX TO THE APPENDIX. BY THE SAME	180

LIST OF PLATES.

1. Three memorial stones	to face page	24
2. Cambay plates of Govinda IV.—Plate i.	between pages	38 & 39
3. " " " " " ii.	" "	40 & 41
4. Kārlē inscriptions.—Plate i.	to face page	56
5. " " " " " ii.	" " "	64
6. " " " " " iii.	" " "	72
7. " " " " " iv.	" " "	74
8. Devulapalli plates of Immadi-Nrisimha; Śaka-Samvat 1427	between pages	82 & 83
9. Lucknow Museum plate of Kirtipāla; [Vikrama-]Samvat 1167	" "	96 & 97
10. Buguḇa plates of Mādhavarman	" "	100 & 101
11. Baloda plates of Tivaradēva	" "	104 & 105
12. Jaina colossus at Śravaṇa-Belgoḷa	to face page	108
13. Inscriptions on the same	" " "	109
14. Jaina colossi at Kārkala and Vēpū	" " "	112
15. Rock-inscriptions in the Kāngra valley	" " "	118
16. Tirukhōvalūr inscriptions	" " "	144
17. Madhubar plate of Haraha; the year 25	" " "	158
18. Kaluchumburra grant of Vijayāditya-Amma II.	between pages	186 & 187
19. Śolapuram inscriptions and Pagan inscription	to face page	194
20. Mantrawādī inscription of Amōghavaraha I.; A.D. 866	" " "	201
21. Sirūr inscription of Amōghavaraha I.; A.D. 866	" " "	208
22. Nidagundi inscription of Amōghavaraha I.	" " "	213

ADDITIONS AND CORRECTIONS.

A.—VOLUME III.

- Page 103.—The Paithan plates of Gōvinda III. of A.D. 794.—For the localisation of this record, by identification of the places mentioned in it, see *Ind. Ant.* Vol. XXX. p. 515.—J. F. F.
- „ 158.—The spurious Sūdi plates.—In text lines 71, 83, for “Suldhātavi” read “Sulvātavi;” and make the same correction in the translation, p. 184: see *Ind. Ant.* Vol. XXX. p. 264.—For a full note on the Kisukād (Sulvātavi) seventy district, see *ibid.* p. 259 ff.—Page 184, line 7, for “of his wife,” read “of his mistress;” see Vol. VII. below, p. 182, note 4.—J. F. F.
- „ 208, the last line but one.—For a full note on the Kūṇḍi country, see *Ind. Ant.* Vol. XXIX. p. 278 ff.—J. F. F.
- „ 230.—The Bhairanmatī inscription.—Page 235, line 10, for “in the region,” read “on an island;” see *Ind. Ant.* Vol. XXXII. p. 55, and note 36.—J. F. F.
- „ 306.—The Tiḡgundi plates of Vikramāditya VI. of A.D. 1082.—For the identification of the Pratyandaka four-thousand province, see *Ind. Ant.* Vol. XXX. p. 380.—J. F. F.

B.—VOLUME IV.

- Page 204.—The Nilgund inscription of Taila II. of A.D. 982.—For the identification of the Kōgaḷi country, see *Ind. Ant.* Vol. XXX. p. 106.—J. F. F.
- „ 212.—The inscriptions of A.D. 1064 and 1072 at the Jaṭiṅga-Rāmēśvara hill.—For the identification of the Kaṇṇiyakal three-hundred district, see *Ind. Ant.* Vol. XXX. p. 108.—J. F. F.
- „ 278.—The Karhād plates of Kṛishṇa III. of A.D. 959.—For the localisation of this record, by identification of the places mentioned in it, see *Ind. Ant.* Vol. XXX. p. 373.—For a full note on the Karahāṭa four-thousand province, see *ibid.* p. 377 ff.—J. F. F.
- „ 350.—The Hebbāl inscription of A.D. 975.—Page 351, line 1, and page 354, translation line 5, for “Rēvaka,” read “Rēvakanimmaḍi,” and in the translation omit the words “(holding her) in (his) lap;” see Vol. VI. below, p. 71, and note 4.—J. F. F.
- „ 371, column 2, last line,—for Hrahaḍagalli, read Hirahaḍagalli.

C.—VOLUME VI.

- Page 208.—The Alās plates, which purport to have been issued in A.D. 770.—The Alaktakā vishaya of this record is mentioned as the Alataḡe seven-hundred district in a record of A.D. 1008; and the places mentioned in that record, and in another, locate it close on the east of Kōlhāpur, where there is now the Alṭēm sub-division of that State; see *Ind. Ant.* Vol. XXIX. p. 273 ff. For the point that the Alās plates are a spurious record, see Vol. VII. below, p. 231.—J. F. F.
- „ 341, text line 61,—insert the figure ३ after अरेव.
- „ 394, column 1, line 9,—for Virpēḍu-nāḍu, read Virpēḍu-nāḍu.
- „ „ column 2, last line,—for Piṅgāla, read Piṅgala.

- 2 kōv=Irājakēsarivatmar=āṇa uḍaiyār śrī-[R]ājēndra-Śōladēvaṅkku
yāṇḍu āvadu
- 3 ivv-āṭṭai Mṛi(vṛi)śchika-nāyāṇṇu pūrvva-pakshattu śhashṭiyut=
Tiruvōpamum peṇṇa Vi[y]āḷa-kkiḷamai-nā[ṇ]ṇu.

"In the 4th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva,— on a Thursday which corresponded to (the day of) Śravana and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year."

A date of the fourth year of the king's reign will be expected to fall in A.D. 1073 or 1074, and this date actually corresponds to Thursday, the 7th November A.D. 1073. This was the 12th or 13th day of the month of Vṛiśchika, and on it the 6th *tithi* of the bright half (of the month Mārgasīra) commenced 1 h. 38 m. after mean sunrise, while the *nakshatra* was Śravana, by the equal space system and according to Garga for 23 h. 38 m. after mean sunrise, and by the Brahma-siddhānta the whole day.

C.—VIKRAMA-CHOLA.

For reasons suggested partly by the new dates of this king, I must recapitulate here the *data* furnished by the dates already treated of,² and the results derived from them.

No. 10 (above, Vol. IV. p. 73).—"In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of the *nakshatra*) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna." Taking this date to have been correctly recorded, I found the best equivalent for it between A.D. 1110 and 1125 to be Sunday, the 22nd June A.D. 1113; and counting backwards from this day, I obtained the 18th July A.D. 1108 as the day of the commencement of the king's reign.

No. 21 (*ibid.* p. 263).—"In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha." Guided by the result obtained under No. 10, I found this date to correspond to Monday, the 20th May A.D. 1112, when, to omit other particulars, the *nakshatra*, by the equal space system only, was Śatabhishaj for 0 h. 39 m. after mean sunrise.

No. 22 (*ibid.* p. 264).—"In the 5th year . . . on the day of Ārdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha." Guided again by the result obtained under No. 10, I found that this date would correspond to Monday, the 19th August A.D. 1112; but there was the difficulty that on this day the *nakshatra* was Punarvasu, not Ārdra.

No. 41 (above, Vol. VI. p. 279).—"In the . . . sixteenth year . . . in the month of Vaisākha, in the second fortnight, at the time known as Monday combined with an Uttarā (*nakshatra*)." Again guided by the result obtained under No. 10, I found that Monday, the 5th May A.D. 1124, would be an unobjectionable equivalent of this date.

No. 42 (*ibid.* p. 280).—"In the 9th year . . . in the Plava year which was the Śaka year 1049, on the occasion of an eclipse of the moon in the month of Jyāishṭha." This date for Śaka-Samvat 1049 expired (which was Plavaṅga, not Plava) was found to correspond to the 27th May A.D. 1127, but the result obtained under No. 10 led me to assume that the 9th year of the reign had been quoted erroneously instead of the 19th regnal year.

From this it will be seen that the results obtained under Nos. 21, 22 and 41, as well as the correction suggested with regard to the regnal year of No. 42, mainly depend on the correctness of the *data* furnished by the text of No. 10, which it did not occur to me to suspect. Setting aside the date No. 10, it may be asked, however, how the three dates Nos. 21, 22 and 41

¹ Read śhashṭiyumu.

² I omit here the date No. 43, which will be reconsidered below.

would work out, if the date No. 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chōla's reign. Supposing this to be the case, the king's reign would have commenced some time between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, and with such a commencement of the reign the dates Nos. 21, 22 and 41 would yield the following equivalents:—

No. 21, of the 4th year, would correspond to **Monday, the 1st May A.D. 1122.** This was the 7th day of the month of *Vṛishabha*, and on it the 8th *tithi* of the dark half (of the month *Vaiśākha*) ended 13 h. 28 m., while the *nakshatra* was *Śatabhishaj*, by the equal space system and according to Garga from 0 h. 39 m., and by the *Brahma-siddhānta* from 1 h. 19 m., after mean sunrise.

No. 22, of the 5th year, would correspond to **Monday, the 31st July A.D. 1122.** This was the 4th day of the month of *Simha*, and on it the 11th *tithi* of the dark half (of the month *Śrāvapa*) ended 4 h. 24 m., while the *nakshatra* was *Ārdra*, by the equal space system for 12 h. 29 m., and according to Garga for 0 h. 39 m., after mean sunrise.

No. 41, of the 16th year, would correspond to **Monday, the 18th April A.D. 1134,** when the 6th *tithi* of the dark half of *Vaiśākha* ended 13 h. 11 m., and the *nakshatra* was *Uttarāshāḍhā*, by the equal space system and according to Garga for 23 h. 38 m., and by the *Brahma-siddhānta* for 17 h. 4 m., after mean sunrise.

It is quite clear then, that, supposing the king's reign to have commenced between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, the three dates Nos. 21, 22 and 41 would work out in the best possible manner—better, in fact, than with the 18th July A.D. 1108 as the commencement of his reign, because on the equivalent here found for the date No. 22 the *nakshatra* really was *Ārdra*, whereas on the equivalent previously given for the same date the *nakshatra* was found to be *Punarvasu* (instead of the *nakshatra* *Ārdra*, quoted by the original date).

To the date No. 10 I shall have to revert below. For the present it will be sufficient to state that, irrespectively of No. 10, the four dates Nos. 21, 22, 41 and 42 for the commencement of the reign appear to yield some day between approximately the 28th May and the 31st July A.D. 1118. The new dates of Vikrama-Chōla may be expected to shew whether his reign really commenced at the time here given or on the 18th July A.D. 1108.

57.—In the Tyāgarāja temple at Tiruvārūr.¹

8 [Tribhuvana]cha[kra]vatti[ga] ā[r̥i-Vikrama]-Ch[ō]la[dēvar̥kku
y]āp̄ṇu aṇjāvaṇu Midhuna-nāyarr[u p̄r̄vva]-puksha[t̄*]tu pa[ṇchami]y[u]m
Magamum peṇra Vi[yā]la-[kk]i[am]ai-nā.

"In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on a Thursday which corresponded to (the day of) *Maghā* and to the fifth *tithi* of the first fortnight of the month of *Mithuna*."

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to **Thursday, the 19th June A.D. 1113,** which was the 26th day of the month of *Mithuna*, and on which the 5th *tithi* of the bright half (of the month *Āshāḍha*) commenced 5 h. 15 m., and the *nakshatra* was *Maghā*, by the equal space system only, for 7 h. 53 m., after mean sunrise.

On the other hand, if the reign commenced between the 28th May and the 31st July A.D. 1118, the date must correspond to **Thursday, the 31st May A.D. 1123,** which was the 6th day

¹ No. 164 of the Government Epigraphist's collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol. IV. p. 73, No. 10.

of the month of **Mithuna**, and on which the 5th *tīthi* of the bright half (of the first **Āshāḍha**) ended 11 h. 37 m., and the *nakṣatra* was **Maghā**, by the **Brahma-siddhānta** for 11 h. 10 m., according to **Garga** for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, **Thursday, the 31st May A.D. 1123**, would be preferable because the *tīthi* of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

58.—In the **Divyajñānēśvara** temple at **Kōvīlāḍi**.¹

1 Svasti śrī [||*] I(t)ribuva[na]śakkaravattiga| śrī-Vikkirama-Śōḷadēvaṅk-iyāṇḍu
11āva[d]n Magara-nāyaṅga [p]ū[rvva]-

2 pakṣat[ṭ]u trai(tri)yō[da*]śiyum Śaṅi-kiḷamaiyum peṅga P[u]ṇarvada-nā|.

"In the 11th year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chōḷadēva**,²—on the day of **Punarvasu**, which corresponded to a **Saturday** and to the thirteenth *tīthi* of the first fortnight of the month of **Makara**."

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to **Friday, the 27th December A.D. 1118**, which was the 3rd day of the month of **Makara**, and on which the 13th *tīthi* of the bright half (of the month **Pauṣa**) ended 16 h. 30 m. after mean sunrise, and the *nakṣatras* were **Mṛgaśīrṣa** and **Ādrā**.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to **Saturday, the 5th January A.D. 1120**, which was the 13th day of the month of **Makara**, and on which the 13th *tīthi* of the bright half (of the month **Pauṣa**) ended 5 h. 49 m. after mean sunrise, and the *nakṣatra* was **Punarvasu**, by the **Brahma-siddhānta** and according to **Garga** the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original data—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of **Vikrama-Chōḷa** must have commenced between approximately the 1st June and the 31st July A.D. 1118.

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of **Mithuna** of the 5th year of the king's reign; the week-day of No. 57 is **Thursday**, and that of No. 10 **Sunday**; and the *nakṣatra* of No. 57 is **Maghā** (10), while that of No. 10 is **Hastā** (13). If then the equivalent of No. 57 is **Thursday, the 31st May A.D. 1123**, the equivalent of No. 10 can only be **Sunday, the 3rd June A.D. 1123**. This day was the 9th day of the month of **Mithuna**, and on it the *nakṣatra* was **Hastā**, by the **Brahma-siddhānta** for 22 h. 59 m., and by the equal space system and according to **Garga** from 1 h. 58 m., after mean sunrise; but the *tīthi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th *tīthi*, of the bright half.

¹ No. 276 of the Government Epigraphist's collection for 1901.

² It is impossible to say *a priori* whether the son of **Kulōttuṅga I.** is meant.

Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashfamiyum*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chôla must have taken place on (approximately) the 29th June A.D. 1118.¹

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI. p. 281). This date is of the seventeenth year (given in words) of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśākha. When previously examining it, I found that for Śaka-Saṃvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third *tithi* of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chôla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

59.—In the Vaidyanātha temple at Tirumalavāḍi.²

This inscription is dated in the 15th year of the reign of "king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chôladēva." In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:³—

24 =ppattām=āṇḍil [Ś]i[t]tirai-ttiṅga[.] Atta-

25 m perṇa Ādittavāratu=[t]iru-vaḷar-madiyin trayōḍaṣi=ppakkat[.]tu).

"In the tenth year, (in) the month of Śittirai, on a Sunday which corresponded to (the day of) Hasta, (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

This date, of the month of Śittirai (or Mēsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śittirai, and on which the 13th *tithi* of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the *nakṣatra* on this day was Chitrā, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.— If the week-day of the

¹ The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 58 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1118.

If it had taken place on the 18th July A.D. 1108,—

in No. 22, *Ārdra* would have been wrongly quoted for *Punarvasu*;

in No. 42, the 9th year would have been wrongly quoted instead of the 19th;

No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—

in No. 10, *saptamiyum* is wrong for *ashfamiyum*.

² No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscr.* Vol. III. No. 79.

³ The same date is quoted in the introduction of an inscription of the 11th year at Alāṅḡudi (No. 165 of 1831

of the month of **Mithuna**, and on which the 5th *tithi* of the bright half (of the first *Āshāḍha*) ended 11 h. 37 m., and the *nakṣatra* was **Maghā**, by the *Brahma-siddhānta* for 11 h. 10 m., according to Garga for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, **Thursday, the 31st May A.D. 1123**, would be preferable because the *tithi* of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

58.— In the Divyājñānēśvara temple at Kōvīlāḍi.¹

1 Svasti śrī [||*] I(t)ribuva[na]śakkaravattiga| śrī-Vikkirama-Śōḷadēvaṅk-iyāṇḍu
llāva[d]u Magara-nāyaṅgu [p]ū[r]vva-

2 pakṣat[ra]u trai(trā)yō[da*]śiyum Śaṅgi-kiḷamaiyum peṅṅa P[u]ṇarbuda-nāḷ.

"In the 11th year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chōḷadēva**,²—on the day of **Punarvasu**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Makara**."

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Friday, the 27th December A.D. 1118, which was the 3rd day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month *Pausha*) ended 16 h. 30 m. after mean sunrise, and the *nakṣatras* were *Mṛgaśīrsha* and *Ārdra*.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to **Saturday, the 5th January A.D. 1120**, which was the 13th day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month *Pausha*) ended 5 h. 49 m. after mean sunrise, and the *nakṣatra* was **Punarvasu**, by the *Brahma-siddhānta* and according to Garga the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original *data*—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of **Vikrama-Chōḷa** must have commenced between approximately the 1st June and the 31st July A.D. 1118.

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of **Mithuna** of the 5th year of the king's reign; the week-day of No. 57 is **Thursday**, and that of No. 10 **Sunday**; and the *nakṣatra* of No. 57 is **Maghā** (10), while that of No. 10 is **Hasta** (13). If then the equivalent of No. 57 is **Thursday, the 31st May A.D. 1123**, the equivalent of No. 10 can only be **Sunday, the 3rd June A.D. 1123**. This day was the 9th day of the month of **Mithuna**, and on it the *nakṣatra* was **Hasta**, by the *Brahma-siddhānta* for 22 h. 59 m., and by the equal space system and according to Garga from 1 h. 58 m., after mean sunrise; but the *tithi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th *tithi*, of the bright half.

¹ No. 276 of the Government Epigraphist's collection for 1901.

² It is impossible to say *a priori* whether the son of Kulōttuṅga I. is meant.

Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashtamiyum*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chôla must have taken place on (approximately) the 29th June A.D. 1118.¹

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI. p. 281). This date is of the seventeenth year (given in words) of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśākha. When previously examining it, I found that for Śaka-Saṁvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to **Thursday, the 18th April A.D. 1135**, when the third *tithi* of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chôla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

59.—In the Vaidyanātha temple at Tirumalavāḍi.²

This inscription is dated in the 15th year of the reign of "king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chôladēva." In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:³—

24 =ppattām=āṇḍil [Śi[t]tirai-ttiṅga[)] Atta-
25 m perga Ādittavārattu=[t]tiru-vaḷar-madiyin trayōdaśi=ppakkat[itu].

"In the tenth year, (in) the month of Śittirai, on a Sunday which corresponded to (the day of) Hasta, (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

This date, of the month of Śittirai (or Mēsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to **Sunday, the 15th April A.D. 1128**, which was the 23rd day of the month of Śittirai, and on which the 13th *tithi* of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the *nakshatra* on this day was Chitrā, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.— If the week-day of the

¹ The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 58 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1118.

If it had taken place on the 18th July A.D. 1108,—

in No. 22, *Ardrā* would have been wrongly quoted for *Punarvasu*;

in No. 42, the 9th year would have been wrongly quoted instead of the 19th;

No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—

in No. 10, *saptamiyum* is wrong for *ashtamiyum*.

² No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscr.* Vol. III. No. 79.

³ The same date is quoted in the introduction of an inscription of the 11th year at Ālaṅḡḍi (No. 165 of 1895).

date were Saturday, the date would correspond to Saturday, the 14th April A.D. 1128, when the 13th *tīthi* of the bright half commenced 2 h. 33 m., and the *nakshatra* was *Hasta*, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.—The earliest year of Vikrama-Chōla's reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the *nakshatra* *Hasta*.

D.—KULOTTUNGA-CHOLA III.

80.—In the Sōmanāthēśvara temple at Sōmaṅgalam.¹

1 Tribhuvanachchakravarttigaḷ Maduraiyum=[Ī]lamuṇ-gopd-aruliga
śrī-Kulōttuṅga-Śōlādēvaṅku yāṇḍu lāāvadu Magara-nāyaru pū[r]vva-pakshattu
Viyāla-kkiḷamaiyum Pū[śa]mum prathamaiyum-āṇav-aṇṇu.

"In the 14th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōlādēva who was pleased to take Madurai and Īlam,—on a day which was Thursday, (the day of) Pushya, and the first *tīthi* of the first fortnight of the month of Makara."

The wording of this date is intrinsically wrong, because during the month of Makara the moon can never be anywhere near the *nakshatra* Pushya on the first *tīthi* of the first fortnight. The probability is that the first fortnight has been erroneously quoted instead of the second, and for the second fortnight the date is correct.

A date of the month of Makara of the 14th year of the king's reign will be expected to fall in December A.D. 1191 or in January A.D. 1192, and in my opinion this date actually corresponds to Thursday, the 2nd January A.D. 1192, which was the 8th day of the month of Makara, and on which the first *tīthi* of the dark half (of the month Pausa) ended 10 h. 12 m., and the *nakshatra* was Pushya, by the equal space system and according to Garga for 3 h. 56 m., and by the Brahma-siddhānta for 1 h. 58 m., after mean sunrise.

For convenience of reference I give below a list of all the dates of Chōla kings examined in Vols. IV.—VII., with the exception only of the date of the 40th year of Parāntaka I., No. 55, for which, as possible equivalents, I have given above Saturday, the 24th July A.D. 919, and Saturday, the 25th July A.D. 946. Under the name of each king, I state approximately the time when he must have commenced to reign.

A.—Rājarāja I. Rājakēsarivarman.²

(Between the 25th June and the 25th July A.D. 985.)³

- No. 1 (Vol. IV. p. 66).—Year 7: the 26th September A.D. 991.
No. 25 (Vol. V. p. 48).—Year 15: Tuesday, the 29th August A.D. 999.
No. 27 (Vol. V. p. 197).—Year 15: Wednesday, the 15th May A.D. 1000.⁴
No. 2 (Vol. IV. p. 67).—Śaka 929 (current). This date is incorrect.
No. 3 (Vol. IV. p. 68).—Year 28, Śaka 934. The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

¹ No. 183 of the Government Epigraphist's collection for 1901.

² Or Kēsarivarman.

³ See Vol. VI. p. 20.

⁴ In the original date the week-day is wrongly given as Thursday, instead of Wednesday.

B.—Rājendra-Chōla I. Parakēsarivarman.**(Between the 26th November A.D. 1011 and the 7th July A.D. 1012.)**

- No. 32 (Vol. VI. p. 20).—Year 9, Śaka 943 (current) : Thursday, the 7th July A.D. 1020.
 No. 4 (Vol. IV. p. 68).—Śaka 943 (current) : Wednesday, the 1st March A.D. 1021.
 No. 5 (Vol. IV. p. 69).—Year 31 (for 21),¹ Śaka 954 : Monday, the 23rd October A.D. 1032.
 No. 33 (Vol. VI. p. 21).—Year 22, Śaka 955 : Sunday, the 25th November A.D. 1033.
 No. 34 (Vol. VI. p. 21).—Year 26, Śaka 959. This date is incorrect.

C.—Rājādhirāja Rājakēsarivarman.**(Between the 15th March and the 3rd December A.D. 1018.)**

- No. 15 (Vol. IV. p. 218).—Year [3]2 (for 22) : Thursday, the 22nd November A.D. 1039.
 No. 12 (Vol. IV. p. 216).—Year 26 : Wednesday, the 14th March A.D. 1044.
 No. 13 (Vol. IV. p. 217).—Year 27 : Wednesday, the 13th February A.D. 1045.
 No. 14 (Vol. IV. p. 217).—Year 29 : Wednesday, the 3rd December A.D. 1046.²
 No. 11 (Vol. IV. p. 216).—Year 30, Śaka 970 (current). The date does not admit of verification.
 No. 35 (Vol. VI. p. 22).—Year 35, Śaka 975 : probably Sunday, the 23rd May A.D. 1053.³

D.—Rājēndradēva Parakēsarivarman.⁴**(The 28th May A.D. 1052.)**

- No. 38 (Vol. VI. p. 24).—The 82nd day of year 4 : Thursday, the 17th August A.D. 1055.
 No. 36 (Vol. VI. p. 23).—Year 6, Śaka 979 : Monday, the 27th October A.D. 1057.
 No. 37 (Vol. VI. p. 23).—Year 12 (for 11 ?), Śaka 984. The date does not admit of verification.

E.—Kulōttuṅga-Chōla I. Rājakēsarivarman.**(Between the 14th March and the 8th October A.D. 1070.)⁵**

- No. 56 (Vol. VII. p. 1).—Year 4 : Thursday, the 7th November A.D. 1073.
 No. 39 (Vol. VI. p. 278).—Year 7, Śaka 998 : Friday, the 10th February A.D. 1077.⁶
 No. 6 (Vol. IV. p. 70).—Year 37, Śaka 1030 (for 1028 ?). The date does not admit of verification.
 No. 9 (Vol. IV. p. 72).—Śaka 1035 : Sunday, the 22nd February A.D. 1114.
 No. 7 (Vol. IV. p. 70).—Year 44 : Friday, the 13th March A.D. 1114.
 No. 8 (Vol. IV. p. 71).—Year 45 : Thursday, the 8th October A.D. 1114.

¹ See Vol. VI. p. 22.In the original date the second *tithi* (*dvitīyaṁ*) is wrongly quoted instead of the third (*tritīyaṁ*).² In the original date the 13th *tithi* has probably been wrongly quoted instead of the third. Assuming the above to be the true equivalent of the date, Rājādhirāja's reign would have commenced after (approximately) the 23rd May A.D. 1018.³ In No. 37 surnamed Rājakēsarivarman.⁴ If the dates 5 and 6 given by Dr. Hultzsch above, Vol. VI. p. 221, from No. 389 and No. 386 of 1893 can be trusted—and I see no reason to suspect them—the king's reign must have commenced on approximately the 9th June A.D. 1070. The first day of his 37th year would have been the 9th June A.D. 1106, and the 289th day of that year the 24th March A.D. 1107, which was the day of the Mēsha-(Vishuva-)sankrānti and Chaitra-vadi 13 of Śaka 1029 expired.⁵ In the original date the month Māgha is wrongly quoted instead of Phālguna.

No. 40 (Vol. VI. p. 279).—Year 45, Śaka 1036: Wednesday, the 9th December A.D. 1114.¹

No. 26 (Vol. V. p. 48).—Year 48: Monday, the 7th January A.D. 1118.

Nos. 20 and 28 (Vol. IV. p. 262, and Vol. V. p. 198).—Year 48: Friday, the 25th January A.D. 1118.²

F.—Vikrama-Chôla Parakésarivarman.

(The 29th June A.D. 1118.)

No. 21 (Vol. IV. p. 263, and Vol. VII. p. 3).—Year 4: Monday, the 1st May A.D. 1122.

No. 22 (Vol. IV. p. 264, and Vol. VII. p. 3).—Year 5: Monday, the 31st July A.D. 1122.

No. 57 (Vol. VII. p. 3).—Year 5: Thursday, the 31st May A.D. 1123.

No. 10 (Vol. IV. p. 73, and Vol. VII. p. 4).—The 340th day of year 5: Sunday, the 3rd June A.D. 1123.³

No. 42 (Vol. VI. p. 280).—Year 9, Śaka 1049: the 27th May A.D. 1127.

No. 59 (Vol. VII. p. 5).—Year 10: Sunday, the 15th April, or Saturday, the 14th April, A.D. 1128.⁴

No. 58 (Vol. VII. p. 4).—Year 11: Saturday, the 5th January A.D. 1129.

No. 41 (Vol. VI. p. 279, and Vol. VII. p. 3).—Year 16: Monday, the 16th April A.D. 1134.

No. 43 (Vol. VI. p. 281, and Vol. VII. p. 5).—Year 17, Śaka 1054 (for 1057): Thursday, the 18th April A.D. 1135.

G.—Kulöttuṅga-Chôla III. Parakésarivarman.

(Between the 8th June and the 8th July A.D. 1178.)

No. 23 (Vol. IV. p. 264).—Year 8: Monday, the 8th July A.D. 1185.

No. 19 (Vol. IV. p. 220).—Year 12: Monday, the 4th December A.D. 1189.

No. 60 (Vol. VII. p. 6).—Year 14: Thursday, the 2nd January A.D. 1192.⁵

No. 24 (Vol. IV. p. 265).—Year 16: Saturday, the 4th June A.D. 1194.⁶

No. 17 (Vol. IV. p. 219).—Year 19: Tuesday, the 12th November A.D. 1196.

No. 16 (Vol. IV. p. 219).—Year 19 (for 20), Śaka 1119: Friday, the 21st November A.D. 1197.⁷

No. 31 (Vol. V. p. 199).—Year 20. This date is quite incorrect.

No. 44 (Vol. VI. p. 281).—Year 27: Thursday, the 5th May A.D. 1205.

No. 29 (Vol. V. p. 198).—Year 29: Wednesday, the 7th March A.D. 1207.

No. 18 (Vol. IV. p. 220).—Year 34: Monday, the 19th September A.D. 1211.

No. 30 (Vol. V. p. 199).—Year 37: Sunday, the 7th June A.D. 1215.

¹ The original date contains the expression *utardyaṇa-ṣyattpda-nimittamuna*, the exact import of which here and elsewhere is doubtful.

² In the original date No. 28 the 12th *tithi* is wrongly quoted instead of the second which is correctly given in No. 20.

³ In the original date the 7th *tithi* (*saptamīyū*) is wrongly quoted instead of the 8th (*aṣṭamīyū*).

⁴ In the original date either the *nakṣatra* or the week-day is quoted incorrectly.

⁵ In the original date the first fortnight is wrongly quoted instead of the second.

⁶ In the original date the 4th *tithi* is wrongly quoted instead of the 14th.

⁷ In the original date the 15th solar day is wrongly quoted instead of the 25th.

H.—Rājarāja III. Rājakesarivarman.¹(Between the 17th March and the 13th August A.D. 1216.)²

No. 45 (Vol. VI. p. 281).—Year opposite to 16: Saturday, the 25th September A.D. 1232.

No. 46 (Vol. VI. p. 282).—Year 17: Tuesday, the 18th January A.D. 1233.

No. 47 (Vol. VI. p. 282).—Year 18: Tuesday, the 23rd August A.D. 1233.

No. 48 (Vol. VI. p. 282).—Year 18: Wednesday, the 7th December A.D. 1233.

No. 49 (Vol. VI. p. 283).—Year 18: Monday, the 2nd January A.D. 1234.

No. 50 (Vol. VI. p. 283).—Year 19: probably Sunday, the 13th August A.D. 1234.³No. 51 (Vol. VI. p. 284).—Year 22: Tuesday, the 16th March A.D. 1238.⁴

No. 52 (Vol. VI. p. 284).—Year opposite to 22: Monday, the 28th February A.D. 1239.

No. 53 (Vol. VI. p. 284).—Year opposite to 22: Wednesday, the 2nd March A.D. 1239.

No. 54 (Vol. VI. p. 285).—Year opposite to 22: Friday, the 4th March A.D. 1239.⁴

To the above I may add that, between A.D. 1054 and 1069, the date of the fifth year (of the reign) of Virarājendra Rājakesarivarman, which occurs in *South-Ind. Inscr.* Vol. III. No. 30, is correct only for Monday, the 10th September A.D. 1067,⁵ and that therefore, if the date does fall within the sixteen years stated and has been correctly recorded, Virarājendra Rājakesarivarman must have commenced to reign between (approximately) the 11th September A.D. 1062 and the 10th September A.D. 1063.

POSTSCRIPT.

Date of the Chellūr plates of Kulōttuṅga-Chōḍa II.

In the text of these plates, published by Dr. Fleet with a photo-lithograph in *Ind. Ant.* Vol. XIV. p. 56 ff., the date, in lines 49-51, is given thus:—

Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaṇdra-saṁkhyām prayātē . . . s-Ādrā-rkshē pūrvva-ma(pa)kshē vishuvati su-tithā(tha)u—

i.e. "when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),"—i.e. in Śaka-Saṁvat 1056— . . . "at the equinox combined with the Ādrā nakṣatra, in the bright half, on an excellent tithi."

In *Ind. Ant.* Vol. XX. p. 191, Dr. Fleet has shown that this date would be incorrect for Śaka-Saṁvat 1056 current and expired, as well as for Śaka-Saṁvat 1057 expired; and he has communicated a suggestion of Mr. Sh. B. Dikshit's, in accordance with which the date would correspond to the 24th March A.D. 1132, in Śaka-Saṁvat 1055 current. But really the date would be incorrect even for Śaka-Saṁvat 1055 current, because in this year also the equinox was not combined with the Ādrā nakṣatra.

In the twenty Śaka years from 1047 to 1066 the date is correct only for Śaka-Saṁvat 1065 expired. In this year the Mēsha-vishuva-saṁkrānti took place 16 h. 37 m. after mean sunrise

¹ This surname occurs only in the date No. 45.

² The latest date of this Rājarāja, known to me, is from the month of Karkāṭaka of his 28th year which was current after the Śaka year 1165; see *South-Ind. Inscr.* Vol. I. No. 64. This date would show that Rājarāja's reign could not have commenced after the last day of the month of Karkāṭaka in A.D. 1216, i.e. not later than the 27th July A.D. 1216.

³ In the original date either the nakṣatra Uttirāṭṭādi (Uttara-Bhādrapadā) has been wrongly quoted instead of Uttirām (Uttara-Phalguni), or the first fortnight instead of the second.

⁴ In the original date the 4th tithi has been wrongly quoted instead of the 14th.

⁵ The day was the 15th day of the month of Kanyā, and on it the 14th tithi of the dark half (of the month Bhādrapadā) ended 9 h. 21 m. after mean sunrise; the nakṣatra was Uttara-Phalguni, by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise, according to Garṇa the whole day, and by the equal space system from 0 h. 39 m. after mean sunrise.

of the 24th March A.D. 1143, and on this day the 7th *tithi* of the bright half of Chaitra commenced 8 h. 9 m., and the *nakshatra* by the equal space system was *Ārdra* for 23 h. 48 m., after mean sunrise; i.e. the equinox took place while the moon was in the *nakshatra* *Ārdra*, during the 7th *tithi* of the bright half. This result, moreover, shows that the *tithi* on the day now given by me was really, in agreement with the term *su-tithi* of the original text, an excellent *tithi*; for, a seventh *tithi* of the bright half, on which — as is the case in the present instance — a *Samkrānti* takes place, is called *Mahājayā*, and for making donations is superior even to an eclipse.¹

For these reasons I have no doubt whatever that the 24th March A.D. 1143 is the proper equivalent of the date, and that the Śaka year intended is 1065, not 1056. The writer of the date has wrongly written *rasa-viśikha*-, instead of *viśikha-rasa*-.

No. 2.—DATES OF PANDYA KINGS.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÜTTINGEN.

(Continued from Vol. VI. page 315.)

I herewith publish thirteen more *Pāṇḍya* dates, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern luni-solar system. I have still a number of other dates — of apparently twelve different *Pāṇḍya* kings — the publication of which may be deferred to the time when more dates of the same kings have been discovered.²

A.—VIRA-PANDYA.

31.—In the Kailāsapati temple at Śrivaikunṭham.³

2 śrī-Vi(vi)ra-Pāṇḍiyadē[va]rkku yā-
3 pḍu 15vaḍu Kā[r*]tt[i]gai-mā[da*]ttu 13 tiyad[i]yum apara-pakshattu
saptam[i]yum Viyāla-kkīlāmayum peṇṇa Magattu nāḷ.

"In the 15th year (of the reign) of the glorious Vira-Pāṇḍyadēva, — on the day of *Maghā*, which corresponded to a *Thursday*, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of *Kārttigai*."

Between A.D. 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the *Vṛiśchika-samkrānti* took place 13 h. 33 m. after mean sunrise of Friday, the 28th October. The 13th day of the month of *Vṛiśchika* (or *Kārttigai*) therefore was *Thursday*, the 10th November A.D. 1267; and on this day the 7th *tithi* of the dark half (of the month *Kārttika*) ended 8 h. 9 m., and the *nakshatra* was *Maghā*, by the equal space system for 19 h. 42 m., by the *Brahma-siddhānta* for 5 h. 16 m., and according to *Garga* for 7 h. 53 m., after mean sunrise.

¹ Compare *Ind. Ant.* Vol. XXVI. p. 178.

² The date No. 32, here published, has been sent to me by Dr. Hultzsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No. 31, but which for want of confirmation I did not wish to publish with my first series of *Pāṇḍya* dates.

³ No. 174 of the Government Epigraphist's collection for 1895.

32.—In the Akshēśvara temple at Acheharapākkam.¹

- 1 Svasti śrī [||*] Tribhuvanach[cha]kra[va]ttiga[|] śr[ī]-Vi[ra]-Pāṇḍi[ya]dēvaṅku
[y]āṇḍu 7[va]du Kaṅkaḍaga-nāyarru apa[ra]-pakshattu N[ā]-
2 yarru-k[i]lamai[yu]m saptamiyum peṅga Aśvati-nā[|].

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,— on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkāṭaka."

If the equivalent found for the date No. 31, which is of the 15th year of the king's reign, is the true equivalent of that date, this date No. 32, which is of the 7th year of the same reign, will in the first instance be expected to fall in A.D. 1259. The date actually corresponds to Sunday, the 13th July A.D. 1259, which was the 17th day of the month of Karkāṭaka, and on which the 7th *tithi* of the dark half (of the month Āshāḍha) ended 11 h. 3 m., and the *nakṣatra* was Aśvini for 19 h. 3 m., after mean sunrise.

The two dates Nos. 31 and 32 together shew that the reign of Vira-Pāṇḍya commenced between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

B.—MARAVARMAN PARAKRAMA-PANDYA.

33.—In the Rishabhēśvara temple at Seṅgama.²

- 1 Svasti śrīḥ [||*] Śakā[bda][m*] 1262ṇ mēl kō Mārappaṇmar T[i]ru(ri)bu-
[va*]ṇaśakravattigaḥ śrī-Parākrama-Pāṇḍiyadēvaṅku yāṇḍu 6[vadu] Vṛi-
chika-nāyarru pūrva-pakshattu dvādaśiyum Budaṇ-ki[|]lamaiyum peṅga*]
2 Uttarattādi-n[ā][|]*.

"After the Śaka year 1262 (*had passed*), in the 8th year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva, — on the day of Uttara-Bhadrpadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika."

For Śaka-Samvat 1262 expired this date regularly corresponds to Wednesday, the 1st November A.D. 1340, which was the 5th day of the month of Vṛiśchika, and on which the 12th *tithi* of the bright half (of the month Kārttika) ended 22 h. 56 m., and the *nakṣatra* was Uttara-Bhadrpadā for 1 h. 19 m., after mean sunrise.

34.—In the Kailāsanātha temple at Maṇṇārguḍi.³

- 1 Svast[i] śr[ī] [||*] Kō [M]ārappaṇmar Tr[i]bhuvānachakra[vatti]gaḥ [śrī]-
Parākrama-Pā[ṇ]ḍiyadēvaṅku yā[ṇ]ḍu Svadu Dhanu-[n]āyarru aparā-
pakshattu navamiyu[m] V[e]ḷi-kk[i]lamaiyum peṅga]
2 Attattu nā].

"In the [8th] year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanu."

If this date were one of the 8th year of the king's reign, it ought, in accordance with the result obtained under No. 33, to fall in Śaka-Samvat 1263 or 1264 expired; but for either of these years it would be incorrect. The date, in my opinion, is really one of the 18th (not the 8th)

¹ No. 243 of the Government Epigraphist's collection for 1901.

² No. 113 of the Government Epigraphist's collection for 1900.

³ No. 100 of the Government Epigraphist's collection for 1897.

year of the king's reign and corresponds—for Śaka-Saṃvat 1274 expired—to Friday, the 30th November A.D. 1352, which was the 4th day of the month of Dhanus, and on which the 9th *tithi* of the dark half (of the month Mārgaśīrsha) commenced 0 h. 17 m., and the *nakṣatra* was Hasta, by the Brahma-siddhānta from 0 h. 39 m., and by the equal space system and according to Garga from 2 h. 38 m., after mean sunrise.

The two dates Nos. 33 and 34 would shew that the reign of Māravarman Parākrama-Pāṇḍya commenced between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

C.—JATAVARMAN PARAKRAMA-PANDYA.

35.—In the Chōlēsvara temple at Chōlapuram near Nagercoil.¹

- 1 ॐ Svasti śrī [||*] Śakābdam 1293ṇ mēl
- 3 śr[ī-k]ḥ=Chchadaiṇmar=āṇa Tribhuvana-
- 4 chchakravartigaḥ śrī-Parākrama-Pāṇḍiyadēvar iyāṇḍu aṇjā-
- 5 vadiṇ edir pattāvadu Makara-nāyirru pūrvva-pakṣattu triti(tī)ya-
- 6 yuṇ Vell[i]-kki[la]m[aiyūm] peṇṇa Śadaiyattin nāḥ.

"After the Śaka year 1293 (*had passed*), in the tenth (*year*) opposite to the fifth year (*of the reign*) of the glorious king Jaṭavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍiyadēva,—on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara."

For Śaka-Saṃvat 1293 expired this date regularly corresponds to Friday, the 9th January A.D. 1372, which was the 14th day of the month of Makara, and on which the third *tithi* of the bright half (of the month Māgha) ended 19 h. 59 m., and the *nakṣatra* was Śatabhishaj, by the equal space system for 20 h. 21 m., according to Garga for 11 h. 50 m., and by the Brahma-siddhānta for 9 h. 12 m., after mean sunrise.

Being of the 10th opposite to the 5th, *i.e.* of the 15th year of the king's reign, the date would shew that the reign of Jaṭavarman Parākrama-Pāṇḍya commenced between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

D.—JATILAVARMAN PARAKRAMA-PANDYA (ARIKESARIDEVA).

36.—In the Kuttalanātha temple at Kuttalam.²

- 1 Śakābdam 1377 mēl [ś]ellānigra
- Parākkirā[ma*]-Pāṇḍiyadēvarṇu yāṇḍu 31vadiṇ edir y[i]raṇḍāvadu
- Mi(mi)ṇa-jñāyarru irubattettān=diyadiyūm pūrvva-pakṣat[t]u shashayam³ Tiṅgaṭ-
- [k]iḷamaiya(yu)m [pe]ṇṇa Mṛigaś[īr]shattu n[āḥ].

"In the second (*year*) opposite to the 31st year (*of the reign*) of Parākrama-Pāṇḍiyadēva, which was current after the Śaka year 1377 (*had passed*),—on the day of Mṛigaśīrsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna."

In solar Śaka-Saṃvat 1377 *current* the Mīna-samkrānti took place 1 h. 30 m. after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of Mīna. The 28th day of the month of Mīna therefore was Monday, the 24th March A.D. 1455; and on this day the 6th *tithi* of the bright half (of the month Chaitra of luni-solar Śaka-Saṃvat 1377 *expired*) ended 15 h. 44 m., and the *nakṣatra* was Mṛigaśīrsha, by the equal

¹ No. 30 of the Government Epigraphist's collection for 1896.

No. 203 of the Government Epigraphist's collection for 1895.

² Read *shashāyūm*.

space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhānta for 9 h. 12 m., after mean sunrise.

37.—In the Viśvanātha temple at Tenkāśi.¹

- 1 Svasti śrī [||*] Kō Jaṭilavarṃmar-āṇa Tribhuvanaścha(cha)kravarttigal śrī-Parākrama-Pāṇḍyadēvaṅku yāṇḍu muppattonṛvadiṅ edirāvadu Ka[r]kkataka-ñāyaggu irubattōṅṛn=diyadiyum pūrvva-pakshattu ccha(cha)turddaśiyum Tīṅgaṭ-kiḷamaiyum peṇṇa Uttirāḍattu nāḷ.

"(In the year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Uttarāśhāḍhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka."

Judging by the preceding date, this date would be expected to fall in about A.D. 1454; in my opinion, it corresponds to the 19th July A.D. 1453. In A.D. 1453 the Karkāṭa-samkrānti took place 19 h. 36 m. after mean sunrise of the 28th June. The 21st day of the month of Karkāṭaka therefore was the 19th July; and on this day the 14th *tithi* of the bright half (of the month Śrāvapa) ended 14 h. 14 m., and the *nakṣatra* was Uttarāśhāḍhā, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhānta for 11 h. 50 m., after mean sunrise. But the day found was a Thursday, not a Monday.—Since in the whole of the 15th century A.D. there is not a single year for which the date, as recorded by the writer, would be correct, I take Thursday, the 19th July A.D. 1453, to be its proper equivalent, and have no doubt that the writer has quoted the week-day incorrectly.

38.—In the Kuttalanātha temple at Kuttālam.²

- 1 Svasti śrī [||*] Kō [Ś]eḍilavaṅmar-ā[na] Tribhuvana[cha]kravatt[i]gaḷ śrī[ī]-Parākk[i]rama-Pāṇḍi[yad]ēvaṅku yāṇḍu muppattonṛ[ś]vadiṅ edir pā[ī]ā[va]du Mi(mi)ṇa-ñāyiggu iru[badān=diya]di[yu]m [apa]ra-[pa]kshattu pañchamiy[u]m Budag-kiḷamaiyum peṇṇa Anisha[tti=n]āḷ.

"In the fourth (year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna."

Judging by the preceding dates, this date would be expected to fall in about A.D. 1457; it actually corresponds to Wednesday, the 16th March A.D. 1457. In A.D. 1457 the Mīna-samkrānti took place 13 h. 55 m. after mean sunrise of Thursday, the 24th February. The 20th day of the month of Mīna therefore was Wednesday, the 16th March; and on this day the 5th *tithi* of the dark half (of the month Phālguna) ended 10 h. 25 m., and the *nakṣatra* was Anurādhā, by the equal space system and according to Garga for 4 h. 36 m., and by the Brahma-siddhānta for 0 h. 39 m., after mean sunrise.

39.—In the Viśvanātha temple at Tenkāśi.³

- 1 Sakābdam āyirattu-muṇṇūṇṇu-epbattu-onṇig mēṇ=chellānigga
Ar[i]keśar[i]dēvar-āṇa Parākkirama-Pāṇḍiyadēvaṅku yāṇḍu 31[vadu] edir
8vadu Miduṇa-ñāyaggu irubattumṇ(mā)-

¹ No. 195 of the Government Epigraphist's collection for 1895.

² No. 204 of the Government Epigraphist's collection for 1895.

³ No. 199 of the Government Epigraphist's collection for 1895.

2 grān=diyadiyum pūruva-pakshattu-tde(tta)śamiyamyum¹ Budan-kilamaiyum perra
śōdi-nā].

"In the 8th (year) opposite to the 31st year (of the reign) of Arikēsaridēva alias Parākrama-Pāṇḍyadēva, which was current after the Śaka year one thousand three hundred and eighty-one (*had passed*),—on the day of Svāti, which corresponded to a Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna."

The three dates Nos. 36-38 shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of Mithuna of the 8th year opposite to the 31st year, i.e. of the 39th year, of the same reign should therefore fall in either A.D. 1460 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be Wednesday, the 17th June A.D. 1461. On this day the 10th *tithi* of the bright half (of the month Āshāḍha) ended 17 h. 51 m., and the *nakshatra* was Svāti, by the equal space system for 19 h. 42 m., by the Brahmasiddhānta for 3 h. 17 m., and according to Garga for 7 h. 13 m., after mean sunrise. But the 17th June A.D. 1461 was the 21st (not the 23rd) day of the month of Mithuna,² and fell in Śaka-Saṃvat 1383 (not 1381) expired.

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. Śaka-Saṃvat 1381 expired would yield no satisfactory result at all. For Śaka-Saṃvat 1381 current the date might be said to correspond to Wednesday, the 21st June A.D. 1458, on which day the 10th *tithi* of the bright half (of the month Āshāḍha) ended 15 h. 35 m., and the *nakshatra* was Svāti, by the equal space system for 10 h. 30 m., after mean sunrise. But the 21st June A.D. 1458 was the 24th (not the 23rd) day of the month of Mithuna³ (and would fall in the 36th or 37th, not the 39th year of the king's reign).

The date therefore is certainly incorrect; but I have hardly any doubt that its incorrectness is caused by the writer's interchanging the last figures of the numbers of the Śaka year and of the solar day (i.e. by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is Wednesday, the 17th June A.D. 1461. And accepting this result as correct, it would follow that the king's reign commenced between (approximately) the 18th June and the 19th July A.D. 1422.

E.—JATILAVARMAN PARĀKRAMA-PANDYA (KULASEKHARA).

40.—In the Viśvanātha temple at Tenkāśi.⁴

- 1 Śubham=astu [||*] Śakābdam 1421 l mēl śellānigra [l*] avasti ēri [l*] Kō
Jaṭilavarmanmar=āna Tribhuvanachchakravattiga] Kā[r*]ttigai-nā] piṇḍa
Parākki[ra*]ma-Pāṇḍiyadēvar
- 2 āna Kulasegaradēvar nam yāṇḍu irubadāvaḍu Virichchiga-nāyagga padipaṇḍān-
diyadiyum ¹pūrvava-pakshattu dvādaśiyum Bṛihaspati-vāramum perra
- 3 Rēba(va)ti-nā].

"In the twentieth year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, Parākrama-Pāṇḍyadēva alias Kulasekharadēva who was born on the day of Kṛittikā, which (year) was current after the Śaka year 1421 (*had passed*),—on the day of Rēvatī, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiśchika."

¹ Cancel the second yam.

² In A.D. 1461 the Mithuna-samkrānti took place 6 h. 41 m. after mean sunrise of Thursday, the 28th May.

³ In A.D. 1458 the same Samkrānti took place 12 h. 4 m. after mean sunrise of Sunday, the 23rd May.

⁴ No. 197 of the Government Epigraphist's collection for 1895.

⁵ Read *pēra*ca-.

In Śaka-Saṃvat 1421 expired the Vṛiśchika-saṃkrānti took place 13 h. 53 m. after mean sunrise of Wednesday, the 30th October A.D. 1499. The 15th day of the month of Vṛiśchika therefore was Thursday, the 14th November A.D. 1499, and on this day the 12th *tithi* of the bright half (of the month Mārgaśīrsha) ended 16 h. 13 m. after mean sunrise. On the day found the *nakṣatra* by our Tables ceased to be Rēvati exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Rēvati for some short time after mean sunrise.

Being of the 20th year of the king's reign, the date would shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya Kulaśēkhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

F.—JATILAVARMAN SRIVALLABHA.

41.—In the Viśvanātha temple at Tenkāśi.¹

2 Śakābdam āyirattu-nānūṟṟu-aṇbattu-aṇbadil māṅ-chellāniṟṟa
 4 kō Jaṭilavarmanmar-āna Tribhuvanachchakrava[r]tti Kōṇērmaikonḍ[ā]ṇ
 5 Perumāḷ Śrīvallabhadēva[r]ku yāṇḍu mu(mū)ṇṟāvaḍu [Ē]vilambi-va[r]sham
 Vṛiśchika-[ravi iruba]t[ti]-aṇbadā[n]=diyadiyum [a]para-pakshattu [ē]kā[da]siyu-
 6 m Budha-vāramum perṟa Śōḍi-nāl.

"In the [H]ēvilambin year, the third year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, Kōṇērmaikonḍāṇ Perumāḷ Śrīvallabhadēva, which (year) was current after the Śaka year one thousand four hundred and fifty-nine (had passed),—on the day of Svāti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiśchika."

The Jovian year Hēvilambin (Hēmalamba) by the southern luni-solar system corresponds to Śaka-Saṃvat 1459 expired. In this year the Vṛiśchika-saṃkrānti took place on Tuesday, the 30th October A.D. 1537, by the Ārya-siddhānta 9 h. 48 m., and by the Sūrya-siddhānta 12 h. 30 m., after mean sunrise. By the Sūrya-siddhānta therefore—and by the Ārya-siddhānta also in case the Malabar rule was followed²—the month of Vṛiśchika commenced on the 31st October, and the 29th day of that month was Wednesday, the 28th November A.D. 1537. On this day the 11th *tithi* of the dark half (of the month Mārgaśīrsha) ended 9 h. 34 m. after mean sunrise, and the *nakṣatra* was Svāti, by the equal space system during the whole day, by the Brahma-siddhānta for 9 h. 12 m., and according to Garga for 13 h. 8 m., after mean sunrise.

Being of the third year of the king's reign, the date would shew that the reign of Jaṭilavarman Śrīvallabha commenced between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

G.—MARAVARMAN SUNDARA-PANDYA.

42.—In the Kailāsapati temple at Gaṅgaikonḍāṇ.³

1 Svasti śri [||*] Kō Māra[vaṇ]mar-āna Tribhuvanachśa(cha)kravat[t]i
 Kōṇērmaikonḍā[ṇ] śri-Śundara-Pāṇḍiyadēva[r]ku y]āṇḍu 2 āvaḍu edir
 22 āvaḍukku Śakābda[m*] 1477ṇ mēl śellān[i]ṇṟa Irākhaśa-varuśham
 Āṇi-mādam⁴ 3 tēdi⁴ pū[rva]-pakshattu
 2 duvādesiyum [Manda]-vāramum perṟa Śōḍi-nāl.

¹ No. 200 of the Government Epigraphist's collection for 1895.

² See Sewell and Dikshitt's *Indian Calendar*, p. 12.

³ No. 171 of the Government Epigraphist's collection for 1895.

⁴ The two words *mādam* and *tēdi* are expressed by their modern abbreviations.

"In the Rākshasa year which was current after the Śaka year 1477 (*had passed*), (and which corresponded) to the 22nd (year) opposite to the 2nd year (of the reign) of king Māravarman alias the emperor of the three worlds, Kōṇērmaikoṇḍān, the glorious Sundara-Pāṇḍyadēva,— on the day of Svāti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Āṇi."

The Jovian year Rākshasa by the southern luni-solar system corresponds to Śaka-Saṃvat 1477 expired. In this year the Mithuna-samkrānti took place 14 h. 16 m. after mean sunrise of Wednesday, the 29th May A.D. 1555, and the third day of the month of Mithuna (or Āṇi) therefore was Saturday, the 1st June A.D. 1555. This day was entirely occupied by the 12th *tithi* of the bright half (of the month Jyāishṭha), and on it the *nakshatra* by the equal space system was Svāti for 11 h. 10 m. after mean sunrise.

Being of the 22nd opposite to the 2nd, i.e. of the 24th year of the king's reign, the date would shew that the reign of this Māravarman Sundara-Pāṇḍya commenced between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

H.—JATILAVARMAN SRIVALLABHA (ATIVIRARAMA).

43.—In the Kulaśēkharamuḍaiyār temple at Tenkāśi.¹

- 2 Śakā[bda]m 1489¹ mēl śellāniṅga [i*] svasti śrī [i*] Kō
 Jaṭilava[r]mmar-āna Tribhuvanachakra[r]tt[i] Kōṇērmai[k]o[ṇ]ḍān
 Śrī-[P]erumā[i]
 3 Aḷagaṇ-Perumāḷ Ativirarāmaṇ Śrīva[i*]labbha[d]ēvaṅku yāṇḍu aṇ[j]āvaṇḍu
 Piṇḍava-varuṣam² Āvaṇ[i]-mādam² 22 tēdi² apara-[pa]kshastu(ttu)
 4 tiṇḍigaiyūm Śukk[i]ra-vāramum Keṇḍa-[yō]gamum Vaṇik-karaṇamum perṇa
 Uttirattādi-nāḷ.

"In the Prabhava year (*corresponding to*) the fifth year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, Kōṇērmaikoṇḍān Śrī-Perumāḷ Aḷagaṇ-Perumāḷ Ativirarāma Śrīvallabhadēva, which (year) was current after the Śaka year 1489 (*had passed*),— on the day of Uttara-Bhādrapadā, which corresponded to the Vaṇik-karaṇa and to the Gaṇḍa-yōga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Āvaṇi."

The Jovian year Prabhava by the southern luni-solar system corresponds to Śaka-Saṃvat 1489 expired. In this year the Siṃha-samkrānti took place 18 h. 35 m. after mean sunrise of Thursday, the 31st July A.D. 1567, and the 22nd day of the month of Siṃha (or Āvaṇi) therefore was Friday, the 22nd August A.D. 1567. On this day the third *tithi* of the dark half (of the month Bhādrapadā) ended 20 h. 28 m., the *karaṇa* Vaṇij ended 8 h. 43 m., the *nakshatra* was Uttara-Bhādrapadā for 1 h. 19 m., and the *yōga* was Gaṇḍa for 11 h. 37 m., after mean sunrise.

Being of the 5th year of the king's reign, the date would shew that the reign of Jaṭilavarman Ativirarāma Śrīvallabha commenced between (approximately) the 23rd August A.D. 1563 and the 22nd August A.D. 1563.

For convenience of reference I subjoin a list of the above dates, with the approximate commencement of the reign of each king, put in brackets after his name.

¹ No. 202 of the Government Epigraphist's collection for 1895.

² The three words *varuṣam*, *mādam* and *tēdi* are expressed by their modern abbreviations.

A.—Vira-Pāṇḍya (November 11, A.D. 1252—July 13, A.D. 1253).

No. 32. 7th year : July 13, A.D. 1259.

No. 31. 15th year : November 10, A.D. 1267.

B.—Māra-varman Parākrama-Pāṇḍya (December 1, A.D. 1334—November 1, A.D. 1335).

No. 33. 6th year (Śaka 1262) : November 1, A.D. 1340.

No. 34. 8th [for 18th] year : November 30, A.D. 1352.

C.—Jaṭavarman Parākrama-Pāṇḍya (January 10, A.D. 1357—January 9, A.D. 1358).

No. 35. Year 10 opp. to 5 (i.e. 15th year; Śaka 1293) : January 9, A.D. 1372.

D.—Jaṭavarman Parākrama-Pāṇḍya Arikēsarideva (June 18—July 19, A.D. 1422).

No. 37. [Year] opp. to 31 (i.e. 32nd year) : July 19, A.D. 1453.

No. 36. Year 2 opp. to 31 (i.e. 33rd year; Śaka 1377) : March 24, A.D. 1455.

No. 38. Year 4 opp. to 31 (i.e. 35th year) : March 16, A.D. 1457.

No. 39. Year 8 opp. to 31 (i.e. 39th year; Śaka 1381 [for 1383]) : June 17, A.D. 1461.

E.—Jaṭavarman Parākrama-Pāṇḍya Kulasēkhara (November 15, A.D. 1479—
November 14, A.D. 1480).

No. 40. 20th year (Śaka 1421) : November 14, A.D. 1499.

F.—Jaṭavarman Śrīvallabha (November 29, A.D. 1534—November 28, A.D. 1535).

No. 41. 3rd year (Śaka 1459) : November 28, A.D. 1537.

G.—Māra-varman Sundara-Pāṇḍya (June 2, A.D. 1531—June 1, A.D. 1532).

No. 42. Year 22 opp. to 2 (i.e. 24th year; Śaka 1477) : June 1, A.D. 1555.

H.—Jaṭavarman Śrīvallabha Ativirarāma (August 23, A.D. 1562—August 22, A.D. 1563).

No. 43. 5th year (Śaka 1489) : August 22, A.D. 1567.

No. 3.—AMARAVATI INSCRIPTION OF KRISHNARAYA OF VIJAYANAGARA; SAKA-SAMVAT 1437.

By H. LÜDBERS, PH.D.; GÜTTINGEN.

This inscription,¹ which I edit from inked estampages supplied by Dr. Hultzsch, is engraved on a slab in the *Saṅgyāsīn's* room in the Amarēśvara temple at Amarāvati in the Kistna district.

It contains 53 lines of writing. The average size of the letters is $\frac{3}{8}$ ". The alphabet is Telugu of the type described in Vol. VI. p. 108 f. *Ka* shows here everywhere the advanced form. *Ḥa* appears twice (ll. 10 and 14) in the older form of the Bitraguṇṭa and Vānapalli plates, but in l. 49 it shows a form which comes nearer to that of the Maṅgalagiri inscription. The *ottu* appears in *ḍha* (l. 35); in the case of *dha* and *bha* it occurs only in a few cases, and it is never

¹ No. 266 of the Government Epigraphist's collection for the year 1897.

found in *kha* and *tha*. As first letter of a group, *r* is represented by the full sign in *ryô* in l. 15 and *ruô* in l. 46. In all other cases the secondary sign has been used. The language is Sanskrit, and, with the exception of the introductory phrase *śubham-astu* in l. 1 and the concluding words *śrī śrī śrī* in l. 53, the whole text is in verse. As regards orthography, it may be noticed that a consonant is doubled after *r* in *dēvaīr-mmathyamānān* (l. 7), *kurecān* (l. 22), *sārththā* (l. 24), *-andāryyas* (l. 43), *arththi-sārththa* (l. 48), *kirtti-dharmmau* (l. 50), after *anuvāra* in *tuṅga* (l. 1), *Vinikomḍḍam* (l. 32), *Bellakomḍḍam* (l. 32), *-ānttād* (l. 48), and as first letter of a group in *jāta-ppratishthān* (l. 28) and *Amarēsa-pprasādatah* (l. 52). The groups *tth* and *ddh* are written *thth* and *dhdh*; compare, in addition to the cases cited above, *tadh-dhāma* (l. 4) and *samimdhdhē* (l. 49).

The inscription is one of king **Krishnarāya** of **Vijayanagara**. The greater portion of it consists of verses already known to us from other records.¹ New are only the verses 7, 9, 10 and 12. Verse 7 states that "from him (*i.e.* king Narasa) was born by **Nāgamāmbā** king **Krishnarāya**, who causes pleasure to the world, as the moon, who causes the fragraney of the water-lilies, was born from the milk-ocean." **Krishnarāya**'s mother is generally called **Nāgalā**. However, the variant **Nāgāmbikā** is found also in the prose portion of the Hampe and Saṅkalāpura inscriptions.²

Of greater interest is verse 9, which praises **Krishnarāya** as him "who, having taken by a forcible attack **Śivanasamudra**, **Udayādri**, **Vinikonda** and **Bellakonda**, and having captured alive on the battle-field **Virabhadra**, the son of the **Gajapati** king, took **Koṇḍaviḍu**." This account, although rather meagre, is of considerable importance as being the first epigraphical record of **Krishnarāya**'s warlike exploits up to the conquest of **Koṇḍaviḍu**. The enumeration of the events seems to follow the chronological order. The taking of **Śivanasamudra**, at any rate, appears to have been the first military success in **Krishnarāya**'s career. The ancient city of **Śivanasamudra** is situated on an island between the two great falls of the **Kāvēri**, 9 miles north-east of the modern **Kollēgal** in the **Coimbatore** district. It belonged at that time to the **Ummatūr** chiefs, who regarded **Somēśvarasvāmin**, whose magnificent temple may still be seen at **Śivanasamudra**, as their family god.³ The **Ummatūr** chiefs were subject to the kings of **Vijayanagara**. The then lord of **Ummatūr** must have revolted against his sovereign; for, quite in accordance with the inscription, a native chronicle relates that, after having first settled the **Drāviḍa** country about **Conjeeveram**, **Krishnarāya** crushed a refractory **Rāja** in the **Maisūr** country, the **Gaṅga Rāja** of **Ummatūr**. In the war against the latter **Krishnarāya** captured the strong fort of **Śivanasamudra** and the city of **Śrīraṅgapattana**, after which all **Maisūr** submitted to him.⁴ We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his *Commentaries of the Great Afonso Dalboquerque*⁵ the son of the great conqueror gives us an abstract of a letter written by a certain **Luiz**, a **Franciscan** friar, who, after the disaster at **Calicut** in **January 1510**, was sent by **Albuquerque** to the court of **Vijayanagara** with the view of securing **Krishnarāya**'s assistance against the **Zamorin**. The letter was delivered by the

¹ See *e.g.* Kuppēlār plates of **Krishnarāya**, *J. Bo. Br. R.A.S.*, Vol. XII, p. 351 ff.; Hampe inscription of the same, *Ep. Ind.* Vol. I, p. 361 ff.; **Ūṇamāṣjēri** plates of **Achyutarāya**, *ibid.* Vol. III, p. 147 ff., etc. Verse 5 of the present inscription is formed by combining the first halves of two *śloka*s of those inscriptions (vv. 6 and 9 of the Hampe inscription, vv. 7 and 8 of the **Ūṇamāṣjēri** plates).

² *Ep. Ind.* Vol. I, p. 365, and Vol. IV, p. 267.

³ *Ep. Car.* Vol. IV, p. 69 of the text; compare for the **Ummatūr** chiefs Mr. Rice's account, *ibid.* Introduction, p. 27.

⁴ R. Sewell, *Sketch of the Dynasties of Southern India*, p. 109. Mr. Sewell quotes as his authorities Mr. Foulkes in the *Salem District Manual*, p. 45, and the summary of a manuscript in the *Madras Journal*, Vol. XIV, (I.), p. 39. I regret that these two books are not accessible to me at present.

⁵ Translated by Walter de Gray Birch (*Hakluyt* edit.), Vol. III, p. 35.

ambassadors whom Krishnarāya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque "that the king of Narsinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right; and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea." There can be little doubt, I think, that the rebel spoken of in the letter is the Rāja of Ummatūr. Pergunda has already been correctly identified by Mr. Sewell¹ with Penakonḍa in the Anantapur district, situated about half-way between Vijayanagara and Śivanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hōṣakanahalli in the Guṇḍlupēṭe tāluka,² where Chikkarāja-Oḍeyar, the lord of Ummatūr, is given the *biruda* *Penugonḍa-chakrēśvara*. As this inscription is dated in Śaka-Saṁvat 1426, the Krōḍhana *saṁvatsara*, during the reign of Narasa, it would seem that the Rājas of Ummatūr had taken possession of Penakonḍa already under Krishnarāya's predecessor, and that it was not until Krishnarāya's accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayādri, Vinikonḍa, Bellakonḍa and Koṇḍaviḍu formed part of Krishnarāya's campaign on the eastern coast against the Gajapati of Orissa. Fernão Nunes³ tells us that Krishnarāya had a special desire of acquiring Udayagiri, because king Narsimha (Narasimha) in his testament had enjoined on his successors the necessity of taking the fortresses of Rachol (Raichūr), Medegulla (Mudkal), and Odigair (Udayagiri).⁴ He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Digary (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the towers of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikonḍa, the modern Viṁkonḍa, and of Bellakonḍa, generally called Bellamkonḍa, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Koṇḍaviḍu, which I have discussed above, Vol. VI. p. 109 ff. According to inscriptions at Maṅgalagiri, Kāzā and Koṇḍaviḍu the fortress surrendered on Saturday, the *Harivēdsara* of the bright half of the month Āshāḍha in Śaka-Saṁvat 1437, which, for Śaka-Saṁvat 1437 expired, corresponds to Saturday, the 23rd June A.D. 1515.

There remains the statement that the king took alive on the battle-field Virabhadra, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Paes. The latter has only the short notice that, in the war against the king of Orissa, Krishnarāya took captive his enemy's son and kept him for a long time in the city of Bisnaga (Vijayanagara), where he died.⁵ Nunes' account is more detailed.⁶ He tells us that, after the capture of Koṇḍaviḍu, Krishnarāya continued his march northward until he arrived at Comdepallyr (Koṇḍapalle). After a siege of three months he took it; among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bisnaga (Vijayanagara). When Krishnarāya himself had returned to Bisnaga, he summoned

¹ *A Forgotten Empire (Vijayanagar)*, p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Krishnarāya's reign.

² *Ep. Car.* Vol. IV. p. 77 of the text.

³ *Chronica dos Reis de Bisnaga*, p. 19 f.; Sewell, *A Forgotten Empire*, p. 316 f.

⁴ *Ibid.* p. 13; by Sewell, *loc. cit.* p. 308, their names are given as Rachol, Odegany, and Conadolgi.

⁵ *Ibid.* p. 89; Sewell, *loc. cit.* p. 247.

⁶ *Ibid.* p. 21 f.; Sewell, *loc. cit.* p. 318 ff.

the son of the king of Orissa, who was renowned as being a good swordsman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Krishparāya, which in the end led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Koṇḍarīḍu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that 'in the Śaka year marked by the Munis (7), the towns (3), the oceans (4), and the moon (1), (i.e. Śaka-Samvat 1437), in the year Yuvan, on the twelfth day in the month Āshāḍha, (the king) duly performed the gift called *tulāpūruṣa* and gave away many incomparable *agrahāras* in the presence of the god Śūlapāni, who is renowned in the world as *Amaréśa*, on the bank of the *Kṛishnavatī*, which destroys darkness.' This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Koṇḍarīḍu, the *Harivatsara* mentioned there being only another term for the twelfth day of the bright half of the month Āshāḍha.¹ Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake, and that Vīrabhadra was taken captive on an earlier occasion.

The inscription concludes with a verse (12) invoking the blessing of *Amaréśa* on *Kṛishparāya*. The *Amaréśa* mentioned here and in verse 10 is, of course, the god of the temple where the inscription is found.

TEXT.²

- 1 शुभमस्तु ॥ नमस्तुग[शि]रचुवि.
- 2 चंद्रचामरचारवे । वैलोक्-
- 3 नगरारंभमूलस्तंभाय शं-
- 4 भवे ॥ [१*] कल्याणायास्तु तज्जाम³ प्रत्नू-
- 5 इतिमिरापहं । यहजीप्य[ग]जोहू-
- 6 तं हरिणापि [च] पूज्यते ।[२*] अस्ति क्षीरम-
- 7 [य]ादेवैर्गन्धमानाभ्यङ्गुधैः । नवनी-
- 8 तमिवोद्धृत[मप]नीततमो महः ।[३*] तत्
- 9 वंशि देवकोजानिर्दिदीपे तिस्रभूपतिः ।[४]
- 10 यशस्वो तुर्वेदेषु यदोः क-
- 11 ण [इवा]न्वये ।[५] ततो[भू]दुकमाजा-

¹ See above, Vol. VI. p. 111, note 4.

² Read तज्जाम.

³ From inked stampages supplied to me by Dr. Hultzsch.

⁴ Read तद्वंशि.

- 12 निरोक्षरचितिपालकः । सर-
 13 सादुदभूतस्त्रावरसावनिपा-
 14 लकः । [१ ५*] चेरं चोळं च पांचं तमपि
 15 च मधुरावल्लभं मानभूषं वीर्यं-
 16 द[यं] तुरुष्कं गजपतिवृपतिं चा-
 17 पि जित्वा तदन्यान् । आगंगातीरलंका-
 18 प्रथमचरमभूततटांतं नि-
 19 तांतं ।^१ ख्यातः चीनीपतीनां स्रजमि-
 20 व शिर[सां] शा[सनं] यो व्यतानीत् ॥ [६*] त-
 21 तोभूत्तागमांवायां कृष्णराय-
 22 महीपतिः । कुर्वन् कुवलयामोदं
 23 क्षीराब्धेरिव चंद्रमाः । [१ ७*] महत्तामयि-
 24 सादृश्या^२ त्रियमिह सुचिरं भुंजता-
 25 मित्ववेत्स प्रायः प्रत्यूहहेतोस्त-
 26 पनरधगतेरालयां^३ देवतानां । त[त्त]-
 27 द्विजैश्चवृत्त्यापि^४ च विरुदपदैरंकि-
 28 तांस्तच्च त[त्त] स्तंभान्^५ जातप्त्र-
 29 तिष्ठान् व्यतनुत भुवि यो भूभ-
 30 दभ्रं कषायान् ॥ [८*] अपि शिवनसमु-
 31 द्रं यो बलाच्चोदयाद्रिं तद-
 32 पि च विनिकीडुं बलकीडुं च
 33 धाव्या [१*] गजपतिवृपसूनुं वी[र]-
 34 भद्रं गृह्णीत्वा समरभुवि सजीवं
 35 चाग्रहीत् कीडवीडुं ॥ [९*] आषाढ-
 36 दे युवाख्ये सुनिपुरजलधीडं-
 37 किते यः शकाब्दे विख्यातस्यामरेश
 38 स्वयमिति भुवने सन्निधौ शूल-
 39 पाणेः । तीरे श्रीकृष्णवेष्टा हत-
 40 तमसि तुलापूरुषाख्यं च दा-
 41 नं द्वादश्यां सा[धु] कृत्वा व्य[तर]-

^१ This sign of punctuation is superfluous.

^२ Read सादृश्याः.

^३ Read पनरधगतेरालयान्.

^४ Read वृत्त्यापि; between व्या and पि an original न् has been effaced.

^५ Read स्तंभाजातः.

^६ Read "शः".

- 42 दनुपमानयद्वा[र]ाननेकान् ॥ [१०*]
 43 [स्तु]त्यौदार्यमुधोभिस्तु विजयन-
 44 गरे रत्नसिंहानस्तः¹ क्षापालान्
 45 कृष्णरायचित्तिपतिरधरीकृत्य
 46 नीत्या नृगादीन् ॥² आ पूर्वाद्रे-
 47 रधास्तचित्तिधरकटकादा [च]
 48 हेमाचलात्तादा सेतोरर्धिसार्य³
 49 त्रियमिह बह्वीकृत्य कीर्त्यास्मिध्वे⁴ [॥ ११*]
 50 यस्य श्रीकृष्णरायस्य कीर्त्तिधर्मा
 51 [स]हीद्वौ । आकृत्यं तिष्ठतां लो-
 52 [के]ध्वमरेशप्रसादतः । [॥ १२*]
 53 श्री श्री श्री [॥*]

No. 4.— THREE MEMORIAL STONES.

By E. HULTSCH, Ph.D.

I.— BANGAVADI STONE OF NARASIMHAVIKRAMAVARMAN.

The stone which bears this inscription (No. 103 of 1899) was discovered by Mr. H. Krishna Sastri, B.A. It is set up near the Śiva temple at Baṅgavādi in the Mulubāgal taluka of the Kōlār district of the Mysore State and bears the representation of a warrior riding on a horse at full gallop.

The alphabet is archaic Tamil and resembles that of the published inscriptions of the same king.⁵ The only Grantha letter which occurs is *da* of *Daḍiya*⁶ (l. 2). The language is Tamil. An archaic form is *nālgāvadu* (l. 2) for *nāṅgāvadu*. Instead of *kāṅga* and *Daḍiyargaḷ* we find the vulgar forms *kāṅga* (l. 5) and *Daḍiyaṅgaḷ* (l. 2 f.). *Mayindiramaṅkīrma* (l. 3) is a Prakṛit corruption of *Mahēndravikrama*. The word *tonru* (l. 4) is a variant of *toru*, 'cattle.'⁷

The inscription is dated in the 24th year of the reign of the (Gaṅga-Pallava) king Vijaya-Narasimhavikramavarman.⁸ It records the death of a hero, who was in the service of Skanda, the *adhīrāja* of the Bāṇas,⁹ and who fell in recovering cattle which had been seized by three persons. These were the Daḍiya,—evidently the chief of Daḍigavādi,¹⁰—an unnamed Bāṇa chief, and a certain Mahēndravikrama. The usual imprecation at the end of the inscription is only partially preserved.

¹ Read 'सिंहानस्तः'.

² Read 'दीन्'.

³ Read 'रधास्त'.

⁴ Read 'स्मिध्वे'.

⁵ Read 'कीर्त्या समिध्वे'.

⁶ Above, Vol. IV. No. 22.A. and No. 52.

⁷ See above, Vol. IV. p. 179, note 2, and Vol. VI. p. 163.

⁸ In two Kij-Muttugūr inscriptions (see note 6 above) the name of this king appears in the shorter form Vijaya-Narasimhavarman.

⁹ On the title *Bāṇādhirāja* see above, Vol. V. p. 50 and note 14.

¹⁰ See Dr. Fleet's remarks in *Ind. Ant.* Vol. XXX. p. 109 f. and above, Vol. VI. p. 256, note 3.

There is another *virakkal* lying near the same temple (No. 102 of 1899), which records, in the Kanarese language, that a hero met with his death when Bāṇarasa together with the *Mahārāja Mahāvali-Bāṇarasa* attacked *Noḷamba, Rāchamalla, Mayindaḍiya* and *Daḍiga*, and that the *Kaṅgavaḍiyan* (i.e. probably the Gaṅga king Rāchamalla) assigned land for setting up this stone¹ in memory of the hero. Here Bāṇamahārāja, Bāṇarasa, Mayindaḍiya and Daḍiga correspond to Bāṇādhirāja, Bāṇarāja, Mahēndravikrama and Daḍiya of the subjoined inscription. If Rāchamalla could be identified with one of the three Gaṅga kings named Rāchamalla or Rājamalla,² this would fix the time of king Vijaya-Narasimhavikramavarman to whose reign the subjoined inscription belongs.

TEXT.³

- 1 K[ō] Viśaiya-Naraśiṅgavikkirama[pa]ruma[rk-i*]-
- 2 yā[u]ḍu irubattu-nāl[g]āvadu Daḍiyaṅga-
- 3 [lu][m*] Vāṇarāśarum Mayindiramikkiramarum eḷ[i]-
- 4 nda tonṇu Kanda-Vāṇ[ā]diarāśar śāvagar Ś[e]-
- 5 [i]gar eṇind[u] paṭṭār-adu Kaṇṇāḍagaruṅ-gāṇ[ga] [l*]
- 6 idaṅk-aḷi[ppu] pāda-
- 7 ga

TRANSLATION.

In the twenty-fourth year (of the reign) of king Vijaya-Narasimhavikramavarman, Śeliṅgar, the servant of Skanda-Bāṇādhirāja, fell, having seized (back) the cattle that had been seized by Daḍiya, Bāṇarāja and Mahēndravikrama. Let the Kaṇṇāḍagas (i.e. the Kanarese people) look after⁴ this (stone) ! [Those who] injure it [shall incur the five great] sins.

II.—HANUMANTAPURAM STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears the two subjoined records (Nos. 16 and 17 of 1900) was discovered by Mr. G. Venkoba Rao. It is set up in a field at Hanumantapuram near Pennagaram in the Dharmapuri tāluka of the Salem district. Unlike other *virakkals*, the stone bears no sculptures of any kind.

The alphabet is Vaṭṭeḷuttu. The letters *k*, *ṭ* and *ṇ* resemble those of the Madras Museum plates of Jaṭilavarman,⁵ while *y* is more nearly allied to the *y* of the Cochin and Tirunelli plates.⁶ In two cases (*ḍa* of *pāḍa* in l. 3 f. and *ṭi* of *Kāṭṭirai* in l. 4 of A.) the Tamil form of *ṭ* or *ḍ* seems to be used. The *ḍu* of *iyaṇḍu* (l. 2 of A.) is reversed. In *ḍai* (l. 3 of A. and l. 4 of B.) the vowel *ai* is drawn through the consonant *ḍ*. The *ā* of *ṭā* in *paṭṭāṇ* (l. 4 of A. and l. 4 of B.) and the *ā* of *kā* in *Kāṭṭirai* (l. 4 of A.) go downwards instead of upwards. The language is Tamil. The *l* of *paḍiṇḍāḍavadan* (l. 2 of A. and B.) is doubled, and the *saṁdhi* is not observed in *Kaṇaiṭṭar* (l. 3 of A.). The locative affix *kaṇ*, which has been changed into *kaṭ* before the following *k*, occurs in both inscriptions (l. 3 of A. and l. 2 of B.).

The two inscriptions are dated in the 17th year of the reign of king Vijaya-Īśvaravarman, who, to judge from the prefix *vijaya*, seems to have been one of the Gaṅga-Pallavas, and record the death of two heroes in the service of Kāṭṭirai. This title means 'the king of the forest' and is synonymous with Kāḍavap, 'the forester,' which according to Mr. V. Kanakasabhai

¹ This seems to be the meaning of the words *kaḷ-ndḍu koṭṭadu*, which occur also on the Doḍḍahunḍi stone; see above, Vol. VI. p. 43, note 1.

² See Dr. Fleet's Table, above, Vol. VI. p. 59. ³ From an inked estampage.

⁴ The infinitive *kaṅga* is used in a similar manner in l. 105 of the Kaṭākūḍi plates; *South-Ind. Inscr.* Vol. II. p. 351.

⁵ *Ind. Ant.* Vol. XXII. p. 57 ff.

⁶ Above, Vol. III. No. 11, and *Ind. Ant.* Vol. XX. p. 285 ff.

Pillai was a title of the **Pallavas**.¹ The correctness of this view is proved by the *Periyapurāṇam*, in which, as Mr. Venkayya informs me, 'the king of the Kāḍavas' and 'the Pallava' are used as synonyms. The Kāḍava king whom the Hoysala king Narasimha II. claims to have defeated² was probably one of the Pallava chiefs of Nalambavāḍi. It thus appears that a descendant of the Pallava dynasty was tributary to the Gaṅga-Pallava king Vijaya-Īśvaravarman. Pūḍūr, the native village of the first of the two heroes (A. l. 5), is now a hamlet of Pennagaram.³

TEXT.⁴

A.— On the left of the stone.

- 1 Kō Viśaiya-Īchchuvaraparuma-
- 2 [r]k-iyāṇḍu padinēllāvada-
- 3 pkaṭ-Kapaiyūr⁵ mārr-udai pa-
- 4 ḍa-ttāṇ-arubattāṇ Kāṭṭirai-
- 5 gaḷ sēvagaṇ Pūḍūr Śāttāṇ [||*]

B.— On the right of the stone.

- 1 Kō Viśaiya-Īchchuvaraparuma[rk-i*]-
- 2 yāṇḍu padinēllāvadaṇka[ṭ*]-
- 3 Kāṭ[ṭirai]gaḷ sēyi[k]kav-araśār
- 4 mārr-udai sēṇra tāṇ-arubattāṇ
- 5 K[ā]ḍaḍi Kaṇakka[ṇ] [||*]

TRANSLATION OF A.

In the seventeenth year (*of the reign*) of king Vijaya-Īśvaravarman, when **Kapaiyūr** fell into the possession of the enemies,⁶ Śāttāṇ of Pūḍūr himself, the servant of **Kāṭṭirai**, was cut down.

TRANSLATION OF B.

In the seventeenth year (*of the reign*) of king Vijaya-Īśvaravarman, when **Kāṭṭirai** was victorious, Kāḍaḍi⁷ Kaṇakkaṇ himself, who went among the enemies of the king, was cut down.

III.—HEBBINI STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears this inscription (No. 101 of 1893) is lying near the Gōpālakṛishṇa temple at Hebbini in the Muḷubāgal tāluka of the Kōlār district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

The alphabet is Vaṭṭeluttu, and the language Tamil. The inscription is dated in the 12th year of the same king as No. II. and records the death of a hero, who was killed by a Bāṇa chief named Kārōniri at Śiraiyūr.

¹ *Ind. Ant.* Vol. XXII. p. 143.

² Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

³ See the *Postal Directory of the Madras Circle*, p. 1038.

⁴ From two luted stampages.

⁵ Read =Kapaiyūr.

⁶ *Mārra* seems to be used in the sense of *mārrār*, 'enemies.'

⁷ This portion of the name consists of *kāḍu*, 'forest,' and *aḍi*, 'His Majesty,' and is evidently a synonym of Kāṭṭirai or Kāḍavaṇ.

Three memorial stones.

III.



I.



B.



II. A.

WIELE & KLEIN, PHOTO-ZINCO

SCALE '10.

E. HULTZSCH.

TEXT.¹

- 1 Kō Viśaiya-ī[ch]chuvāra-
 2 parumaṅki paṅṅira-
 3 ṇḍāvadū Kārōniri
 4 Vāṇarāśar=piṭṭō [iṅ]=
 5 *Chiraiṭṭ[re]ṇiya Vāṇa-
 6 rāśar=[ariya] paṭṭār=Aḍ[i]y[ā][r ||*]

TRANSLATION.

In the twelfth (year of the reign) of king Vijaya-Īśvaravarman, when Kārōniri Bāṇarāja seized Śiraiyūr in battle, Aḍiyār fell, cut down by Bāṇarāja.³

No. 5.—A ROCK-INSCRIPTION AT TANDALAM.

By E. HULTZSCH, PH.D.

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at Tanḍalam, a village in the Kārvēṭṭinagar Zamindāri, 4½ miles west by north of Arkōṇam Junction. With the exception of the two Grantha words *svasti śrī* in the beginning, the alphabet is Tamil, and resembles that of the Vēlūr rock-inscription of Kaṇṇarādēva.⁴

The inscription is dated in the 10th year of Śatti, the king of the Kāḍavas, i.e. Pallavas.⁵ It consists of two Tamil verses, each of which states that Pallavamahārāja built a sluice for the tank at Tanḍalam. The donor may have been either a relative of, or identical with, Śatti, who, as his title implies, claimed descent from the ancient Pallava dynasty. Pōḷiyūr-nāḍu, to which Tanḍalam belonged, was perhaps named after the present Pōḷūr, a village 3 miles north-north-west of Arkōṇam Junction.

The Veṅkaṭēśa-Perumāḷ temple on the Tirupati hill bears on the north wall of its first *prōkḍra* four Chōḷa inscriptions, which were copied from their (now lost) originals when the temple was rebuilt in the fortieth year of Vira-Nārasimhadēva-Yāḍavarāya. The second and third of these four copies (Nos. 62 and 63 of 1888-89) are dated in the 14th year of "Paratramahēndravarman" and "Paratravarman"—evidently misreadings of the copyist for Parakēsarivarman. These two inscriptions record gifts by Śāmavai *alias* Kāḍavaṅ-Perundēvi, the daughter of Pallava-Perkaḍaiyār,⁶ (and) the queen of Śattiviḍaṅgaṅ *alias* Śrī-Kāḍapaṭṭigaḷ.⁷ It is not improbable that this Pallava king Śattiviḍaṅgaṅ (i.e. Śakti-Viṭaṅka),⁸ who was a contemporary of the early Chōḷa king Parakēsarivarman,⁹ is the same person as the Pallava king Śatti (i.e. Śakti). In this case the subjoined inscription would belong roughly to the second half of the ninth century of the Christian era.

¹ From two inked estampages.

² Read *Chiraiyār*.

³ Literally, 'while Bāṇarāja cut (him) down.'

⁴ Above, Vol. IV. No. 9.

⁵ See above, p. 23 f.

⁶ *Perkaḍai* seems to be a Tamil form of the Kanarise *pergaḍe* and the Telugu *preggaḍa*, 'a minister.'

⁷ Compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for August 1890. *Kāḍapaṭṭi* seems to be a mistake of the copyist for *Kāḍapaṭṭi*, which occurs in a Pallava inscription at Conjeevaram (*loc. cit.*) and in two Gaṅga-Pallava inscriptions (*South-Ind. Inscr.* Vol. III. p. 92 f.). Compare also *Kāḍapaṭṭi* (above, Vol. V. p. 171 and note 1) and *Kāḍapaṭṭi* (*ibid.* p. 143).

⁸ Dantīśakti-Viṭaṅka *alias* Lōkamahādēvi, a queen of the Chōḷa king Rājarāja I., built a shrine in the Paṭṭanādēśvara temple at Tiruvaiyāru; see my *Annual Report* for 1894-95, p. 4.

⁹ See above, Vol. V. p. 42 and note 7.

TEXT.¹

- 1 Svasti śrī [||*] ²Kāḍavar-daṇ-gōṇ Śatti [por]-rōṭṭil-iṭṭa yāṇḍ-eḍ-iyal-i(1)r-
aindil-iḍuvittā-ni(nl)-
2 ḍiya-śi(śi)r Pa[1*]lavamārāyaṇ paśi ni(nl)kki Taṇḍalattu=kkall-ivar
ni(nl)r-āri-kkaliṅgam-aṇḍattu-
3 [1]ḍr maḍippavaṇ [|| 1*] Pōḷi[ya(yū)]r-nāṭṭu-Ttaṇḍalatt-ēri-kka-
4 liṅg=amaittāṇṇ-on-ḍami-ppār-maṅgai-dāṇ
5 virumbam Pallavamārāyaṇ-eḷiṭ-pu(pū)-maṅgai-da[ā]=
6 gōṇ purinda [|| 2*][@_]

TRANSLATION.

Hail! Prosperity! (Verse 1.) In (the year) twice five (i.e. ten), which was engraved on palm-leaves,³ (from) the year when (the name of) Śatti, the king of the Kāḍavas, was entered on a gold leaf,⁴—Pallavamārāyaṇ of enduring fame, who is respected by (all) the inhabitants of the world, having freed (the villagers) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Taṇḍalam.

(V. 2.) The lord of the beautiful goddess of the (lotus) flower (i.e. Lakshmi), Pallavamārāyaṇ, who is beloved by the excellent goddess of the Tamiḷ country, graciously constructed a sluice for the tank at Taṇḍalam in Pōḷiyār-nāḍu.

No. 6.—CAMBAY PLATES OF GOVINDA IV.;

SAKA-SAMVAT 852.

By D. R. BHANDARKAR, M.A.; POONA.

The copper-plates, a transcript and translation of which are given below, were originally found at Cambay, called Khambāyat by the people. While a husbandman was tilling his field, his plough struck against a hard substance. On digging a portion of the ground near that spot, he discovered a wooden box, which was so rotten that with little effort he broke it to pieces. It contained a black dirty object, which, until it was cleaned, was not recognised to be these plates. From the husbandman the plates afterwards went into the possession of a Gujarāṭi living at Petlad, which is not very far from Cambay. The Gujarāṭi was very unwilling to part with the plates. I requested Professor Abaji Vishnu Kathavate to intercede in my favour. This he kindly did, and was soon successful in securing the plates for me.

The plates are three in number, each about 13½" long by 10½" broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 4½" in diameter and of about ½" in thickness, passing through holes on one side of each plate. The ring had not yet been out when the plates were sent to Dr. Hultzsch. The ends

¹ From an inked estampage.

² In this verse "ḍ-eḍ-iyal" rhymes with *śḍiya* and *Taṇḍa* with "a-aṇḍa".

³ I.e. with which all documents issued at this time had to begin.

⁴ This seems to refer to some custom observed at the coronation of a king; compare *South-Ind. Inscr.* Vol. III. p. 135 and note 2.

of the ring are soldered into a roughly square seal, which measures $2\frac{1}{2}$ " in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of **Garuḍa**, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On Garuḍa's proper right there is a representation of Gaṇapati in the upper corner, and lower down a *chauri* and a lamp; and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a *scastika*.¹ Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced.—The engraving is clear and well executed.—The characters agree fully with those of the other Rāshtrakūṭa records of this period, viz. the 10th century. The average size of the letters is about $\frac{1}{8}$ ".—The language is Sanskrit throughout. Excepting the introductory *ōm svastī*, down to the beginning of line 38 the inscription is in verse; and the rest is in prose, excepting the five benedictive and imprecatory verses (ll. 61-66) and another verse, containing the name of the person who drew up the charter (l. 66 f.). All the verses of this grant, excepting three of the introductory, and two of the genealogical, verses, occur in the Sāṅgli charter of the same royal grantor, viz. the Rāshtrakūṭa prince Gōvinda IV.—As regards orthography, it is sufficient to say (1) that the letter *b* is throughout denoted by the sign for *v*; (2) that the letters *g*, *j*, *ṣ*, *t*, *d*, *p*, *m*, *l* or *v* following *r* are doubled; but in the case of *ju* or the conjunct *dyu* coming after *r*, the letter *j* or *d* is not doubled. There is also an indifference about the doubling of *y* following *r*; thus it is doubled in *Nāgamāryyasya* in l. 60, but not in *Nāgamāryāya* in l. 52; (3) that the letter *dh* is doubled (with *d* in the usual manner) in conjunction with a following *y*, once in *°samvaddhyamāna* in l. 42; and (4) that the final *m* of a word, instead of being changed to an *anusvāra*, is twice joined to a following *p*, in *pulakam=pyāt* and *phaniṣm=patyuh* in l. 4.—As regards prosody, it is worthy of note that the metre of verse 7, which occurs also in the Sāṅgli grant, cannot be determined. There can be little doubt that it is an instance of a half-equal metre (*ardha-sama-vṛtta*). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an *upajīti*. But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the Rāshtrakūṭa prince Gōvinda IV. or, as he is described in lines 40-42, the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Suvarṇavarshadēva-Prithvivallabha*, the prosperous *Vallabhanarēndradēva*, who meditated on the feet of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Nityavarsha*, i.e. his father Indra III. Govindarāja had, when this charter was issued, gone from his capital *Mānyakhēta* to *Kapitthaka* near the bank of the *Godāvari*, for the festival of *paṭṭabandha*² (l. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on Brāhmins six hundred *agrahāras* and three lacs of *suvarṇa* coins, and on temples eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas* (ll. 46-49). Afterwards, without descending from the pan, he granted the village of *Kēvaṇja*, lying near the holy place *Kāvika* and

¹ The figures on this seal are identical with those on that of the Dēḍlī plates, excepting the central figure, which Dr. Hultsch thinks to be that of Śiva. See above, Vol. V. p. 189, note 1.

² The term *paṭṭabandha*, which literally means 'binding of the fillet,' has been generally supposed to signify 'coronation-ceremony.' Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of Gōvinda IV. gives for him the date Śaka 840 (expired), which is prior to Śaka 852 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if *paṭṭabandha* is to be understood in the sense of 'coronation-ceremony.' Besides, in these as well as the Sāṅgli plates he is expressly said to have been 'permanently settled at his capital *Mānyakhēta*' when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word *paṭṭabandha* does not here at any rate mean 'coronation-ceremony.'

situated in the **Khēṭaka** district of the **Lāṭa** country (ll. 52-54). It is to record the grant of this village that the present charter was issued. The donee was a **Brāhmaṇ** of the name of **Nāgamārya**, son of **Mahādēvayya**, a member of the **Māthara gōtra** and a student of the **Vāji-Kāṇva śākhā** (ll. 51-52). He is described as staying at **Mānyakhēṭa** and subsisting on the feet of **Vallabhanarēndradēva**, i.e. **Gōvinda IV.** himself, but is said to have originally resided at **Kāvika**.

The grant is dated, both in words and figures, in **Śaka-Samvat 852** expired, in the current cyclic year of **Khara**, on **Monday**, the tenth *tithi* of the bright half of **Jyāishṭha**, when the moon was near the constellation **Hasta** (ll. 44-46). Professor Kielhorn kindly contributes the following remarks:—“This date, for **Śaka-Samvat 852** expired, regularly corresponds to **Monday, the 10th May A.D. 930**, when the tenth *tithi* of the bright half ended 12 h. 3 m., and the *nakṣatra* was **Hasta**, by the equal space system and according to Garga for 22 h. 59 m., and by the **Brahma-siddhānta** for 19 h. 42 m., after mean sunrise. By the northern luni-solar and strict mean-sign systems the day fell in the year **Khara**, which lasted from the 23rd December A.D. 929 to the 19th December A.D. 930. [By the southern system the year would have been **Vikṛita**.]”

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses, descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory *ōm svastī*, the inscription opens with a verse (well known to us from other **Rāshtrakūṭa** records), invoking the protection of **Vishṇu** and **Śiva**. The next verse is in honour of the **Sāmarēda**, and the two verses following it (3-4) contain invocations to **Vishṇu** and **Śēsha**. In verse 5 we are told that from the **Moon** was descended the race of the **Yadus**, to the glorification of which the next verse is devoted. After thus bestowing praise on the **Yadus**, **Dantidurgarāja** is mentioned in verse 7 as having arisen in the spotless race of the **Yadus**, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle **Krishnarāja (I.)**, who is represented to have destroyed the **Chalukya** race, as the sun dispels darkness (v. 8). After **Krishnarāja I.** his eldest son **Gōvindarāja (II.)** came to the throne, and after **Gōvindarāja II.** his younger brother, who bore the appellation **Nirupama** (vv. 9-10). Dr. Fleet, who strongly holds that **Gōvindarāja II.** did not obtain sovereignty, brings forward the argument, among others in support of his view, that the **Sāngli** charter, though it places **Gōvindarāja II.** between **Krishṇa I.** and **(Dhruva-)Nirupama**, “does not make any assertion that he reigned.”¹ This statement can only be understood to mean that verse 6 of the **Sāngli** grant, which is identical with verse 9 of our grant, does not explicitly speak of **Gōvindarāja II.** as having become a king, but that his name occurs between those of **Krishnarāja I.** and **(Dhruva-)Nirupama**. If this is what Dr. Fleet means, then we shall have to suppose that **Jagattuṅga(-Gōvinda III.)** and **Amōghavaraha (I.)** also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between **(Dhruva-)Nirupama** and **Akālavaraha(-Krishṇa II.)**. Hence, if **Jagattuṅga(-Gōvinda III.)** and **Amōghavaraha I.** are to be supposed to have reigned, **Gōvindarāja II.** too must, for the same reason, be regarded as having sat on the throne.

(Dhruva-)Nirupama was succeeded by his son **Jagattuṅga(-Gōvinda III.)**, on whom nothing but conventional praise is bestowed (v. 11). After **Jagattuṅga(-Gōvinda III.)**, **Amōghavaraha (I.)** became king, who, in the first half of verse 12, is said to have gratified the god **Yama** at **Vīṅgavalli** with unprecedented morsels of cakes, which were the **Chalukyas**. This means that he inflicted a crushing defeat on the Eastern **Chalukyas** at **Vīṅgavalli**, which, I think, probably signifies the **Vēṅgimaṇḍala**, the territory over which they ruled. The second half of the verse, if I have rightly understood it, seems to mention a reservoir or some such thing,

¹ See above, Vol. VI. p. 170 f., where Dr. Fleet meets the objections I brought against his view in my paper in *J. B. Br. R. A. S.* Vol. XX. p. 123 f.

which received the name of **Jagattuṅga-sindhu** after **Jagattuṅga** (-Govinda III.), father of **Amoghavarsha I.**

After **Amoghavarsha I.** the throne was occupied by his son **Akālavarsha** (-Kṛishṇa II.), of whom verse 13 says that his enemies abandoned the city of **Khēṭaka**, which, in my opinion, is here meant to denote **Mānyakhēṭa** itself, the capital of the Rāshtrakūṭa princes. Two Eastern Chālukya records¹ mention that **Gupaka-Vijayāditya III.** (A.D. 844-888) "frightened the fire-brand **Kṛishṇa** and completely burnt his city,"² and that "king **Vallabha** did honour to the arms of **Vijayāditya (III.)**." It, therefore, appears that the Eastern Chālukya prince **Gupaka-Vijayāditya III.** defeated the Rāshtrakūṭa king **Kṛishṇa II.** and was in possession of his capital **Mānyakhēṭa**, and it is to the act of repulsing this Chālukya prince from **Mānyakhēṭa** that verse 13 of our grant refers.³ Verse 14 states that **Akālavarsha** (-Kṛishṇa II.) married the daughter of **Kōkkala**, who belonged to the family of **Sahasrārjuna**, i.e. the Chēdi dynasty. Now, the **Bilhari** inscription speaks of **Kōkkala** as having erected two columns of fame, viz. **Kṛishṇarāja** in the south and **Bhōjadēva** in the north.⁴ Similarly, the **Benares plates** of the Chēdi prince **Karṇadēva** state that **Kōkkala's** hand, which granted freedom from fear, was on (the head of) **Bhōja Vallabharāja**, **Śrī-Harsha** and **Śaṅkaragaṇa**.⁵ There can hardly be a doubt that the **Kṛishṇarāja** of the **Bilhari** inscription is identical with the **Vallabharāja** of the **Benares plates**, and that both are identical with the Rāshtrakūṭa prince **Akālavarsha** (-Kṛishṇa II.). And the support, which **Kōkkala** lent to **Akālavarsha** (-Kṛishṇa II.), was given in all likelihood at the time when the latter was defeated, and his capital **Mānyakhēṭa** occupied, by the Eastern Chālukya king **Gupaka-Vijayāditya III.** The last *pāda* of verse 14 tells us that from the union of **Akālavarsha** (-Kṛishṇa II.) and the daughter of **Kōkkala** sprang **Jagattuṅga**, who, in verses 15 and 16, is said to have married **Lakshmi**, daughter of **Raṇavighraha**, son of **Kōkkala**.⁶ Verse 16 speaks of a prince named **Arjuna** as having helped **Jagattuṅga** with his army and thus enabled him to acquire fame. It does not seem difficult to identify this **Arjuna**. In verse 20, **Arjuna** is mentioned as a son of **Kōkkala**. **Arjuna** was thus a brother of **Raṇavighraha**, and consequently an uncle-in-law of **Jagattuṅga**. And, in all likelihood, it is this **Arjuna** who seems to have rendered him assistance.

Verses 17-18 relate that from this **Jagattuṅga** and **Lakshmi** king **Indra (III.)** was born. Verse 19 describes a great victory achieved by this **Indra**. The first line of this stanza may be thus translated:—"The courtyard (of the temple of the god) **Kālapriya** (became) uneven by

¹ *Ind. Ant.* Vol. XX. p. 102.

² [For a different explanation of this statement and its bearing, see above, Vol. IV. p. 226 f.—E.H.]

³ Verse 13 is also susceptible of another interpretation. **Khēṭaka** may be taken to denote the modern **Kaira**, and the term *mandala* to refer to the surrounding district. If so, the verse must be understood as containing an allusion to **Kṛishṇa II.**'s having supplanted the subordinate branch of the Rāshtrakūṭa dynasty, reigning at **Khēṭaka**. But the word *parityakta* implies that **Khēṭaka**, before it was occupied by the enemies, was under the sway of **Kṛishṇa II.**, and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the Rāshtrakūṭas of the subordinate branch did not occupy **Khēṭaka** and the surrounding district at any time during **Kṛishṇa II.**'s reign, but were ruling over it long before him. Again, the word *ahita* as applied to these tributary Rāshtrakūṭas does not seem to be appropriate. They are referred to as *utthika-Rāshtrakūṭas* when their rebellion against **Amoghavarsha I.** is mentioned (*Ind. Ant.* Vol. XII. p. 183, and Vol. XIV. p. 199). Again, they are spoken of as *bādhakas* when their disaffection towards the Gujarāt Rāshtrakūṭa prince **Dhruva II.** is alluded to (*Ind. Ant.* Vol. XII. p. 184). But in no case the word *ahita* or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that **Mānyakhēṭa** was once occupied during **Kṛishṇa II.**'s life-time by the Eastern Chālukyas, who can, with propriety, be called his *ahitas*, inasmuch as they were the mortal enemies of the Rāshtrakūṭa dynasty.

⁴ See above, Vol. I. p. 256, verse 17.

⁵ *Ibid.* Vol. II. p. 306, verse 7.

⁶ The true spelling of the name appears to be **Kōkkala**, as attested by the records of the Chēdi dynasty. It is spelt **Kōkkala** in verses 14 and 15, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20.

the strokes of the tusks of his rutting elephants." The god Kālapriya is the same as Mahākāla,¹ whose temple at Ujjain is so widely known all over India. It is on the occasion of the festival held in honour of this Kālapriya that the three plays of the poet Bhavabhūti were represented. It thus appears that, in his expedition of conquest in Northern India, Indra III. halted at Ujjain to pay his homage to the god. The remaining three lines may be thus rendered :— "His steeds crossed the unfathomable Yamunā which rivals the sea. He completely devastated that hostile city of Mahōdaya, which is even to-day greatly renowned among men by the name of Kuśasthala." Indra III. therefore appears to have marched from Ujjain northward, crossed the Jumna and reduced the city of Mahōdaya. The lexicon of Hēmachandra tells us that Mahōdaya and Kuśasthala are both names of Kanyakubja,² i.e. Kanauj, so that verse 19 represents Indra III. to have attacked the city of Kanauj. But the complete devastation of Mahōdaya, which Indra III. is spoken of as having brought about, is merely poetical. For, the poet's object appears to be to introduce a play on the words *mahōdaya* and *kuśasthala*, which in their conventional sense mean Kanauj, and in their etymological one, 'full of high prosperity' and 'a spot of *kusa* grass' respectively: Mahōdaya, i.e. Kanauj, ceased to be *mahōdaya*, i.e. highly prosperous, and became *kuśasthala*, i.e. a mere spot of *kusa* grass. Hence, the complete annihilation of the city of Mahōdaya or Kanauj alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, Kanauj continued to be the capital of several princes, ruling over Northern India.³ What Indra III. actually did beyond attacking Mahōdaya or Kanauj, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of Kanauj Indra III. vanquished. The Rāshtrakūṭa records give the dates 915 and 917 A.D. for Indra III.; and the succession and dates of the princes, reigning at Mahōdaya or Kanauj about this period, as determined from the Gwalior, Pehwa and Siyāḍōṇī inscriptions, are as follows:

1. Bhōja, A.D. 862, 876 and 882.
2. Mahēndrapāla, A.D. 903 and 907.
3. Kshitipāla or Mahipāla, A.D. 917.
4. Dēvapāla, A.D. 948.⁴

Now, as for Indra (III.) we have the dates A.D. 915 and 917⁵ and for Kshitipāla or Mahipāla the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this Kshitipāla whom Indra III. conquered. Let us now find out what Indra III. did beyond obtaining a victory over Kshitipāla. A Khajurāho

¹ Jagaddhara, in his commentary on the *Mālatīmaddhava*, says that Kālapriyanātha is *tad-dēva-dēva-lāḍa*, i.e. a particular deity belonging to that country. But what country Jagaddhara had in his mind, cannot be accurately made out. Śivarachandra Vidyāsāgara, in his edition of the *Uttarardmacharita*, says in a footnote that Kālapriyanātha is the name of a deity installed in Padmapura in Vidarbha, i.e. the native town of the poet Bhavabhūti. But this note appears to be based on the comment of Jagaddhara just quoted, and, according to Śivarachandra, it seems that the expression *tad-dēva* must be understood to mean the country to which Bhavabhūti belonged. In the *St. Petersburg Dictionary*, however, Kālapriyanātha is identified with the Mahākāla of Ujjayini. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

² Hēmachandra's *Abhidhānaśāhinsamgraha*, v. 273 f.

³ The king of Mahōdaya or Kanauj, whom Indra III. defeated, has been shown further on to be Kshitipāla or Mahipāla. And we have actual records to show that, after this Kshitipāla, there reigned at Kanauj his successors called Dēvapālādēva, Vijayapālādēva, Rājapālādēva and Trilōchanapālādēva, respectively (see above, Vol. III. p. 265; *Ind. Ant.* Vol. XVIII. p. 33 ff.). They were followed by the Gaharwaras or Bāthēras of Kanauj (C. Mabel Duff's *Chronology of India*, p. 285).

⁴ See above, Vol. I. p. 171 f.; C. Mabel Duff's *Chronology of India*, p. 296.

⁵ Dr. Fleet's *Dyn. Kan. Distr.* p. 415 f.

inscription¹ claims that a king named Kshitipāla was placed on his throne by the Chandēlla prince Harshadēva. As this Harshadēva flourished at the beginning of the tenth century, the Kshitipāla, whom he re-instated on his throne, can be no other than Kshitipāla, king of Kanauj, who was a contemporary of, and vanquished by, Indra III. Indra III., therefore, appears not only to have attacked Mahōdaya or Kanauj, but also to have defeated and ousted its ruler Kshitipāla.

Let us now proceed a step further. The Bhāgalpur grant of Nārāyaṇapāla² asserts that Dharmapāla, the second prince of the Pāla dynasty, acquired the sovereignty of Mahōdaya by conquering Indrarāja and others, but bestowed it upon one Chakrāyudha, just as Bali acquired the sovereignty of the three worlds by vanquishing Indra and other gods, and bestowed it upon Chakrāyudha (Viṣṇu). The Bhāgalpur grant thus tells us that Dharmapāla first defeated Indrarāja and others, and obtained the sovereignty of Mahōdaya or Kanauj for himself, but gave it over to one Chakrāyudha. The same event is referred to in the Khālimpur charter³ of Dharmapāla himself, in the verse—

भोजैर्मत्स्यैः समद्रैः कुर्यदुदयवनावन्तिगन्धारकीरै-
 भूपैर्व्यालीलमौलिप्रणतिपरिणतैः साधु संगीर्यमाणः ।
 हृष्यत्यञ्जालवद्धृतकनकमयस्त्राभिषेकोदकुञ्ची
 दत्तः श्रीकन्यकुञ्जललितचलितमूलतालक्ष येन ॥

The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates.⁴ Since we have *dattaḥ* in the nominative case,—that which is given, or in this particular case *abhishēk-ōḍa-kumbhaḥ*, which is in the nominative case, must go with *dattaḥ*. Further, the person to whom something is given must be in the dative case; but we have no such dative in the verse, and moreover the nominative *śrī-Kanyakubja(b)jaḥ* remains unconnected. The sense, however, requires that *śrī-Kanyakubja* should be considered the person to whom the coronation pitcher was given. Evidently, therefore, *śrī-Kanyakubjaḥ* requires to be corrected into *śrī-Kanyakubjāya*, even at the risk of the break of the *caesura*. With this emendation, the verse yields the following sense:—"With a sign of his eyebrows gracefully moved, he made over to the illustrious king of Kanyakubja his own golden water-pitcher of coronation, lifted up by the delighted elders of Pāñchāla, and acquiesced in by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kīra kings, bent down while bowing with their heads trembling." What the verse means is, that Dharmapāla earned for himself the sovereignty of Pāñchāla, and was consequently entitled to the coronation as king of Pāñchāla, which was approved of by the neighbouring rulers, such as Bhōja, Matsya and other kings; but he declined it and assented instead to the installation of the king of Kanyakubja. The Pāñchāla country here referred to denotes the upper half of the Dōāb between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Rājasēkhara who flourished about this period.⁵ Hence the fact mentioned in the Khālimpur charter is the same as that reported in the Bhāgalpur grant. And

¹ See above, Vol. I. p. 121 f. Prof. Kielhorn, however, thinks that Harshadēva first vanquished Kshitipāla and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadēva placed Kshitipāla on his throne, who was ousted, not by Harshadēva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant, that Indra III. reduced Mahōdaya or Kanauj, in other words defeated the then reigning sovereign, who can be no other than Kshitipāla himself. This interpretation, again, agrees with what the Khālimpur and Bhāgalpur charters have to say, as will be shown further on.

² *Ind. Ant.* Vol. XV. p. 304 ff.; *ibid.* Vol. XX. p. 187 f.

³ See above, Vol. IV. p. 243 ff.

⁴ See the photo-etching of the plates in *J. B. A. S.* Vol. LXIII. Part I.

⁵ See the *Bālarāmdyaṇa*, X. 86.

piecing together the items of information furnished by these two charters, we find that Dharmapāla defeated a prince named Indrarāja, and acquired for himself the sovereignty of Mahōdaya or Kanauj, i.e. the supremacy of Pañchāla, but conferred it upon Chakrāyudha, according to the Bhāgalpur plates, and upon the king of Kanyakubja, according to the Khālimpur plates. Further, as Dharmapāla wrested the sovereignty of Mahōdaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarāja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarāja must have vanquished the king of Kanauj and occupied his capital before he himself suffered defeat at the hands of Dharmapāla. What we find, therefore, from these two charters is, that (i) Indrarāja vanquished the king of Kanyakubja, but (ii) was afterwards defeated by Dharmapāla; and that (iii) the king of Kanyakubja, who was ousted by Indrarāja, was restored to his throne by Dharmapāla; whereas the facts we have above ascertained from verse 19 of our grant and a Khajurāho inscription are, that (i) the Rāshtrakūṭa prince Indra III. reduced Mahōdaya or Kanauj and deprived its ruler of his dominions, that (ii) the name of this ruler was Kshitipāla or Mahipāla, and that (iii) Kshitipāla or Mahipāla regained his lost possessions through the assistance of the Chandēlla king Harshadēva. Thus in both cases we have a king named Indrarāja, who attacked Mahōdaya or Kanauj and ousted the king of Kanyakubja. The Indrarāja, therefore, mentioned in the Bhāgalpur and Khālimpur grants must be identical with the Rāshtrakūṭa prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kshitipāla or Mahipāla. But the honour of placing Kshitipāla on his throne is claimed for the Chandēlla prince Harshadēva by the Khajurāho inscription above alluded to, and for Dharmapāla by the Bhāgalpur and Khālimpur charters. And what in all likelihood must have come to pass is, that both Harshadēva and Dharmapāla placed Kshitipāla on his throne.

There remains another conclusion yet to be deduced from the Bhāgalpur grant. The king of Mahōdaya or Kanyakubja, whom Indrarāja ousted, is mentioned therein as Chakrāyudha. And we have just shown that this king of Mahōdaya was Kshitipāla or Mahipāla. Kshitipāla, therefore, appears to have borne the epithet Chakrāyudha. Now, the Nausāri charters² of the Rāshtrakūṭa prince Indra III. contain a verse, wherein Indra is represented to have conquered Upēndra. Of course, the terms Indra and Upēndra, according to one sense, refer to the gods Indra and Upēndra; but when we take them in their other sense, what the verse means to state is, that the Rāshtrakūṭa prince Indra III. vanquished a certain prince of the name of Upēndra. Upēndra is another name for Viṣṇu, and Viṣṇu is also known by the name Chakrāyudha. The allusion, therefore, in the Nausāri grants most probably refers to the defeat of Kshitipāla, mentioned by the name Chakrāyudha in the Bhāgalpur charter. The Nausāri and Bhāgalpur grants thus corroborate each other, and consequently there can be little doubt that Kshitipāla also bore the epithet Chakrāyudha or Upēndra.³

¹ In *J. B. A. S.* Vol. LXIII. p. 62, Mr. Batavyal has expressed the opinion that Indra, brother of the Rāshtrakūṭa prince Gōvinda III., is the same as the Indrarāja of the Bhāgalpur charter, and the *Lakṣmī-nandana*, which he is mentioned in the Kāvī grant to have received from this Gōvinda III., may be identical with the kingdom of Kanauj. I leave it to those who are interested in the subject to judge of the correctness of this view.

² *J. B. A. S.* Vol. XLIX. pp. 259 and 263.

³ In his note on verse 3 of the Bhāgalpur charter in *Ind. Ant.* Vol. XX. p. 188, Prof. Kielhorn suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upēndra-Chakrāyudha, his younger brother, so Dharmapāla took away the kingdom of a prince named Indra and made it over to the prince Chakrāyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some diffidence, that this name Chakrāyudha points to Ādivarāha, which was another name of Bhōjadēva of Kanauj. In his paper on the Khālimpur plate of Dharmapālādēva (above, Vol. IV. p. 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrāyudha of the Bhāgalpur grant and Indrāyudha, who is spoken of as governing the north in the colophon of the Jaina *Haricandī-Purāṇa*, meaning thereby, if I have correctly understood him, that Indra is identical with Indrāyudha and that both Indrāyudha and Chakrāyudha belonged to one and the same family. But now our plates have conclusively

Two other points of some importance deserve to be noticed. The first is with regard to the date of **Dharmapāla**, who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 9th century.¹ But we have seen that Dharmapāla was a contemporary of the Rāshtrakūṭa prince Indra III., for whom the Rāshtrakūṭa records furnish the dates 915 and 917 A.D. We thus have positive evidence that Dharmapāla lived in the earlier part of the 10th century, i.e. at least half a century later than he has hitherto been placed. Next, the Mungir plates of Dēvapālādēva tell us that Dharmapāla married **Raṇṇādēvi**, daughter of the Rāshtrakūṭa prince **Śrī-Paravala**. Prof. Kielhorn, who re-edited the inscription, corrects Śrī-Paravala into **Śrī-Vallabha**.² If this correction is accepted, the Rāshtrakūṭa king, who was the father-in-law of Dharmapāla, was either Kṛishṇa II. or Indra III. himself. For Jagattuṅga, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that Dharmapāla, if he had been the son-in-law of Indra III., would have carried on hostilities with him. On the whole, therefore, it seems more probable that Kṛishṇa II. was the father-in-law of Dharmapāla.

So much for the historical conclusions to be drawn from verse 19 of our grant. From verse 20 we gather that Indra III. married **Vijāmbā** of the **Haihaya**, i.e. Chēdi, dynasty. She is therein said to be the daughter of **Ammanādēva**, who himself was the son of **Arjuna** and grandson of **Kōkkalla**. From Indra III. and Vijāmbā sprang the prince **Gōvinda (IV.)**, "the beauty of whose form excelled that of the god of love" (v. 21). The first three lines of verse 22 look as if the composer of the inscription were giving of his own accord quite an uncalled-for defence to establish the spotless character of his patron Gōvinda IV. This is enough to lead one to suspect that certain accusations, which the composer tries to confute, were in his time actually whispered against Gōvinda IV. The second and third lines of this verse, as will be seen from the translation, defend him against the attack of sensuality and incest. This indicates that Gōvinda IV. was popularly believed to have led a dissolute life and even looked upon as incestuous. And, that he had given himself up to sensual pleasures, is mentioned in the Khārēpāṭa grant and in the Dēoli and Karhād charters. The former calls him "an abode of the sentiment of love, surrounded by crowds of lovely women."³ The two latter represent him as "the source of the sportive pleasures of love" and as "one whose intelligence was entangled in the nooses which were the eyes of women."⁴ The Dēoli and Karhād charters, moreover, tell us that, in consequence of his sensual courses, he undermined his health and bedimmed his natural lustre. Another sense is also here intended, viz. that Gōvinda IV. incurred the displeasure of his subjects, rendered the constituents of the political body loose, and thus met with destruction. To this may be added the further statement of the aforesaid grants that, after Gōvinda IV. had thus come to ruin, the feudatory chieftains besought his uncle **Amōghavarsha** to ascend the throne and thereby maintain the **Raṭṭa**, i.e. Rāshtrakūṭa, sovereignty, and that accordingly he acceded to their request.⁵ Mr. K. B. Pathak has drawn my attention to a passage in the *Vikramārjunavijaya* by the Kanarese poet **Pampa**, which has an important bearing

proved that the Indra, who is associated with Chakrāyudha in the Bhāgalpur charter, was a Rāshtrakūṭa prince, holding sway in the Dekkan, and cannot, therefore, be identified with Indrāyudha, who was ruling in the north, and that this Rāshtrakūṭa king Indra can neither be the elder brother of, nor belong to the same family with, Chakrāyudha, who was king of Kanauj.

¹ See above, Vol. IV. p. 246; *Ind. Ant.* Vol. XXI. p. 254; *Arch. Sur. Rep.* Vol. XV. p. 150, where Cunningham fixes the accession of Dharmapāla in A.D. 831. Now that we know that Dharmapāla was a contemporary of the Rāshtrakūṭa prince Indra III., the mention of the week-day and the regnal year in his Mahābōdhi inscription can be utilised to determine much more approximately the date of Dharmapāla's accession, as was first suggested by Cunningham.

² *Ind. Ant.* Vol. XXI. p. 254, and note 10 on p. 90.

³ Above, Vol. III. p. 298, text line 10.

⁴ Above, Vol. IV. p. 283 f., verse 20; Vol. V. p. 194, verse 18.

⁵ Above, Vol. IV. p. 284, verse 21; Vol. V. p. 194, verse 19.

on this point. The translation of the passage, as kindly supplied to me by him, is as follows :—
 “**Arikēsari** conquered the great feudatories sent by the emperor named **Gōjjiga** and, destroying the emperor who offered opposition, gave universal sovereignty to **Baddegadēva**, who came placing confidence in him (**Arikēsari**).”¹ Of the personages mentioned in this passage, **Arikēsarin** (II.) was the patron of **Pampa** and was a **Chalukya** chieftain, ruling over the **Jōla** country, which in the main coincides with the **Dharwar** district; **Gōjjiga** was the **Rāshtrakūṭa** sovereign **Gōvinda IV.**, and **Baddegadēva** his uncle **Vaddiga** alias **Amōghavarsha**. Now, piecing these facts together, the conclusions that we arrive at, are (i) that **Gōvinda IV.** was a sensual monarch; (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed; (iii) that these feudatories, including **Arikēsarin II.**,² rose in rebellion against **Gōvinda IV.**, met him and his tributary allies in battle and killed him; and (iv.) that **Arikēsarin II.** together with the victorious feudatories requested his uncle **Amōghavarsha** to occupy the **Rāshtrakūṭa** throne, which had fallen vacant by the death of **Gōvinda IV.**

So far we have dealt with the second and third lines of verse 22. We have yet to find out the full significance of the first line, which, as will be seen from the translation, means to state that **Gōvinda IV.** did not practise cruelty towards his elder brother, although he had the power to do so. This evidently presupposes that, in his time, **Gōvinda IV.** was commonly understood to have acted cruelly towards his elder brother. This is the natural inference to be deduced from the first line, unless it is to be regarded as meaningless. It now behoves us to see what probably constituted this cruelty. The name of this elder brother, as known from copper-plate inscriptions, was **Amōghavarsha** (II.). That he came to the throne can scarcely be seriously doubted. **Dr. Fleet**, however, has taken exception to this view, on the ground that **Gōvinda IV.**, in his **Sāṅgli** charter, describes himself as meditating on the feet of, not his elder brother **Amōghavarsha**, but his father (**Indra**)-**Nityavarsha**.³ But this conclusion is directly contradicted by the **Rāshtrakūṭa** and other records. The **Bhādāna** and **Khārēpāṭaṇ** charters, which scrupulously give the list of those **Rāshtrakūṭa** princes only who reigned, mention therein the name of **Amōghavarsha**.⁴ The **Dēḍli** and **Karhād** grants, which mention those princes, who did not reign, as specifically not having reigned, do not speak of **Amōghavarsha** as not having reigned, but on the contrary, furnish positive indications that he did reign.⁵ Nay, we may proceed a step further. The last mentioned charters assert that **Amōghavarsha II.** went to heaven soon after his father's death, as if out of affection for the latter.⁶ This indicates that **Amōghavarsha II.** reigned only for a very short period. This inference receives a strong confirmation from the **Bhādāna** grant, which distinctly tells us that **Amōghavarsha** reigned for a year only. Now, placing together the fact that the duration of **Amōghavarsha's** reign was very brief, and the implication derivable from the first line of verse 22 that **Gōvinda IV.** was popularly supposed to have treated his elder brother, i.e. **Amōghavarsha**, cruelly, one is naturally inclined to hold that **Gōvinda IV.** was chiefly instrumental in shortening the period of **Amōghavarsha's** reign, or that, in other words, **Gōvinda IV.**, if not actually caused, at any rate hastened, the death of his elder brother and usurped his throne. If this is so, **Gōvinda IV.** can by no means be expected in any one of his copper-plate grants to speak of himself as meditating on the feet of his elder brother **Amōghavarsha**, although the latter was his predecessor. But to conclude from this circumstance that **Amōghavarsha** did not reign, is entirely to set aside the

¹ *Pampa's Vikramāditya-vijaya*, edited by Mr. Rice, *Āśvāsa* IX. p. 196, ll. 5-9.

² *Pampa* would have us believe that **Arikēsarin II.** played a prominent part in defeating the allies of **Gōvinda IV.** and putting him to death; but as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether **Arikēsarin II.** actually led the rebellion against **Gōvinda IV.** as his protégé tells us.

³ *Dyn. Kes. Distr.* p. 416 and note 5; above, Vol. VI. p. 176 f.

⁴ Above, Vol. III. p. 271, verse 6; *ibid.* p. 298, the second half of the last line of verse 3.

⁵ Above, Vol. IV. p. 283, verse 18; Vol. V. p. 193 f., verse 14.

⁶ See verses 19 and 17.

positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

The last line of verse 22 tells us that Gōvinda IV. was known as *Sāhasāṅka* in consequence of his unparalleled heroic deeds. Verse 23 states that, although he had the appellation *Prabhūtavarsha*, he was styled *Suvarṇavarsha*, because he rained down showers of gold and made the whole world golden. This means that Gōvinda IV. had previously the usual epithet *Prabhūtavarsha*, but that, on account of his profuse munificence, he earned for himself the additional *biruda* of *Suvarṇavarsha*. And deservedly was he styled *Suvarṇavarsha*. It has been mentioned above, in the summary of the contents of the formal part of the inscription, that Gōvinda IV. weighed himself against gold, bestowed upon the Brāhmanas no less than six hundred grants, together with three lacs of *suvarṇas*, and granted, for repairing temples and feeding and clothing ascetics, eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*. Such exuberant liberality no other prince of the Rāshtrakūṭa dynasty ever displayed, so far as their records inform us.

Little that is historically important can be gleaned from the remaining verses (24-31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the *Gaṅgā* and *Yamunā* are represented as doing service at Gōvinda IV.'s palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarāt Rāshtrakūṭa prince Karka asserts that Gōvinda III., "after taking away simultaneously from his enemies (the rivers) *Gaṅgā* and *Yamunā*, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)."¹ This clearly means that Gōvinda III. wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his *insignia*. The same fact is mentioned in a Nerūr grant, wherein the early Chalukya prince Vijayāditya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Vinayāditya the signs of the *Gaṅgā* and *Yamunā* among other *insignia* of paramount sovereignty.² When, therefore, the *Gaṅgā* and *Yamunā* are mentioned as doing service in the palace of Gōvinda IV., a similar thing is intended, *viz.* either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his *insignia*, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III., who, as we have seen above, overran Northern India.

There now remains to be noticed the preamble of the prose passages, preceding the formal part of the inscription. These set forth the various appellations by which Gōvinda IV. was known. The topic of the appellations of the Rāshtrakūṭa princes has already been handled in

¹ *Ind. Ant.* Vol. XII. p. 160, text lines 22 and 23. Here Dr. Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Rāshtrakūṭas wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (*loc. cit.* pp. 157 and 248; *Dyn. Kan. Distr.* p. 338, note 7). In my humble opinion, the word *eka* in the second line of the verse, wherein Gōvinda III.'s assumption of the signs of the *Gaṅgā* and the *Yamunā* is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his *insignia*. Dr. Fleet himself recognises this fact (*loc. cit.* p. 157). If so, I cannot understand how Gōvinda III. wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, I fail to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which I have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitled both Gōvinda III. and Vijayāditya to add the signs of these rivers to their *insignia*. The same may also be said in regard to Gōvinda IV.; but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Gōvinda IV. perhaps inherited these signs from his father.

² *Ind. Ant.* Vol. IX. p. 131, text lines 20-22.

detail by a much abler antiquarian than myself.¹ I shall, therefore, be as brief as possible. The first of the appellations mentioned of Gōvinda IV. is **Nitya-Kandarpa**, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of him as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III. also bore the appellation **Raṭṭa-Kandarpadeva**,² from which it may be inferred that the Rāshtrakūṭa kings had some of their *virudas* ending in *Kandarpa*. The second of these appellations is **Chāpakya-Chaturmukha** or '(the god) Brahman (in regard to the art) of Chāpakya,' i.e. civil polity. What this phrase signifies is that, just as the Vēdas emanated from the god Brahman, so civil polity originated from Gōvinda IV. His third appellation is **Vikrānta-Nārāyaṇa**. This reminds us of the epithets **Vira-Nārāyaṇa** and **Kīrti-Nārāyaṇa**, borne respectively by Amōghavarsha I. and Indra III.,³ and points to the conclusion that some of the Rāshtrakūṭa *virudas* ended in *Nārāyaṇa*. The last appellation of Gōvinda IV. referred to in the preamble is **Nripati-Trinētra**, which corresponds to **Mahārāja-Śarva**,⁴ mentioned by the Gujarāt Rāshtrakūṭa records with reference to Amōghavarsha I. The titles of Gōvinda IV., occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, **Kēvañja**, the village granted, is the **Kimōj** or **Kimaj** of the present day, **Kāvika** the well-known **Kāvi**, and **Sihukagrāma** the modern **Sigām** or **Śigām**. The names of these villages occur in the "Inscriptions from Kāvi"⁵ by Dr. Bühler, under the slightly altered forms of **Kēmajju**, **Kāpika** and **Sihugrāma**. It deserves to be noticed that **Kāvika** is in our inscription called a *maḥāsthāna*, i.e. a holy place. This indicates that **Kāvika** or **Kāvi** was not formerly noted as a mere sacred place of the Jainas, as it is now, but was a centre of Brāhmanism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that **Kēvañja**, the village granted, is said in our plates to be situated in the **Khēṭaka** district of the **Lāṭa dēśa**. This implies that the province of **Lāṭa** included the city of **Khēṭaka** or **Kaira**, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr. Bühler and Pandit Bhagwanlal Indrajī⁶ that **Lāṭa** corresponds to the country between the Mahj and the Konkan or the Tapti is, therefore, not tenable, and that held by Dr. Hultzsch⁷ that it extended as far north as the **Shēri** (**Shēdhi**) is correct.

TEXT.⁸

First Plate.

- 1 श्री⁹ स्वस्ति ॥ स¹⁰ वीव्याद्वेषसा धाम यन्नाभिकमलकृतम् । हरश्च
यस्य कान्तेन्दुकलया कमलकृतम् ॥ [१*] जयन्ति ब्रह्मणः¹¹ सम्गीनि-
2 व्यत्तिमुदितात्मनः । सरस्वतीकृतानन्दा मधुराः सामगीतयः ॥ [२*]
सान्द्रैः¹² श्रीस्तनभारभूरिमकरीकाश्रीरसमिन्त्रितैः

¹ Above, Vol. VI. pp. 160-168.

² *J. Bo. Br. R. A. S.* Vol. XVIII. pp. 259 and 263.

³ *Ibid.* pp. 258 f. and 262 f.

⁴ In *J. Bo. Br. R. A. S.* Vol. XX. p. 146, I understood the expression to mean 'the illustrious great king Śarva,' but now I think that with Dr. Fleet it must be translated 'a very Śarva (Śiva) among Mahārājas or great kings' (above, Vol. VI. p. 174 and note 7; *Dyn. Kan. Distr.* p. 401 and note 4).

⁵ *Ind. Ant.* Vol. V. pp. 112, 114, 145 and 147.

⁶ *Ind. Ant.* Vol. V. p. 145; *History of Gujarat*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part I, p. 7.

⁷ *Ind. Ant.* Vol. XIV. p. 198.

⁸ From the original plates.

⁹ Expressed by a symbol.

¹⁰ Metre: *Ślōka* (Anuṣṭubh); and of the next verse. This verse, which occurs in almost all the Rāshtrakūṭa records, is, however, not to be found in the Sāṅgī plates.

¹¹ Read ब्रह्मणः.

¹² Metre: *Śārdūlavikrīḍita*; and of the next verse. Both these verses do not occur in the Sāṅgī plates.

- 3 प्रोम्बज्जइजराजगैरिकरजःपुञ्जद्रवैः यिञ्जराः¹ । चीराब्धेः² क्षुभितस्य मन्दर-
गिरिव्यावर्त्तनादुद्रताः कलीला जन-
4 यन्ति यस्य पुलकम्पायात्स वः केशवः ॥ [३*] शम्भोर्यानि शिरःस्थि-
तस्य फणिनाम्यत्युः फणानां दश द्योतन्ते परितः
5 शतानि समणिज्योतींषि जूटाटवीम् । एनस्तान्युपरिसवत्सुरसरिस्त्रिक्तेन्दु-
कन्दोलसज्ज्योत्स्नाकल्पलतालवालव-
6 लयशीभाञ्चि भञ्जन्तु वः ॥ [४*] ³ताराचक्राजपण्डावृतगगनसरःपद्मि-
नीराजहंसार्चैलाक्षैकाधिपत्यस्थितमदनमहारा-⁴
7 जशम्भातपचात् । लावण्यक्षीरसिन्धोर्युतिरजतगिरेर्द्विष्वधूदन्तपञ्चादंशः सोमा-
दयं यस्त्रिभुवनकमलावाससौधादुप्रेतः⁵ ॥ [५*]
8 ⁶तस्माच्छ्रियः कुलगृहं भवनं महिम्नः क्रीडास्पदं स्थितिमहर्द्धिगभीरता-
नाम् । आपन्नसत्त्वपरिपालनलब्धकीर्त्तिर्विशो⁷ वभूव⁸ भु-
9 वि सिन्धुनिभो यदूनाम् ॥ [६*] ⁹परिणतपरमण्डलः कलावाग्प्रवितत-
वहलयशोशंपूरिताशः¹⁰ । शशधर इव दन्तिदुर्मराजो यदु-
10 कुलविमलवियत्यथोदियाय ॥ [७*] ¹¹तस्याद्यं नृपतेः पिष्टस्य उदयो
श्रीवीरसिंहासनं मेरोः शृङ्गमिवाधिरुह्य
11 रविवच्छीकणराजस्ततः । ध्वस्तीद्रिक्तचलुक्खवंशतिमिरः पृथ्वीभृतां मस्तके
न्यस्ताङ्गिः¹² सकलं जगत्प्रविततैस्ते-
12 जीभिराक्रान्तवान् ॥ [८*] ¹³तस्मान्नोविन्दराजोभूदिन्दुविम्बशिलावली¹⁴ ।
यस्यारिप्रोषधूस्त्रोङ्कः प्रशस्तिरिव लक्ष्यते ॥ [९*]
13 ¹⁵तस्याभवद्भुवनपालनवीरवुद्धिरुद्धूत[श]बुकुलमन्ततिरिद्धतेजाः¹⁶ । राजानुजो
निरुपमापरनामधेयो यन्मुद्रयाम्बुधिरपि¹⁷ प्रथितः
14 समुद्रः ॥ [१०*] तदनु¹⁸ जगत्सुहृजनि परिहृतनिजसकलमण्डलाभोगाः ।
गतयौवनवनिताजन[कु]चसदृशा यस्य वैरिभृताः ॥ [११*]
15 ¹⁹तस्माच्चामीषवर्षोभवदतुलवलो²⁰ येन कोपादपूर्व्वेक्षालुक्खाभ्युपखाद्यैर्जनितर-
तियमः प्रोणिता विह्वलव्याम्²¹ । वैरिचा-

Read पिञ्जराः.

¹ Read "चैलोको".² Read "लब्ध".³ For the metre see the introductory remarks.⁴ Metre: Śārdūlavikrīḍita.⁵ Read मस्तकाङ्गिः. The middle vertical stroke of the letter gha is inadvertently omitted.⁶ Metre: Ślōka (Anuṣṭubh).⁷ Read "वुद्धि".⁸ Metre: Śragdharā.⁹ Read चीराब्धेः.¹⁰ Read "दुपेत".¹¹ Read वभूव.¹² Read "वहलो".¹³ Read "विम्बशिलावली".¹⁴ Read "याम्बुधि".¹⁵ Read "वहलो".¹⁶ Read "वहलो".¹⁷ Read "वहलो".¹⁸ Metre: Śragdharā; read "चक्राज".¹⁹ Metre: Vasantatilakā.²⁰ Read "वहलो".²¹ Metre: Vasantatilakā.²² Metre: Āryā.²³ Read "वहलो".

- 16 'खोदरान्तर्वहिरपरितल' यन्न 'लब्धावकाशं तोयव्याजाद्विशुद्धं यश्च इव
निहितं तज्जगत्तुङ्गसिन्धौ ॥ [१२*] 'तस्मादकालवर्षो नृपति-
17 रभूद्यत्पराक्रमवस्तैः । सद्यः समण्डलायं खेटकमहितैः परित्यक्तम् ॥ [१३*]
'सहस्रार्जुनवंशस्य भूषणं कीकलात्मजा । तस्याभ-
18 वन्महादेवी जगत्तुङ्गस्तोजनि ॥ [१४*] 'गम्भीराद्रन्ननिधेर्भूभृत्पतिपञ्च-
रक्षणचमतः । कीकलसुतरणविग्रहजलधेर्लक्ष्मीः स-
19 मुत्पन्ना ॥ [१५*] सा^१ जायाजायताजातशत्रोस्तस्य महीभृतः । भीम-
सेनार्जुनोपात्तयशोभूषणशालिनः ॥ [१६*] तत्र^२ जगत्तुङ्गोदय-
20 ध[र]णीधरतः प्रतापकलितात्मा । लक्ष्म्या नन्दन उदितोजनि विजयी
राजमार्तण्डः ॥ [१७*] स्थितिचलितसकलभूभृत्पञ्चच्छेदाभिमुक्त-
21 भुजवच्चः । अग्निमिषदर्शनयोग्यो यः सत्यमिहेन्द्रराज इति ॥ [१८*]
'यन्माद्यद्विपदन्तघातविषम'^३ कालप्रियप्राङ्गणं तीर्णा

Second Plate; First Side.

- 22 यत्तुरगैरगाधयमुना सिन्धुप्रतिस्पर्द्धिनी । येनेदं हि महीदयारिनगरं
निर्मूलमुन्मूलितं नाम्नाद्यापि जनैः कुशस्थ-
23 लमिति ख्यातिं परां नीयते ॥ [१९*] यस्तस्मिन्देशकण्ठदर्पदलने श्री-
हैहयानां कुले कीकलः प्रतिपादितोऽस्य च गुणज्ये-
24 ष्ठोर्जुनोभूत्सुतः । तत्पुत्रोन्मणदेव^४ इत्यतिवलस्तस्माद्विजास्वाभवत्पद्मेवास्त्रनिधे-
रुमेव^५ हिमवन्नाम्नः क्षमाभृत्-
25 भोः ॥ [२०*] 'श्रीन्द्रनरेन्द्रात्तस्यां सूनुरभूद्रूपतिर्विजाम्बायाम्'^६ । गोवि-
न्द्रराजनामा कामाधिकरूपसौन्दर्यः ॥ [२१*] सामर्थ्ये^७ सति
26 निन्दिता प्रविहिता नैवाग्रजे क्रूरता^८ वन्मुखीगमनादिभिः कुचरितैराव-
र्जितं नायशः । शौचाशौचपरास्त्रुखं न च भि-
27 या पैशाच्यमङ्गीकृतं त्यागेनासमसाहसैश्च सुवने यः साहसाङ्गोभवत् ॥
[२२*] 'वर्षन्मुवर्णवर्षः प्रभूतवर्षोऽपि कनकधा-
28 राभिः । जगदखिलमेककाञ्चनयमकरोदिति^९ जनैरुक्तः ॥ [२३*] कः^{१०}
केनार्थो को दरिद्रः पृथिव्यामित्यं घुष्टे दारि लिप्सो-

^१ Read 'कवि'.

^२ Metre: Āryā.

^३ Metre: Ślōka (Anuṣṭubh).

^४ Metre: Śārdūlavikrīḍita; and of the next verse. This verse does not occur in the Sāngli plates.

^५ Read 'सन्मणदेव'.

^६ Metre: Āryā.

^७ Read 'वन्मुखी'.

^८ Metre: Śālinī. This verse does not occur in the Sāngli plates.

^९ Read 'तले'.

^{१०} Metre: Ślōka (Anuṣṭubh).

^{११} Metre: Āryā; and of the next verse.

^{१२} Read 'विजय'.

^{१३} Read 'जाम्बा'.

^{१४} Metre: Āryā.

^{१५} Read 'काञ्चनय'.

^{१६} Read 'लक्ष्मा'.

^{१७} Metre: Āryā.

^{१८} Read 'जाम्बा' and 'वाम्बुनिधे'.

^{१९} Metre: Śārdūlavikrīḍita.

^{२०} Read 'काञ्चनय'.

[illegible]

CV
CV

た

28

85

30

55

✱

36

85

- 29 रभावात् । हेलासिद्धेर्दीपनाथैः प्रणीतोप्युच्चैः कोशः प्रीतये यस्य नाभूत्
॥ [२४*] 'यदधिदिग्विजयावसरे सति प्रसभसं-
- 30 भ्रमभावनयेव भूः । सपदि नृत्यति 'पालिमहाध्वजोच्छृतकरान्यकुनाथ-
विवर्जिता ॥ [२५*] स[ह]ति^१ न हि मण्डलाधि-
- 31 पं परमेष्ठोभ्युदयो समुदतम् । इति जातभियाविवाप्रतो रविचन्द्रावपि
यस्य धावतः ॥ [२६*] 'धवनतपर-
- 32 मण्डलिश्वरं सहविजयय्यभिवेक्ष्य शोभितम् । समहिमकरतोरणं चिरं
निजतेजस्तति यस्य राजते ॥ [२७*] सहते^२
- 33 समवाहिनीमयं न परेषां सविशेषशालिनीम् । यदनिन्दितराजमन्दिरं
ननु गङ्गा यमुना च सेवते ॥ [२८*] 'यस्मिन्वाज-
- 34 नि सौराज्यं निर्जितारि वितन्वति । विमानस्थितिरित्वासीन्न भोगेषु
कदाचन ॥ [२९*] 'यस्योद्दामप्रतापानलवहलशिखाकज्जलं'
- 35 नीलमेघा विस्फूर्जितखड्गधारास्फुरणविसरणान्येव विद्युद्विलासाः । दुर्वारा-
रीभकुम्भस्थलदलनगलन्मौक्तिकान्येव ताराश्च-
- 36 न्द्रक्षीराब्धिषेया^३ भृतभुवनयशोराशिनिष्यन्दितानि ॥ [३०*] 'यस्मिन्काण्ट-
कशोधनोत्सुकमनस्यभोजनालैर्भिद्येवोन्नमं न पयः-
- 37 सु कोशवसतिर्लक्ष्मीः कृतोपायनम् । केतव्या पवनोक्तसन्निजराजःपुञ्जान्धकारी-
दरे भूगर्भे पनसेन वेचलतया [ह्रा]र्या-
- 38 त्मशुद्धौ स्थितम् ॥ ॐ ॥ [३१*] यद्य ससुपहसितहरनयनदहनविहि-
तानित्यकन्दर्परूपसौन्दर्यदर्यः श्रीनित्यकन्दर्पः । प्रभुमन्त्र-
- 39 'शक्त्युपवृद्धितोत्साहशक्तिसमाचितशतमखसुखदणक्यचतुर्मुखः । प्रथितैकवि-
क्रमाक्रान्तवसुन्धराहितकरणपराय-

Second Plate; Second Side.

- 40 णः श्रीविक्रान्तनारायणः । स्वकरकलितहेतिहलदलितविपक्षवक्षःस्थलक्षेत्र-
श्रीनृपतिचिन्नेचः समभवत्^४ च परमभट्टार-
- 41 कमहाराजाधिराजपरमेश्वरश्रीमन्त्रित्यवर्धदेवपादानुध्यातपरमभट्टारकमहाराजा-
धिराजपरमेश्वरश्रीमत्सुवर्णवर्ध-
- 42 देवपृष्ठीवत्तमश्रीवत्तमनरेन्द्रदेवः कुशली । सर्वानिव 'यथासम्बद्धमानकाद्या-
द्वपतिविषयपतिग्रामकूटमहत्तरयुक्तको-

^१ Metre: Drutavilambita.

^२ Metre: Aparavaktra.

^३ Metre: Sragdharā.

^४ Metre: Śārdūlavikṛīḍita.

^५ Read 'सम्बद्धानां'.

^६ Read 'ध्वजोच्छृत'.

^७ Metre: Vidyōginī.

^८ Read 'वहल'.

^९ Read 'वृद्धितो'.

^{१०} Metre: Vidyōginī.

^{११} Metre: Śloka (Anuṣṭubh).

^{१२} Read 'क्षीराब्धि'.

^{१३} Read समभवत् । स च.

- 43 पयुक्तवाधिकारिकाममादिशत्यस्तु यः संविदितं यथा मान्यखेटराजधानी-
स्त्रिरतरावस्थानेन मातापित्रोरात्मनश्च पुण्ययशो-
- 44 भिवृद्धये पूर्वपुत्रानपि देवभोगाग्रहारात्यतिपालयवा¹ प्रतिदिनं च निर-
वधिनमस्यग्रामशासनानि प्रयच्छता मया शकनृप-
- 45 कालातीतसंवत्सरशतेष्वष्टसु द्वापञ्चाशदधिकेवङ्कतोपि शकसंवत् ८५२ प्रव-
त्तमानखरसंवत्सरान्तर्गतज्येष्ठशुद्धदश-
- 46 म्यां सोमदिने हस्तसमीपस्थे चन्द्रमसि गोदावरीतटसमीपस्थे कपित्थकग्रामे
पट्टवन्धमकोत्सवे² तुलापुरुषमारुह्य
- 47 ब्राह्मणेभ्यः³ पट्टतान्यग्रहाराणां सुवर्णलक्षत्रयसमेतानि 'वल्लिचरुवैश्वदेवा-
तिथितर्पणार्थं दत्त्वा । देवभोगार्थं च
- 48 देवकुलेभ्यः खण्डस्तुतितादिनिमित्तं गन्धधूपपुष्पदीपनैवेद्याद्युपचारार्थं तपो-
वनस्थं सत्रीत्तरासङ्ग-
- 49 दानाद्यर्थे⁴ ग्रामाणामष्टशतानि सुवर्णलक्षत्रचतुष्टयं द्रुमलक्षद्वाविंशतं च
दत्त्वा । तदनन्तरं च तुलापु-
- 50 रुपादनुत्तरतैव मया प्रथमकरोदकोत्सर्गण लाटदेशखेटकमण्डलान्तर्गतका-
विकामह्मस्थानवि-
- 51 निर्गताय⁵ इहैव मान्यखेटे वास्तव्याय श्रीमहम्मन्नरन्देवपादपद्मी-
पञ्जीविने माठरसगीचवाजिकाण्डसत्र-⁶
- 52 ह्यचारिणे महादेवय्यसुताय नागमार्याय लाटदेशान्तर्गतेखेटकमण्डला-
न्तर्गतः केवच्चनामा ग्रामः काविकामह्म-
- 53 स्थाननिकटतरवर्ती । सवृक्षमालाकुलसतुःसोमापर्यन्तः सकर्मान्तः सोदङ्गो
धान्यायहिरण्यायदण्डदोषद-
- 54 शापराधादिसमस्तोत्पत्तिसंहितो दत्तः । ⁷वल्लिचरुवैश्वदेवातिथितर्पणा-
र्थं ह्यन्यनित्यनैमित्तिककर्मोपयोग-
- 55 निमित्तं दर्शपूर्णमासचातुर्मास्याष्टकायणपक्षादिब्राह्मकर्मोष्टिक्रियाप्रवृत्तये
चरुपुरोडाशस्थालीपाकप्रणय-
- 56 दिक्कर्मनिमित्तं होमनियमस्नाध्यायाध्ययनोपासनदानदक्षिणार्थं राजसूय-
वाजपेयाग्निष्टोमादिसप्तशोमसंस्था-¹⁰

¹ Read 'पालयता.² Read 'वन्धमकोत्सवे.³ Read ब्राह्मणेभ्यः.⁴ Read 'वलि'.⁵ Read सप्तोधनस्थ.⁶ Here the *tha* of *rtha* is almost like the letter *sha*.⁷ Read 'तारुण्येव.⁸ Read 'सत्र'.⁹ Read 'वलि'.¹⁰ Read 'सप्तशोम'.

[illegible]

Third Plate.

- 57 ऋतूपकरणार्थं¹ 'मित्रावरुणाध्वर्युहोतृवाङ्मनाच्छंसिधावस्तुदम्नीयश्रुतीनामृत्विजां
वस्त्रालंकारसत्कारदानदक्षिणा-
- 58 दिनिमित्तं² 'सचप्रपाप्रत्ययदृषोऽर्म्भवापीकूपतडारामदेवालयदिकरणीपकर-
णार्थञ्च ॥ यस्य च ग्रामस्याघाटाः ।
- 59 पूर्वतः काविकामहास्थानसीमान्तो दक्षिणतः सामगं नाम ग्रामः पश्चि-
मतः सीडुकग्रामः । उत्तरतोऽप्यस्यैव कावि-
- 60 कामिधानस्य स्थानस्य सम्बन्धी³ तलसीमान्तः ॥ एवममुं चतुराघाटवि-
शुद्धं केवञ्चनानामानं ग्रामं नागमार्यस्य कृततः क-
- 61 र्पयती वा भुञ्जती भोजयती वा न केनचिद्वाघातः कर्त्तव्यः ॥
'सामान्योयम्भर्त्सितुर्नृपाणां कालि कालि पालनीयी भव-
- 62 द्विः । सर्वानेताभ्याविनः पार्थिवेन्द्राभूयो भूयो याचते रामभद्रः ॥
[३२*] 'आगामिभूमिर्पतिभिः परिरक्ष्य एष धर्म प्रति
- 63 प्रतिनिविष्टतमैस्तथान्यैः । लक्ष्मणास्तडितुलितबुद्बुदचञ्चलाया⁴ दानं फलं
परयशःप्रतिपालनं च ॥ [३३*] 'बहुभिर्वसु-
- 64 धा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य
यदा⁵ फलम् ॥ [३४*] तथा चोक्तं वेदव्यासेन ॥ प-
- 65 ष्टिं वर्षसहस्राणि स्वर्गं वसति भूमिदः । आच्छेत्ता⁶ सानुमन्ता च
तान्येव नरके वसेदिति⁷ ॥ [३५*] स्वदत्तां प-
- 66 रदत्तां वा यो हरेत् वसुन्धराम् । अपि वर्षसहस्राणि विष्टायां
जायते कृमिः ॥ [३६*] ¹²गङ्गाधरार्थतनये-
- 67 न कृतधिया नागवर्म्शणा लिखितम् । शासनमिदं प्रशस्तं श्रीमन्नो-
विन्दराजस्य ॥ [३७*] मङ्गलं महाश्रीः ॥¹³

TRANSLATION.

Om. Hail!

(Verse 1.) May he (Vishnu), the water-lily (*springing from*) whose navel was made (*his*)
abode by Vêdhas (Brahman), protect you, and Hara (Śiva) whose head is adorned by the
beautiful crescent of the moon!

(V. 2.) Triumphant are the sweet songs of the *Sāmaveda* of (*i.e.* sung by) Brahman whose
soul was delighted by the creation of the world,—(*songs*) which gave delight to Sarasvatī!

¹ Read मैत्रावरुणा¹ and 'ब्राह्मणा². ³ Read 'प्रतिवर्ष' and 'तडानाराम'.

⁴ Read सम्बन्धी.

⁵ Metre: Śālinī.

⁶ Metre: Vasantatilakā.

⁷ Read 'बुद्बुद'.

⁸ Metre: Śloka (Anuṣṭubh); and of the next two verses.

⁹ Read बहु.

¹⁰ Read वसा.

¹¹ Read वसन्.

¹² Read वसन् ॥ इति.

¹³ Metre: Āryā.

¹⁴ Here follows a flower, for which see the accompanying Plate.

(V. 3.) May that Kēśava (Viṣṇu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants,¹ emerging (from the ocean),—(washings) which were mixed with the saffron of the numerous (marks of) female crocodiles on the full breasts of Śrī!

(V. 4.) May these ten hundred hoods of the lord of snakes dwelling on the head of Śaṁbhu (Śiva) destroy your sin,—(hoods) which with the light of their jewels shine all round the forest of the mass of matted hair, and which bear the beauty of the circular basins of the wish-giving creepers (consisting of) the lustrous rays coming from the root, (viz.) the moon sprinkled by the celestial river (Gaṅgā) flowing on high!

(V. 5.) From the Moon, (who is) the royal swan of the lotus-plants of the lake (viz.) the sky, filled up with a crowd of lotuses (which are) the group of stars; (who is) the white parasol of the great king Cupid wielding the sovereignty of the three worlds; (who is) the milky ocean of beauty; (who is) the silvery mountain (Kailāsa) of lustre; (who is) the ear-ornament of the damsels (viz.) the quarters; (and who is) the dwelling-mansion of the goddess of wealth of the three worlds, there arose this race.

(V. 6.) From that (race) sprang up the family of the Yadus, (which was) the paternal residence of wealth, the abode of magnanimity, the pleasure-house of lawful conduct, great prosperity and gravity, (and) which acquired fame by the protection of distressed beings, just as the ocean (is the family-house of the goddess of wealth, the abode of grandeur, the play-ground of steadiness, vast magnitude and profundity, and is renowned for sheltering all creatures that come to it).

(V. 7.) Then there arose, in the spotless family of the Yadus, Dantidurgarāja, to whom the hosts of (his) enemies bowed down, who was versed in arts, (and) who filled the directions by (his) extensive and great fame, just as the moon (rises) in the clear sky, to whom other orbs bow down, who is possessed of digits, (and) who fills the quarters by (his) extensive and profuse rays.

(V. 8.) After him the prosperous (and) glorious Kṛishṇarāja, the paternal uncle of that king,—having ascended the pre-eminent (and) glorious lion-throne of the brave, as the rising sun (ascends) the peak of the Mēru (mountain); having destroyed the vast race of the Chalukyas, (as the sun destroys) utter darkness; (and) having placed his foot on the heads of kings, (as the sun casts) his rays on the tops of mountains,—pervaded the whole universe by (his) extensive powers, (as the sun fills) the whole world with (his) overspreading rays.

(V. 9.) From him was born Gōvindarāja, whose panegyric is seen, as it were, (engraved) on the surface of the stone (viz.) the disc of the moon in the form of the mark which is dark by the burning of (his) enemies.

(V. 10.) His younger brother, possessed of burning lustre² (and) bearing the other appellation of Nirupama, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (his) enemies, (and) by means of whose seal even the sea became renowned as samudra (sealed).³

(V. 11.) After him flourished Jagattuṅga, whose princely enemies, deprived of the extent of all their territory, (became) like the breasts of women destitute of youth,—(breasts) which are shorn of all their plump circumference.

¹ This refers to Airāvata, the elephant of Indra, who was produced by the churning of the milky ocean.

² I am inclined to hold with Dr. Fleet that *Iddhatījas* is not a mere attribute of Dhruva-Nirupama, but is intended to represent one of his *birudas* (*Ind. Ant.* Vol. XII. p. 252; above, Vol. VI. p. 172 f.). But I am by no means certain of it, as other Rāshtrakūṭa records do not mention it.

³ See *Ind. Ant.* Vol. XII. p. 252, note 30.

(V. 12.) And from him was born **Amôghavarsha** of unparalleled strength, by whom Yama who was pleased (*with him*) was angrily gratified at **Vingavalli** with unprecedented morsels of cakes¹ (*which were*) the **Châlukyās**, (*and by whom*) that pure fame, which could find no scope in the inside, outside and upper side of the universe, was, as it were, stored up in (*the reservoir or lake called*) **Jaggattuṅga-sindhu** under the pretext of water.²

(V. 13.) From him was born king **Akālavarsha**, harassed by whose prowess, (*their*) shield (*also* **Khêtaka**) was forthwith abandoned by (*his*) enemies together with (*their*) scimitars (*also*, along with the leaders of (*their*) circles).³

(V. 14.) The daughter of **Kōkkala**, the ornament of the dynasty of **Sahasrārjuna**, became his chief queen; (*and*) from him was born **Jagattuṅga**.

(V. 15.) From the ocean (*viz.*) **Raṇavighraha**, son of **Kōkkala**, who was grave (*as the ocean is profound*), who was a receptacle of gems (or of excellences), (*as the ocean is a store-house of gems*), who was capable of protecting kings from (*their*) foes (*as the ocean is capable of sheltering mountains from their adversary, viz. Indra*), there was born (*a daughter named*) **Lakshmi**, (*as from the ocean sprang up the goddess of wealth*).

(V. 16.) She became the wife of that king who had no enemy (*and*) who was possessed of the ornament (*consisting of*) fame acquired by **Arjuna** who had a terrific army, (*as Ajātaśatru, i.e. Yudhisṭhira, was adorned by the ornament (which was) fame earned by Bhīmasēna and Arjuna*).⁴

(V. 17.) From King **Jagattuṅga** there was born a victorious prince, son of **Lakshmi**, endowed with valour, (*as*) from the eastern mountain, the highest in the world, there rises the sun, full of heat.⁵

(V. 18.) Truly he was **Indrarāja**, whose arm was thrust forth for the destruction of the partizans of all kings swerving from lawful conduct, (*and*) who was fit to be seen with untwinkling eyes, (*as the god Indra*) discharged (*his*) thunderbolt to cut off the wings of all mountains swerving from their motionless condition (*and*) is fit to be seen by (*the gods whose eyes*) do not twinkle.

(V. 19.) The court-yard (*of the temple of the god*) **Kālapriya** (*became*) uneven by the strokes of the tusks of his rutting elephants. His steeds crossed the unfathomable **Yamunā** which rivals the sea.⁶ He completely devastated that hostile city of **Mahōdaya** (*also*, the highly prosperous city of his enemy), which is even to-day greatly renowned among men by the name of **Kuśasthala** (*also*, a spot of mere *kuśa* grass).⁷

(V. 20.) That **Kōkkalla**, who was mentioned (*as belonging*) to that family of the illustrious **Haihayas**, which brought down the pride of **Daśakaṇṭha** (**Rāvaṇa**), had a son (*named*) **Arjuna**,

¹ *Ābhyaśa* is given in the *Amarakōśa* as synonymous with *paṇi*, which corresponds to the Marāṭhī *pōḷi*, i.e. cake or bread.

² Another rendering of the last line is also possible: "and by whom pure fame . . . was, as it were, stored up in Jagattuṅga, the ocean, in the shape of (oblation-)water." But this interpretation does not commend itself to me, because the last line is an instance of *apāśnuti*, in which the real character of the subject in hand (*prākṛita*) is denied, and that of an alien object ascribed to it. *Tōya* is here denied, and must, therefore, be the *prākṛita* and hence, truly speaking, real. If *tōya* is thus real, then the *sindhu* into which it is put cannot be fictitious, but must be real. If, however, we take *Jagattuṅga-sindhu* as an instance of *rūpaka*, as has to be done in case the second rendering is preferred, *sindhu* ceases to become real. If, on the other hand, we accept the first translation proposed in the text above, *Jagattuṅga-sindhu* is no longer a *rūpaka*, and *sindhu* is made real, and thus the full significance of the *apāśnutyalakṣṇa* is brought out; but we may perhaps adopt the second rendering and say that the composer of the inscription was not such a learned poet as to employ the *apāśnutyalakṣṇa* consistently throughout.

³ See the introductory remarks.

⁴ See the introductory remarks.

⁵ Dr. Fleet thinks that *Rājamdrtaṇḍa* is probably a *biruda* of Indra III. (above, Vol. VI. p. 176 and note 9). This seems to be borne out by the spurious Wadgaon grant (*Ind. Ant. Vol. XXX. p. 218 and note 73*).

⁶ The word *sindhu* may also mean the river Indus.

⁷ See the introductory remarks.

pre-eminent in virtue. His (Arjuna's) son, who was exceedingly strong, was Ammanadéva. From him was born Vijāmbā, as Lakshmi (*was produced*) from the ocean and Umā from the lord of the mountains called Himavat.

(V. 21.) To the glorious king Indra was born by that Vijāmbā a son, the prince named Gōvīndarāja, the beauty of whose form excelled that of Kāma.

(V. 22.) Ignominious cruelty was not practised (*by him*) with regard to (*his*) elder brother, (*though he*) had the power; (*he*) did not obtain infamy by evil courses such as (*illicit*) intercourse with the wives of (*his*) relatives; (*he*) did not through fear resort to diabolical conduct which is indifferent to what is pure and impure; (*and*) by (*his*) munificence and unparalleled heroic deeds he became Sāhasāṅka in the world.

(V. 23.) Though he was Prabhūtavārsha, he was called Suvarnavārsha by the people, because, raining down showers of gold, he made the whole world consisting solely of gold.

(V. 24.) There being no mendicant at the door when there was made the proclamation 'who is the supplicant and what does he want? who is impoverished on earth?'—even the treasure which was brought (*to him*) in abundance by the easily conquered lords of the continents did not please him.¹

(V. 25.) On the occasion of his conquest of the quarters, the earth, with uplifted hands (*consisting of his*) mighty pālidhajas (*and*) abandoning other kings, forthwith quivers as if by the causing of a violent bustle (as a woman, when freed from an evil lord, dances with uplifted hands as if through intense joyous excitement).

(V. 26.) Even the sun and the moon,² as if with fear produced (*in their mind at the thought*) that he, the prosperous one, will not bear the rising up of another lord of a maṇḍala (*country*), run before him (inasmuch as they are the lords of maṇḍalas, *i.e.* orbs, and are samuddhata, *i.e.* rising in the sky).

(V. 27.) For long shines his gateway (*marked by*) the moon who is like (*him*), (*and*) decorated near (*his*) palace, before which other lords of maṇḍalas bow down, which is accompanied by the goddess of victory, and where the whole mass of his lustre (*is seen*).³

(V. 28.) Surely (*thinking that*) he cannot bear the army of (*his*) foes, which is equal (*to his own and*) which is possessed (*of men*) of excellent qualities, the Gaṅgā and the Yamunā resort to his flawless royal abode (because they themselves are samavāhīnī, *i.e.* flowing in a level, and possessed of excellences).⁴

(V. 29.) While this king was administering excellent government wherein (*all*) enemies were subdued, there was vimānasthiti (*i.e.* sitting in celestial cars) among the gods (*nabhōga*), (*but*) there never was vimānasthiti (*i.e.* transgression of proper bounds) in enjoyments (*bhōga*).⁵

(V. 30.) The blue clouds (*are*) the soot springing from the copious flames of his luxuriant fire of heroism. The flashes of lightning (*are*) but the spreading-out of the gleams of the blade of (*his*) flourished sword. The stars (*are*) but the pearls issuing in consequence of the splitting-open

¹ There can be no doubt that the stanza is intended to yield two senses, as the words *prapīta* and *kṛśa* unmistakably indicate. One of these senses is that given in the text above. What the other sense is cannot be accurately made out. It seems to refer to a lexicon composed by a certain author, who bore the name Hālasiddha or Dvipanātha, or a name equivalent to either of these words in meaning. Is it Hālarāja or Kāśiravāmin? We must await further researches to settle this point.

² This probably refers, I think, to the figures of the sun and the moon on his banners.

³ This is a very knotty verse. I have, in the main, followed Dr. Fleet in point of the separation of words and translation. But I am by no means certain of either. Must we split up the third line of the stanza into *maṇḍala-karāṇa-rājan* and translate it accordingly?

⁴ For the historical fact contained in this stanza, see the introductory remarks.

⁵ There is evidently here a play on *vimānasthiti* and on the double analysis of *nabhōgishu*, *viz.* (1) *nabhō-gishu*, 'among the aeronauts,' and (2) *na bhōgishu*, 'not in enjoyments.'

of the temples of the irresistible elephants of (*his*) enemies. The moon, the milky ocean and Śeṣha (*are*) the trickling of the mass of (*his*) glory which has filled the world.

(V. 31.) While his mind was anxious to eradicate thorns, the lotus-stalks, as if through fear, did not emerge from water, (*but*) made (*to him*) a present of the beauty residing in (*their*) buds;¹ for self-purification, the *kṣṭakī* (plant) remained in the interior of the darkness caused by the quantities of its own pollen, set in motion by the wind, the jack-tree in the hollow of the earth, and the reed-branch at (*his*) gate.

(Line 38.) And he, laughing to scorn the vanity of the beauty of the form of Kandarpa (Kāma), who was rendered transient through being burned by the eye of Hara (Śiva), (*became*) the glorious Nitya-Kandarpa (*i.e.* a very eternal Kandarpa); (*he*), destroying the happiness of Śatamakha (Indra) by means of the power of energy amplified by the powers of royal majesty and good counsel, (*became the very god*) Chaturmukha (Brahman) (*in the art of*) Chāṇakya (*i.e.* in politics); (*he*), intent upon working weal to the earth overrun solely by (*his*) renowned valour, (*became*) the glorious Vikrānta-Nārāyaṇa (*i.e.* a very Nārāyaṇa among heroes), (as Viṣṇu became Vikrānta-Nārāyaṇa, *i.e.* the striding Nārāyaṇa, when intent upon doing good to the earth occupied by (*his*) single renowned step); (*he*), devastating the fields (*consisting of*) the breasts of (*his*) enemies by means of the ploughshare (*consisting of*) the weapon wielded by his hand, (*became*) the glorious Nṛpati-Trinētra (*i.e.* a very god Śiva among kings).²

(L. 40.) And he, the Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara, the prosperous Suvarṇavarshadēva-Prithvivallabha, the prosperous Vallabhanarēndradēva, who meditates on the feet of the Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara, the prosperous Nityavarshadēva,—being well, commands all the lords of provinces (*vāśṭra*), lords of districts (*viśaja*), chiefs of villages, leading persons, officials, employés and functionaries, according as they are concerned:—

(L. 43.) “Be it known to you that I, who am permanently settled at the capital of Mānyakhēṭa, who am maintaining grants to temples and *agrahāras*, though resumed by previous (*rulers*), and who day by day am issuing charters of villages, to be everlastingly respected (*by all*),—eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures Śaka-Samvat 852, on the tenth (*tīthi*) of the bright (*half*) of Jyēṣṭha in the current Khara-samvatsara, on a Monday, when the moon was near (*the constellation of*) Hasta,—on the great festive occasion of the binding of the fillet in the village of Kapitthaka, situated near the bank of the Godāvari, having ascended the *tulāpurusha*, gave unto the Brāhmaṇs six hundred *agrahāras* together with three lacs of *suvarṇa* (coins) for the sake of *balī*, *charu*, *vaivadēva* and *atithitarpaṇa*,³ and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*, for (*the repairs of*) broken parts and so forth, for ointment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (*providing*) a feeding-establishment, gifts of outer garments and so forth for ascetics; and after this, without descending from the *tulāpurusha*, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,—upon Nāgamārya, son of Mahādēvayya, belonging to the Māthara *gōtra*, student of the Vāji-Kāṇva *śākhā*, come from the holy place of Kāvika which is situated in the Khēṭaka district (*maṇḍala*) of the Lāṭa country (*dēśa*), resident here at Mānyakhēṭa, subsisting on the lotus-feet of the prosperous Vallabhanarēndradēva,—the village named Kēvaṇja, situated in the Khēṭaka district comprised in the Lāṭa country,

¹ *Ind. Ant.* Vol. XII. p. 254 and note 36.

² This is very curious; for, the god who wielded the weapon of the ploughshare and devastated fields is Balarāma, the brother of Kṛishṇa, and not Trinētra, *i.e.* Śiva. So far as my knowledge goes, Balarāma is nowhere called Trinētra, nor is Śiva anywhere spoken of as performing these functions of Balarāma.

³ *Gupta Inscr.* p. 116, note 3.

(and) lying quite close to the holy place of **Kāvika**, together with its rows of trees, up to its four boundaries, together with its cultivated soil,¹ together with the royal share,² together with all the produce such as the produce of corn, the acquisition of gold, the fines, (the proceeds of the punishments for) faults and the ten offences, and so forth,— for the purpose of (maintaining) the *bali*, *charu*, *vaiśadēva* and *atithītarpaṇa*; for the performance of the optional, indispensable and occasional rites; for the performance of the *śrāddha* and sacrificial ceremonies such as the *darśapūrnāmāsa*, *chāturmāsya*, *aṣṭakā* and *āgrayana*³ (rites) and the fortnightly (*śrāddhas*); for the purpose of preparing the *charu*, *purōḍāsa*, *sthālīpāka*⁴ and so forth; for the purpose of (granting) priestly fees and gifts in connection with *hōma*, *niyama*, the study of one's own Vēda,⁵ and religious service; for the purpose of (providing) accessory assistance for the rites concerning *rājasūya* and the seven forms of the *sōma* sacrifice such as the *vājapēya*, *agnishōma*⁶ and so forth; for the purpose of (offering) garments, ornaments, entertainment, gifts, sacrificial fees, etc. to the various priests, such as *Maitravaruna*, *Adhvaryu*, *Hōtri*, *Brāhmaṇchehhaṁsin*, *Grāvastut* and *Agnidh*;⁷ and for the purpose of (supplying) the requisite materials for preparing *sattra*, *prapā*, *pratiśraya*, *vrishōtsarga*, reservoirs, wells,⁸ tanks, orchards, temples, etc."

(L. 58.) And the boundaries of this village (are), to the east the boundary of the holy place of **Kāvika**, to the south the village named **Sāmagam**, to the west the village of **Sihuka**, and to the north the boundary of the land⁹ belonging to the same (holy) place named **Kāvika**. No one should cause hindrance to **Nāgamārya** while cultivating this village called **Kēvañja**, thus defined by the four boundaries, or causing (it) to be cultivated, while enjoying (it) or allowing (others) to enjoy (it).

¹ So the word *karmānta* is explained in Monier Williams' *Sanskrit-English Dictionary*.

² *Gupta Ins.* p. 97, note 6.

³ *Darśapūrnāmāsa* denotes " (the days of) new and full moon, ceremonies on these days (preceding all other ceremonies); " *aṣṭakā*, "the eighth day after full moon (especially that in the months Hēmanā and Sīśira, on which the progenitors or manes are worshipped, . . . also a name of the worship itself or the oblations offered on those days); " and *āgrayana*, when masculine, "the first *sōma* libation at the *agnishōma* sacrifice," and when neuter, "oblation consisting of first-fruits at the end of the rainy season."— Monier Williams' *Sanskrit-English Dictionary*.

⁴ *Charu* is "an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes); " *purōḍāsa*, "a mass of ground rice rounded into a kind of cake (usually divided into pieces, placed on receptacles); " and *sthālīpāka*, "a dish of barley or rice boiled in milk (used as an oblation)."— Monier Williams' *Sanskrit-English Dictionary*.

⁵ *Hōma* signifies "the act of making an oblation to the Dēvas or gods by casting clarified butter into the fire; " and *niyama*, "any act of voluntary penance or meritorious piety (esp. a lesser vow or minor observance dependent on external conditions, and not so obligatory as *yama*)."— Monier Williams' *Sanskrit-English Dictionary*. I take *śrāddhadyddhyayana* to be one word, meaning "study of one's own Vēda; " compare Āśvalāyana's *Gṛhya-sūtra*, III. 3. 1.

⁶ *Rājasūya* is "a great sacrifice performed at the coronation of a king (by himself and his tributary princes . . .); " *vājapēya* is "the name of one of the seven forms of the *sōma* sacrifice (offered by kings or Brāhmaṇas aspiring to the highest position, and preceding the *rājasūya* and the *Bṛhaspati-sava*); " *agnishōma* is "the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the *vyōtishōma* offered by one who is desirous of obtaining heaven . . .)."— Monier Williams' *Sanskrit-English Dictionary*.

⁷ *Maitravaruna*, otherwise called *Prastāstri*, is the first assistant of the *Hōtri*. The terms *Adhvaryu*, *Hōtri* and *Agnidh* are well known. *Brāhmaṇchehhaṁsin* is "a priest who assists the Brahman or chief priest at a *sōma* sacrifice; " and *Grāvastut* is one of the sixteen priests (called after the hymn [RV. X. 94, 1 ff.] addressed to the *sōma* stones).— Monier Williams' *Sanskrit-English Dictionary*.

⁸ The word *sattra* signifies an alms-house and is frequently met with in the Gupta inscriptions (e.g. Nos. 7, 8, 9 and 10). *Prapā* denotes a place of distributing water gratis to travellers; *pratiśraya* is "a shelter-house for travellers" (*Ind. Ant.* Vol. XII. p. 142). Both these words occur in the celebrated inscription of Ushavādāta at Nāsik, which records his series of benefactions. *Vrishōtsarga*, according to the *Śābdakalpadrūma*, means "setting this ceremony, see this lexicon, *śūb* voce. According to Mahēśvara's commentary on the *Amarakōśa*, *kūpa* denotes an ordinary well, and *vāpi* means a well with a flight of stairs.

⁹ For *tala-stmā* see above, Vol. IV. pp. 155 and 157.

[Vv. 32-36 contain the usual admonitions to future rulers.]

(V. 37.) This praiseworthy grant of the prosperous Góvindarāja has been written by the learned Nāgavarman, son of Gaṅgādhārāya.

(L. 67.) Good luck (and) great prosperity.

No. 7.—THE INSCRIPTIONS IN THE CAVES AT KARLE.¹

By E. SENART; PARIS.

The Editor of the *Epigraphia Indica* has been good enough to make over to me two sets of inked estampages of the inscriptions at Kārle and at Nāsik, which he caused to be taken in the year 1899 by his Assistant, Mr. G. Venkoba Rao; and he has kindly requested me to contribute a brief commentary on the Plates of them which he intends to issue. All these records have been commented on before by such scholars as Bhandarkar, Bhagwanlal Indraji and Bühler. Still, I cannot resist the temptation of adding my modest gloss in the wake of their learned interpretations. Nobody will expect, however, that I shall arrive at startling new results.

The difficulties with which the explanation of these precious documents has to cope are on the whole due to two causes—(1) their imperfect state of preservation; and (2) the employment of a certain number of obscure terms or formulas. Since the comparatively recent date to which the preceding treatments of these inscriptions belong, few important new materials have come to light. On the other hand, as regards *fac-similes*, the Plates now issued may at first sight appear more imperfect than those which were published by the Archaeological Survey. But, having worked direct from the inked estampages, I can testify that the new Plates seem to have been executed with scrupulous care, and that the collotypes are purely mechanical reproductions of the estampages. Of course they do not show all the details of the originals,—because this is impossible,—but they have not been subjected to any touching up by hand. The estampages were made quite recently; and, in the course of several years which separate them from the earlier copies, the disintegration of the rocks which bear the inscriptions will have continued, and characters which existed before may have lost in clearness. Is this enough to account for the difference between the old and the new Plates? It seems to me that the former, or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless they imply certain minute alterations which are hardly compatible with the scrupulous care that is now considered indispensable in such matters. I am dwelling on this point only in order to vindicate myself for not appearing to be quite so well informed as my predecessors in the treatment of several passages, and besides, for admitting that certain apparent readings of the earlier *fac-similes* do not exclude *a priori* some slightly different hypotheses. I do not know if, in this field of enquiry and in the present state of our knowledge, it is not more dangerous to affirm too much than to be too cautious. It goes without saying that I have nowhere neglected the invaluable help which the earlier reproductions and transcriptions furnished; if reduced to my own resources, I would have had to leave more than one lacuna in the texts. Nevertheless the readings which I propose are such as I consider to be actually warranted by the context of the estampages which I have in my hands and which are represented by the new Plates. In several cases where, though believing in a certain transcription, I do not venture to affirm that it is perfectly sure, I enclose in square brackets the letters which to my mind are more or less doubtful. I confess that even this distinction has not been a very easy matter. One need only look at some of the Plates in order to understand that in many cases, if the reading hardly admits of any doubt, the reason is that it is corroborated either by the

¹ Translated from the French by the Editor.

authority of parallel passages or by the evidence of the context in which it occurs. Notably, in a vast number of instances it is perfectly impossible to decide whether we have to deal with intentional strokes or with accidental cracks of the stone. This observation refers to the vowel-signs, and especially to the *anusvāra*. The latter, we know, is frequently omitted; hence it is all the more uncertain in doubtful cases. Fortunately these are details of secondary importance, at least for the interpretation. Is there any need to add that I have scrupulously recorded all the various readings of former editors whenever they are of any interest, i.e. unless they are due to palpable mistakes or to misprints?

The chief value of these documents consists in their throwing light—though dimly—on a number of historic, palaeographic and linguistic problems. But they are not the only documents of their kind, nor are such documents our only source of information. Though interesting, it is unwise to take up general questions in connection with a partial publication. This manner of proceeding is inevitable in the first period of researches and of discoveries, but later on it is apt to scatter the information inordinately and to hamper its discussion. It is at any rate natural to rescind the explanatory remarks and the historical conclusions. To my re-edition of the texts and to the explanations which it will suggest to me, I propose to add as a postscript the more comprehensive remarks which appear to be called for.

The really useful bibliography of the **Kārlē inscriptions** comprises only two works¹—(1) *Inscriptions from the Cave-temples of Western India*, 1881 (CTI.), and (2) *Reports of the Archaeological Survey of Western India*, Vol. IV., 1883 (AS.). In the first publication, Dr. Burgess has transcribed and translated the inscriptions in accordance with the readings and remarks furnished by Pandit Bhagwanlal Indraji; and in the second the texts and explanations have been subjected to a fresh revision by Bühler. Though this edition is more recent and marks in the majority of cases a progress on the first, it has the drawback of assigning texts of the same locality to different chapters according to their official or private character. The new Plates follow Bhagwanlal's numbering. I have added in brackets the number given in AS.; "K." refers to the chapter entitled "Earliest Kārlē inscriptions" (p. 90 ff.) and "Ksh." to "Kshatrapa and Andhra inscriptions" (p. 98 ff.). The remarks regarding the position of each inscription are copied from the labels accompanying the estampages.

No. 1, Plate iii. (K. 1).

Chaitya cave. Left end of the verandah.

TEXT.

Vejayāntito seṭhipā Bhutapālen[ā] (1) selaghara (2) parinīṭhapita[m] (3) Ja[m]bū-dīpamhi (4) ūtama[m] (5).

REMARKS.

(1) CTI. *Bhūta*°. The mark of *ā* seems to exist clearly in *ṃā*; but it is rather short and, as there are traces of a crack on its right, it may be the result of the wearing of the stone.—(2) AS. and CTI. °*gharam*.—(3) Probably the *anusvāra* has disappeared in the crack; it cannot be said to exist with certainty.—(4) I feel inclined to explain the development of the central loop of *ja* by the presence of an *anusvāra*.—(5) AS. *utama*; CTI. *uttama*. The long *ā* appears to

¹ The partial attempts at interpretation of Bird (*Historical Researches on the Origin and Principles of the Buddha and Jain Religion*, 1847) and Stephenson (*J. Bo. Br. R. As. Soc.* Vol. V. p. 162 ff. and p. 426 ff.) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Ferguson (*J. R. As. Soc.* Vol. VIII. p. 30 ff.) and of Wilson (*J. Bo. Br. R. As. Soc.* Vol. III. p. 48 ff.). At present exact and methodical information may be found in the *Rock-cut Temples of India* of Ferguson and Burgess, and in the *Reports of the Archaeological Survey of Western India*, Vol. IV.

me certain; this is the only possible meaning of the double hook, contrasted with the ordinary form of *u*. It seems that at the end an *anusvāra* did exist, which got mixed up by the wearing of the stone with the upper hook of the last symbol, for which compare the beginning of No. 5.

TRANSLATION.

"(This) rock-mansion, the most excellent one in Jambudvīpa, has been completed by the *Seṭṭhi* Bhūtapāla from Vaijayanti."

Vaijayanti seems to have been the ancient name of Banavāsi in the North Kanara district, Bombay.¹ In addition to the instances quoted by Dr. Burgess, where Jayanti seems to represent Banavāsi, one might perhaps ask if in the Banavāsi inscription² the letter which has been read *sa* or *sam* before *jayaṃtakasa* (l. 2) might not be a *va*, in which case the sculptor Damōraka would be designated as a native of Vaijayanti.—In spite of the general meaning of *śaḷaghara*, it seems—if we compare the occurrence of *chaityagriha* at Kuṭā (CTI. Nos. 15 and 20), of *chaityaghara* at Nāsik (Nos. 18 and 19), of *gharamukha* and *gharasa mugha* at Kārlē (Nos. 4 and 6), and of *gharamukha* at Ajapā (CTI. No. 1)—that the expression *griha* or *ghara* was habitually restricted to the halls used for worship, those which are generally styled "*chaitya* caves."—The expression *parinīṣhapīṭa* implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open screen, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to Bhūtapāla the honour of having completed the *chaitya* cave.

No. 2, Plate iv. (K. 2).

On the lion-pillar in front of the *chaitya* cave.

TEXT.

Mahārāṭhisa Gotiputrassa Agimitraṇakasa sihathabho dānam.

REMARK.

Though there can be no doubt, I think, regarding any important detail of the text, the inscription is much worn, and the certainty of some points, *e.g.* the initial *a* of *Agimitraṇaka* and the *th* of *thabho*, is in some way only a moral certainty. I do not venture to affirm that there is no *anusvāra* on the right of *si*, but incline towards the negative.

TRANSLATION.

"(This) lion-pillar (*is*) the gift of the Mahārāṭhi Agimitranaka, the son of Goti."

Mahārāṭhi is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is *ṛaṭhi* or *ṛaṭhi*. The *ṭh* seems probable here, and it is certain in an inscription at Bēḍā (CTI. No. 2); though on the other hand the *th* is probable in No. 14 of the Kārlē inscriptions and in Bhājā No. 2. The writing of *th* by error for *ṭh* being more probable than the reverse, the form *Mahārāṭhi* is the proper one to start from.³ If this is the case, the comparison with the epic epithet *Mahāratha* and with *bṛihadratha* must be discarded. CTI. (p. 24) declares that "*Mahārathī* is a Paurāṇic title of a great warrior; it is common in the families of Rājas." I do not know on what this statement rests; if its first part

¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 278, note 2.

² CTI. p. 100; compare *Ind. Ant.* Vol. XIV. p. 331.

³ Dr. Hultzsch reads *Mahdrāṭhi* also on the coins reproduced on Plate III.

were correct, one would at least expect *Mahāratha* and not *Mahārathi*, which is not necessarily the same thing. At any rate *Mahārathi* is a title. This is also Bühler's view (AS. p. 107, note); but the special reason which he adduces in support of it is not at all decisive, viz. that in the Kārlī inscription No. 14 *Okhāḥakīyānām Mahārathi* should be translated by "the *Mahārathi* of the Okhāḥakīyas." Nothing proves that the genitive depends on *Mahārathi*. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, e.g. Junnar Nos. 5 and 6 (CTI. and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, *Mahārathi* does not govern a genitive, forces us to reject altogether the construction proposed by Bühler.¹ Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Garrez,² who saw in it a kind of ethnical name equivalent to Marāṭha. Etymologically this explanation seems to me strongly supported by the *th*, which presupposes a Sanskrit form *Mahārāshṭrin*. But *Mahārāshṭrin* has not necessarily a geographical meaning, and it is difficult to separate the word from *Mahābhōja* and *Mahāsāmanta*, which are connected with it in our inscriptions. As *rāshṭra* often means a province, it is quite natural that *rāshṭrin* follows the same analogy as *bhōja* and *sāmanta*, so that, if *Mahābhōja* has become a title applied even to women, the same could very easily happen in the case of *Mahārāshṭrin* and *Mahārāshṭriṇī*, or *Mahārathi* and *Mahārathiṇī*.³ This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honour in certain families, perhaps because of certain important relatives or of special circumstances.⁴ It may be noted that to our *Mahārathi* Agimītrapaka corresponds a *Mahārathi* Mitadeva in No. 14; that this Mitadeva is a Kausikīputra, like Viśvudatta at Bhājā (No. 2); and lastly that the *Mahārathiṇī* Sāmaḍimikā at Bēḍā (No. 2) was married to an Āpadevapaka. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a *Śhaverā* Āgimīta, i.e. Agnimitra, at Kuḍā (CTI. No. 5). I believe that the names in *paka* in our inscriptions, as here and as Nandapaka at Junnar (CTI. No. 22), etc., are not different names, but simply equivalents of Agnimitra, Nanda, etc.—Gotiputra⁵ is the same as Gaupitiputra, from Gupta.

Dr. Hultzsch contributes the following note on the three coins figured at the bottom of Plate iii., which are of interest in connection with the explanation of *Mahārathi*:—

"In the year 1888, Mr. A. Mervyn Smith, while prospecting for gold, found a number of lead coins on an ancient site near Chitaldroog in the Mysore State and distributed them to various coin-collectors. The smaller ones among these coins bore only Buddhist and other symbols, but a few larger ones had incomplete legends. On my specimen (Plate iii. B.) I found

¹ The occurrence of the feminine *Mahārathiṇī* in Bēḍā No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorific or nobiliary title.

² *Journ. Asiat.* VIth series, Vol. XX. p. 201 f.

³ I may here as well draw attention to the use of *raṭṭhika* in Pālī (e.g. *Jātaka*, II. 253, 12) as an equivalent of *grihapati* and *Vaiśya*. Compare *Śatapatha-Brahmāṇa*, XIII. 2, 9, 7, where the *Vīśas* are brought in special connection with the *rāshṭrin*, the wielder of royal power.

⁴ We may compare the parallel use of the attributes *Sādaga(ke)ra* and *Mandava* (*Māḍavya*); on the latter see Jacobi in *Ind. Ant.* Vol. VII. p. 254. The occurrence of *Mahādanuś* at Kuḍā (CTI. No. 14) leaves no doubt regarding the ethnical meaning of the word, though the use of the dental *d* renders the identification with the *Māḍavyas* of literature problematical. At Bēḍā (CTI. No. 2) *Mandava* is connected with *Mahārathi*; the reading *Māḍavariga* is quite clear in the *fac-simile* and excludes the useless and improbable conjecture *ma[ḥā*]deriga*. It will be remarked that in this instance *Māḍavari* precedes *Mahārathiṇī*. Seeing that *Mahābhōja* always precedes either attribute when connected with it, this position does not seem to indicate that *Mahārathi* could imply a title of superior nobility, and consequently still less that it could designate a very high dignity.

⁵ [The same epithet occurs in the Śūka inscription of the Bharhut Stūpa; see *Ind. Ant.* Vol. XIV. p. 138 f. — E.H.]

the title *Mahārāṣṭhī*, which occurs in the cave-inscriptions (Kārlā Nos. 2 and 14; A.S.W.I. Vol. IV. p. 83, No. 7 (Bhājā), and p. 90, No. 3 (Bēḍā). At my request Mr. R. Sewell kindly sent me for comparison the two lead coins (Plate iii. A. and C.) which he had received from Mr. Mervyn Smith in 1888. These supply the first word of the legend, *Sadakana* (see Plate iii. A.) and contain portions of the second word, *Kaḷāḍya*, while the third word, *Mahārāṣṭhī*, is preserved in B. and C. The three coins may be briefly described as follows:—

Plate iii. A. (Sewell).

Obverse.—A humped bull, standing towards the proper right. Round it, the words *Sadakana-Kaḷāḍya*

Reverse.—A *bōdhi*-tree between two symbols.

Plate iii. B. (Hultzsch).

Obverse.—Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, [Sa] . . . [ka]na-Kaḷāḍya-Mahārāṣṭhī.

Reverse.—A *bōdhi*-tree, a *chaitya*, and a symbol between them.

Plate iii. C. (Sewell).

Obverse.—Similar to A. Round the bull, Sa . . . [Kaḷa]ḷya-Mahārāṣṭhī.

Reverse.—A *bōdhi*-tree and a *chaitya*.

"Taking the three coins together, it appears that the complete legend, of which each bears a portion, is *Sadakana-Kaḷāḍya-Mahārāṣṭhī*.

"The curious word *Kaḷāḍya* reminds us of the equally peculiar Andhra name *Puṣumāyī*. *Sadakana* is the same as *Sītakaṇi* in the Andhra inscriptions. Perhaps *Kaḷāḍya*, with the surname or family name *Sadakana* and the title *Mahārāṣṭhī*, held Chitaldroog as a vassal of the Andhra kings. From the emblems pictured on his coins we learn that he was a Buddhist, and that his crest was a bull.

"Since writing the above, I found that the Mysore Government Museum at Bangalore possesses two lead coins of the same type, presented by Mr. Mervyn Smith, who found them near Chitaldroog in 1888."

No. 3, Plate ii. (K. 3).

Chaitya cave. Below the feet of the three elephants at the right end of the verandah.

TEXT.

Therānam bhadyadita-(1) I[m]dadevassa bathi cha puvādo hathinam cha uparimā hethimā cha veyikā dānam.

REMARK.

(1) AS. and CTI. read *bhayaṃ*°. I do not feel inclined to believe that the *anusvāra* of *bhaṃ* is intentional; but it certainly seems to exist on the stone.

TRANSLATION.

"The elephants and, before the elephants, the rail-mouldings above and below (are) the gift of the *Sthāveira*, the venerable *Indradēva*."

In separating *do* and in considering it to represent the numeral *deau*, previous editors have created difficulties which they found it hard to overcome. It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the balustrade

which hides the bottom of their legs. The Prākṛit *pubbādo* = *pūrvataḥ* does not raise any difficulty. Bühler has well defined the meaning of *śādikā* by "bands or string-courses carved with the rail pattern." In No. 17 and elsewhere the term *veyikā* is applied to fragments of this kind.

No. 4, Plate i. (K. 4).

Chaitya cave. Over the right doorway.

TEXT.

Dhenukākāṭa (1) gaṃdhikasa Si[m]hadatasa (2) dānaṃ gharamugha.

REMARKS.

(1) The vowel-signs are not very pronounced; but the two *ā*-signs seem to be certain. After this word is a space filled with cracks, which would leave room for two characters; one might feel tempted to believe that originally the stone bore *Dhenukākāṭakasa* (compare No. 6). But I reject this conjecture because the *ā* of *śā* is very probable, and there are no traces of *ka* and *sa*, which ought to show among the cracks. Besides, the simple ablative is frequently used in the same sense elsewhere.—(2) Though neither AS. nor CTI. notices the *anuvāra* of *Siṃ*, it seems to me probable.

TRANSLATION.

"(This) door (is) the gift of *Siṃhadata*, a perfumer from *Dhēnukākāṭa*."

Dhēnukākāṭa is a name of frequent occurrence in the cave-inscriptions here and elsewhere in these parts. Several Yavanas profess to be natives of that place. Therefore it ought to be looked for in the north-west; but it has not yet been identified. Compare AS. p. 24.

No. 5, Plate iii. (K. 5).

Chaitya cave. On the pillar of the verandah in front of the central door, above the inscription No. 6.

TEXT.

- 1 Gaṭatasa Mahādeva-
- 2 ṇakasa mātṛ Bhāyilāyā (1) dānaṃ.

REMARK.

- (1) I cannot say that the *ā* of the last syllable appears to me certain.

TRANSLATION.

"The gift of *Bhāyilā*, the mother of the householder *Mahādevaṇaka*."

Regarding the name *Mahādevaṇaka* = *Mahādēva*, compare No. 2.—The name *Bhāyilā* has been explained by *Bhrājilā*. This transcription is not the only possible one, though it appears to me the most probable. But could not this be the transcription of a foreign name? It occurs again at Kuṭā (AS. No. 13), where a Brāhmaṇi *Bhāyilā* is stated to have been the wife of a certain *Ayitilu* who, though called a Brāhmaṇa, bears a name of very barbarous form, which reminds us curiously of *Azilizes*, etc. I do not pretend to affirm that our *Bhāyilā* is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, e.g. the *yī*. I may add that the title of *gṛihasthā*,¹ applied to

¹ For the loss of the aspiration in *gaṭata* compare e.g. *stēna* in an inscription at Mathurā, *Ep. Ind.* Vol. I. p. 390, N. XVIII.

her son, seems to indicate a Brâhmayical origin. In the case of an ordinary householder of the Vaiśya class we would doubtlessly have *gahapati* as elsewhere.

No. 6, Plate iv. (K. 6).

Chaitya cave. On the pillar of the verandah in front of the central door.

TEXT.

- | | | | | |
|---|-------------------|-----|--------------|------------------|
| 1 | Dhenuk[ā]katakēṇa | (1) | vaḍhakinā | Sāmi- |
| 2 | ṇa | (2) | Vēṇuvāsa-put | ṇa (3) ghara[sa] |
| 3 | mugha | (4) | kata duren | dhu . . (5). |

REMARKS.

(1) AS. and CTI. read °*ṇukāka*°. The long *ā* seems very doubtful; the slanting stroke resembles a simple crack.—(2) After *Sāmi*, CTI. inserts *ka* and AS. *le*; but in the estampages there is no trace of a letter which might have disappeared. The *ṇa* is very probable, but the crack which crosses the top of the character does not absolutely exclude the reading *nā*.—(3) AS. and CTI. read *putēṇa*; but the *e* attached to the *t* is at least very indistinct. Besides, it appears from a comparison of the preceding line that there ought to have been an additional letter here. The existing traces would seem to point to the reading *putakēṇa*, though this diminutive is not very plausible.—(4) AS. and CTI. read *mughaṇ*. I cannot distinguish the *anu-* *svāra*, but will not deny that it exists. The stone is so much defaced that no detail is quite certain here.—(5) The *d* has a hook at the bottom which can easily be taken for *u*; but it must not be forgotten that here, as in other cases, this vowel is represented by a vertical line. The hook at the top is too slanting to be considered an *ā*. The *e* expressed by the stroke at the top of *r* seems less doubtful. As the whole lower right portion of the *m* is obliterated, the reading *mu* of AS. and CTI. is possible, but simply hypothetical. Between this character and the *dhu* the space makes it probable that one letter is lost. Certain traces suggest an *h*, perhaps *mahā*. The last letter, read as *ka* in AS. and CTI., is at least very doubtful. CTI. adds a final *sa* which, in my opinion, is inadmissible. The stone may have originally borne one or more additional letters. The sign of punctuation which AS. seems to discover, not without hesitation, is at any rate improbable.

TRANSLATION.

"By the carpenter *Sāmi*, son of *Vēṇuvāsa*, a native of *Dhēnukākata*, there was made the opening of the cave"

The mutilation of the text renders its explanation imperfect. What is sure, is, that we have here in some way the signature of a workman or artist. The separation of the usual compound *gharamukha* into *gharasa mukha* produces the impression that the inscription does not refer to the whole of the door, but to details connected with the opening. These may have been specified by the word or words which remain obscure at the end of the inscription. And as in fact the work of a carpenter is spoken of, we may have to think of some piece of carpentry or wood-decoration. The uncertainty of the reading leaves the name of this sculptor, *Śyāmila*, *Svāmila*, or otherwise, undetermined.

No. 7, Plate i. (K. 7).

Chaitya cave. On the top of the third pillar; left row.

TEXT.

- Dhenukakata* (1) *Yavanasa* *śihadhayāna* *thambho* *dānam* (2)

REMARKS.

(1) The first *ā* of *kāṭā* in AS. is surely only a clerical mistake.— (2) The final *anusvāra* seems to me perfectly visible.

TRANSLATION.

"(This) pillar (is) the gift of the Yavana Sihadhaya from Dhēnukākāṣa."

For the combination of the singular *Yavanasa* with the plural *Sihadhayāna*[*ṃ*] compare No. 3, where the plural *therānaṃ* is followed by the singular *Imdadvasa*.

No. 8, Plate iii. (K. 8).

Chaitya cave. On the fifth pillar; left row.

TEXT. (1)

1	Sopārakā	bhayātānaṃ	Dhamutari- (2)
2	yāna	sa . nathasa (3)	therasa . (4)
3	bha . .	sa (5) . nitevāsisa	bhāna-
4	kasa	Na . pat . sa (6)	Sātimitasa
5	sahn . . .	t[i]hi (7) [tha]bho dānamukha (8).	

REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Bühler thinks, in order to be replaced by the following one (No. 9). Hence all statements referring to it will have to be made with special caution.— (2) AS. and CTI. read °tāna and °tara°. I consider the *anusvāra* and the *i* of *el* comparatively certain.— (3) CTI. and, with hesitation, AS. read *samānatha*°. A single letter seems to be lost; but which? The *m* does not seem to me more probable than any other.— (4) CTI. reads *ma* and AS. *a* as the last letter which I am unable to make out.— (5) AS. and CTI. read °tulasa. The first letter appears to be certainly a *bh*; compare the *t* in *śānta*. And I have no doubt that two letters have to be supplied between this letter and the final *sa*.— (6) AS. *Nadipatisa*; CTI. *Nadāputisa*. *Dā* or *dī* are possible, but neither is certain. I do not discover any trace of an *u* below the *p*; but, after all, °putasa is a priori more probable than I can hardly doubt that this was the original reading of the stone.— (7) AS. *tiga*; CTI. [matapi]tuya. The *i* above the *t* is more probable than the *u* below, and the reading *hi* is, though not at first sight, at least as admissible graphically as *ya*. This gives, with the possible restoration *matapi*, a completely satisfactory form. The reading *tuya*, permitting the restoration [. dha]tuya, would seem to be recommended by the expression *amāra* in the following inscription (No. 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of Sātimita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor?— (8) The *th* is quite indistinct, but nevertheless certain. The final letter, read *la* by CTI. and left undetermined by AS., must be *kh*, which gives us the excellent reading *dānamukha*[*ṃ*]. The form of *kh* is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense. To judge from the form of *kh* in No. 13, the shape of this letter seems to have been particularly changeable and undetermined.

TRANSLATION.

"(This) pillar (is) the gift of the preacher Sātimita, the son of Nanda (?) (and) the disciple of the Śhucira of the venerable Dhammutariyas (Dhammutariyas), from Sopāraka, together with [his father and mother?]."

In explaining these lines one cannot separate them from the following inscription (No. 9) its abridged reproduction, the motive of which we cannot quite make out. This comparison proves that the connection with the sect of the Dharmottariyas applies in the mind of the author to Sātimita himself. What is more doubtful, is, whether the first genitive following *sa . nathasa* applies to him or to his master. I do not believe in Bühler's conjecture *sama[na]nāthasa*. It is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost of a mistake attributed to the engraver, and I am unable to suggest a plausible restoration of my own. It seems to me very tempting to find here the proper name (e.g. *Savanāthasa* or *Sakanāthasa*, i.e. 'of Śarvanātha' or 'of Śakanātha') of this master of our donor; but generally the title *therā* precedes the proper name. Hence it is *a priori* more probable that the name is hidden in the letters following *therasa*, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading **putasa* for the second part of the word which AS reads *Nadipatisa* and OTL. *Naddputisa*. If we read at the beginning *Na[ṃ]dā*, or *Na[ṃ]dā*, or *Na[ṃ]dā*, the reading **putasa* seems to me assured by the consideration that Sātimita, being a preacher and belonging to the sect of the Dharmottariyas, ought to have been a monk and consequently unmarried.¹ As regards the use of *dānamukha* as an equivalent of *dōyadharmā*, it is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature is now sufficiently well established.

No. 9, Plate iii. (K. 9).

Chaitya cave. Immediately below the preceding inscription.

TEXT.

- 1 Sopārakā bhayanānānaṃ Dhammutariyānaṃ (1) bhāṇa-
- 2 kasa Sātimitasa
- 3 saṣariro thabo dānaṃ.

REMARK.

- (1) AS. and OTL. **yāna*; but this *anuvāra* appears to me as certain as the others.

TRANSLATION.

"(This) pillar containing relics (is) the gift of the preacher Sātimita, (of the sect) of the venerable Dhammutariyas, from Sopāraka."

As I have stated in connection with the preceding inscription, I think that the genitive *Dhammutariyānaṃ* cannot depend, as Bühler thinks, on *bhāṇakasa*, but goes with *Sātimitasa*; compare the genitives *Gatānaṃ* and *Apaguriyānaṃ* at Junnar (AS. Nos. 5 and 6).

No. 10, Plate i. (K. 10).

Chaitya cave. On the fourth pillar; left row.

TEXT.

- 1 Dhenukākāṣṭhā
- 2 Dharmā-Yavanasa.

¹ We find another Sātimita at Kuṇḍā (AS. No. 6). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms.

TRANSLATION.

"Of Dhamma, a Yavana from Dhenukākata."

This translation is that of my predecessors. I confess that the explanation of *Dhamma-Yavana* appears to me somewhat doubtful. At Nāsik (No. 18, l. 1) we find a Yavana who was the son of Dharmadēva. But the simple name of Dhamma applied to a Buddhist surprises me.¹ This combination of a proper name with a tribal name in a compound is unusual. In other cases (above, No. 7, and at Junnar, CIL Nos. 5 and 8) the word *Yavana* precedes the proper name, and both have the termination of the genitive. On the other hand, an inscription at Junnar (CIL No. 4) supplies a compound which resembles ours at first sight. This is the attribute *dhammanigama* applied to a certain Virasēna. It has been translated 'an upright merchant.' I doubt this translation for several reasons. First, it is hardly probable that the donor, a simple private person, should bestow such compliments on himself; what one would expect, is, not an encomium, but a positive statement like the title *grihapatipramukha*, which resembles *dhammanigama*. Further, *nigama* does not mean 'a merchant,' which would be *negama*. Of course the change of *s* into *i* is not impossible in Prākṛit, but it is *a priori* improbable in a case where the change would produce a confusion with the usual *nigama*, which means, among other things, 'a group of people' or 'a company of merchants.' It is still less credible, if one compares the two expressions, that *Dhamma-Yavana* could be used for 'an upright Yavana.' Hence I feel tempted to take *Dhamma* in both cases in a specifically Buddhist sense, and to understand by *dhammanigama* 'a member of the guild of Buddhist merchants;' compare *nigamasabhā* at Nāsik (No. 12, l. 4). On this analogy, *Dhamma-Yavana* would be 'the community of the Buddhist Yavanas,' or rather a Buddhist Yavana who has modestly omitted his personal name.

No. 11, Plate i. (K. 11).

Chaitya cave. On the seventh pillar; left row.

TEXT.

- 1 Dhenukākata Usabhadatta-putasa Mitade-
- 2 vaṇakasa thabho dānaṃ.

TRANSLATION.

"(This) pillar (is) the gift of Mitadevaṇaka, son of Usabhadatta, from Dhenukākata."

I feel inclined to believe that this Mitradēva is the son of that Rishabhadatta who is mentioned in No. 13 and many other inscriptions as the son-in-law of Nahapāna. For this name is not very common, and I find another connecting link in the name of Rishabhadatta's wife Dakhamitrā (Nāsik No. 11). The silence kept regarding Nahapāna as well as the titles and donations of Rishabhadatta would suggest that the inscription is later than the downfall of the Khaharātas; compare Nāsik No. 4. In the palaeographic forms I do not see sufficient reasons for denying that the present inscription could be slightly later than No. 13.

No. 12, Plate i. (K. 12).

Chaitya cave. On the inside of the belt which forms the base of the great arch.

TEXT.

Asāḍhamitāye bhikhuṇi . dānaṃ (1).

¹ It is evident that the intentional application of this name to a purely fictitious being as the *dēva* in the *Jātaka* No. 457 is a totally dissimilar case and cannot be quoted as a precedent.



SCALE · 125



SCALE · 125



SCALE · 125



SCALE · 125



SCALE · 08



SCALE · 125



SCALE · 125



SCALE · 17

REMARK.

(1) AS. and CTI. °*khunī[ye]* The letter *ye* seems to have disappeared in the crack, and I think I can see after it *d[ā]nam*; the *nam*, especially, is comparatively clear.

TRANSLATION.

"The gift of the nun Āsāḍhamitā."

At Kuḍā (CTI. No. 5) we find a nun named Āsāḍhamitā, the disciple of Padumisikā. That inscription looks later than the present one. But it may be that the engravers of Karle had kept up a slightly more archaic tradition.

No. 13, Plate ii. (Ksh. 6).

Chaitya cave. On the upper frieze to the right of the central door.

The estampage does not throw much more light on the text than the Plate. From this it will be understood that this inscription in its actual state leaves very much room for the ingenuity of the reader, and that the earlier reproductions greatly exaggerate the actual certainty of several readings. To become convinced of this, one need only compare the differences between AS. and CTI. at the end of the 3rd line.

TEXT.

- 1 Sidham [||*] Raño Khaharātasa khatapasa Nahapānasa jā[ma]tarā (1) . n .
kapūtena (2) Usabhadātēna ti-(3)
- 2 gosatasahasa[de]ṇa nadiyā (4) Baṇāsāyā (5) s[u]vaṇatathakarena (6) . . .
brahmaṇa (7) cha so[sa]gā-
- 3 ma[d]e. Pabbhāse pūtatithe (8) brahmaṇa aṭṭabbhāp[r]a . . [a]nūvāsaṃ
pi tu (9) satasahasam bho-(10)
- 4 jappayita Valūrakesu leṇavāsinaṃ (11) pavajitānaṃ . chātudisasa saghasa
- 5 yāpāpātha gāmo [Ka]r[a]jiko (12) dato sa . na . . . vāsitanam (13).

REMARKS.

(1) CTI. °*mā*°. I cannot discover any trace of the *d*.—(2) The reading *Dinika* is no doubt certain; but the *d* is quite indistinct on the estampages, and the *k* is much worn.—(3) I believe that there is nothing but *ti* at the end of this line. What has been taken for *ṣi* (AS.) would run into the bottom of *ti*. Besides, *tīṣi* = *trīṣi* would be a serious and unusual mistake.—(4) AS. *nadiyā*, which is inadmissible.—(5) CTI. reads °*ndasayam*.—(6) I do not see any trace of the *u* below the *s*, though the reading *su* is certain. AS. and CTI. read °*ratha*°, though admitting that the word corresponds to *tītha* = *tīrtha*. The still visible stroke would not be so straight if it were a *ra*. It is the remnant of a *t*, above which the *i* is lost.—(7) I do not see anything of *devāna*, though this word is warranted by the comparison with the Nāsik inscription No. 10. AS. and CTI. read *brahmaṇa[m]* with a long *ā*, of which I do not discover any trace.—(8) AS. *puṇatithe*; but the *ta* is sure.—(9) The *p* has at the right bottom a perpendicular line which may express the *v*, as in *brahmaṇa*. The restoration *dena* seems certain; but nothing remains of these letters. After this, CTI. reads *gāvasdipi trisa*°. The reading of AS., which resembles mine closely, appears to me almost certain, though the initial *a* is much spoiled.—(10) AS. °*asāḍhami[bho]*°. The final *bho* is quite clear. Though believing that I see °*sahasam* in the estampages, I do not venture to deny that the actual reading may be °*hasim*.—

(11) AS. and CIL. ^o*vāsāna*.—(12) The first *k* is very indistinct, and the *r* would seem to have at the top the vowel-mark *ā* or *o*.—(13) I am quite willing to believe that the reading proposed by the first editors, *śavāna vāsavāsītānaḥ*, is well founded; but a portion of it has become quite invisible, and between *na* and *vā* there is certainly room for another letter. It is true that between *si* and *tā* there is also room for one more character, which is, however, quite improbable.

TRANSLATION.

"Success! By Usabhadāta, the son of Dinika (and) son-in-law of the king, the Khaharāta, the *Kahatrāpa Nahapāna*,—who gave three-hundred-thousand cows, who made gifts of gold and a *tīrtha* on the river Bapāsā, who gave to [the Dēvas] and the Brāhmaṇas sixteen villages, who at the pure *tīrtha* Pabhāsa gave eight wives to the Brāhmaṇas, and who also fed annually a hundred-thousand (Brāhmaṇas),—there has been given the village of Karajika for the support of the ascetics living in the caves at Valūraka without any distinction of sect or origin, for all who would keep the *varsha* (there)."

In explaining these lines, we have to compare closely Nos. 10 and 14 at Nāsik. A portion of the first, especially, which is better preserved, comes very near to our text. The river Bapāsā (compare Nāsik No. 14, l. 10) or Bārpāsā (Nāsik No. 10, l. 1) is represented in Western India by two rivers named Bapās, with which it has been successively identified. The first belongs to Northern Gujarāt, passes Pālampur, and falls into the Rap of Kachh (Burgess). The second flows through Eastern Rājputāna and joins the Chambal (Burgess, and Bhagwanlal Indraji, *Bombay Gazetteer*, Vol. XVI. p. 633). In Nāsik No. 10, l. 4, we shall see that, after a campaign in the south, Rishabhadatta returned to the sacred lake of Pushkar near Ajmere, bathed there, and made pious gifts. Hence it may be assumed that this country possessed a special importance for his family; and it is *a priori* natural to localise there other donations of his. Now it is precisely in those parts that the second river Bapās flows, and until better information is obtained it seems to me more probable that this river is here alluded to; but the precise nature of the gifts alluded to is not easy to determine with certainty. The reading *śuvarṇatīrtha*^o is supported by the comparison with Nāsik No. 10, l. 1, where we find *śuvarṇadānatīrthakarēna*. Our text is an abridgment of this expression, on which it is based, just as *śatasaḥasam* in l. 3 corresponds to *brāhmaṇasatasāhasai* at Nāsik. After having hesitated between the two translations 'the founder of a *tīrtha* and giver of a gift of gold' and 'the founder of a *tīrtha* by means of a gift of gold' (CTL p. 33, note), Bühler seems to have decided in favour of the second (AS. p. 101). I decidedly prefer to adopt the first, like Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 571). If the second were true, *śuvarṇadāna* would represent nothing but a kind of tautology. It is evident that a *tīrtha* cannot be established without expending money. Besides, to take the first portion of the compound *śuvarṇadānatīrthakara* in the sense of the instrumental is not inadmissible, but rather far-fetched. Finally, I notice at least one case where the two different ideas are combined in the same way, but in terms which are not ambiguous. The Naḍupūru grant of Annavēma¹ says:—*Yān=dgrahārā bahavō vīrād Hēmādri-dāndni kṛitāni yāna | tīrthēshu sattrāpi tatāni yāna*. Though this text is much more modern than that of Kārlē, it has its value as witness of a tradition whose constancy we shall have occasion to verify in still other formulas. We would have certainly found some decisive argument in favour of the correct interpretation, whichever it may be, in the Nāsik inscription No. 14, l. 11, which follows a different redaction; but unfortunately its text is mutilated.

Nāsik No. 14 has *puṇyatīrthē*; *pāta* is a perfect equivalent of *puṇya*, and, besides the shape of the letter, the long *ā* attached to the *p* confirms this reading. Everybody agrees, I believe, in identifying this Pabhāsa with Prabhāsa or Sōmanāthapaṭṭapa in Kāthiawār, where

¹ Above, Vol. III. p. 288, verse 9.

the epic legend locates the death of Kṛishṇa. In connection with the 'gift of wives to Brāhmaṇas,' Bhagwanlal Indraji (*Bombay Gazetteer*, Vol. XVI. p. 571) aptly quotes a passage in the Aṃśa inscription of Ādityasēna.¹ If *kanyās* are there referred to, while here the donor speaks of *bhāryās*, the position is in the main identical. Only, it is in the first case considered from the point of view of the Brāhmaṇas who were the fathers of the young women, and in the second case from that of the Brāhmaṇas who became their husbands. There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, viz. that Rishabhādatta boasts of having given wives to eight Brāhmaṇas by exempting eight young women of the Brāhmaṇa caste from all the expenses which are involved by the costly ceremonial of Hindū marriages and the acquisition of the ornaments which in a certain way represent the dowry.²

Pi tu are two particles. Bühler's translation 'for the sake of his father' presupposes in the text *pitarāṃ uddissa*. Besides, independently of the omission of the 'mother,' which would be surprising and contrary to custom, the mention would be curiously placed here in a brief recapitulation; it is certainly missing in the parallel passage in Nāsik No. 14.

Valūraka seems to designate Kārle; compare the following inscriptions. The plural is used frequently in the case of village names. It remains to ascertain in what manner have to be construed all the genitives *leṇavāsinaṃ pavajitānaṃ chātudisasa saṃgha*. We may compare several analogous formulas. In No. 19, l. 1 f. we find: *leṇesu Vālurakesu vāthavāna pavajitāna bhikkhuna nikāyasa Mahāsāṃghiyāna yāpanāya gāma dadāti nikāyasa* *dadama*; in Nāsik No. 2, l. 10: *leṇa mahādevī dadāti nikāyasa Bhaddāyaniyānaṃ bhikkhusaṃghasa*; in Nāsik No. 3, l. 12: *gāma bhikkhuhi devileṇavāsēhi nikāyena Bhaddāyaniyehi patiga[h]ya dato*; and *ibid.* l. 13: *gāma bhikkhuhi devileṇa[vāsēhi nikāyena Bhaddāyaniyehi patigayha dato*. The passage in No. 19 was intentionally copied from the present inscription and has therefore no independent value. In both cases one might be tempted to separate the two genitives and to let the first depend on *dadāti*, the second on *yāpanāya* or *yāpanātha*. But the long distance from the verb would be little favourable to this hypothesis. And in Nāsik No. 2, where *yāpanāya* has no equivalent, it is quite excluded. Besides, in Nāsik No. 3, where a different case is used, both terms are, just as here, in the same case. Hence we must conclude that in all these instances the terms *bhikku* or *saṃgha*, *nikāya*, and *Mahāsāṃghiya* or *Bhaddāyaniya* are co-ordinate. Thus the donation is made here "for the support of the universal *Saṃgha* in the person of the monks residing in the caves at **Valūraka**;" in No. 19 "for the support of the brotherhood constituted by the *Mahāsāṃghikas* in the person of the monks (of this community) residing in the caves at **Valūraka**"; in Nāsik No. 2, "to the *Saṃgha* of the monks in the person of the brotherhood constituted by the *Bhaddāyanias*;" and so on. We shall see in due time how the change of the case in Nāsik No. 3 is to be explained. Here I would only remark that in the two passages of that inscription we find both *nikāya* and *Bhaddāyaniya* in the instrumental case and are thus prohibited in No. 19 to construe, as would seem natural, *Mahāsāṃghiyāna* as dependent on *nikāya*,—'the brotherhood of the *Mahāsāṃghikas*.'

This point being established, we shall have to fix more clearly than seems to have been tried hitherto the meaning which our inscriptions assign to the expression *chātudisa saṃgha*. In my opinion *chātudisa* is not a kind of *epitheton ornans*, a common-place formula. The expression has an intentional meaning; it signifies the clergy of every origin, i.e. the clergy in its universality

¹ Dr. Fleet's *Gupta Inscriptions*, p. 203, l. 9.

² Hémadri in his *Chaturvargachintāmaṇi* (l. 9, p. 676) has collected a certain number of *kanyādānas* by which, according to the epic, certain kings conferred on Brāhmaṇas women over whom they had authority. But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated.

beyond all particular limitation; and this is why the donor adds *savāna vīśavāsītānam*. In fact, it was for the retreat of the *varāha* that the monks of every other denomination or residence (*chātudīsa saṅgha*) could be brought to take up their abode in the caves of Valūraka along with their resident hosts. If the donor had meant only the monks living at Valūraka, he would have said simply *Valūraka-saṅgha*, as in the following inscription. In the same way a gift is made in Nāsik No. 15, l. 7, *Trirāśmiparvatavihāravāstavyasya chāturdīśabhikkhusaṅghasya gilānabhēśhājārtham*, i.e. "to be applied for the medical treatment of the monks of every origin who shall reside in the vihāras of the Trirāśmī hill." Monastic communities may be classified in two respects, viz. according to their residence and according to the sect to which they belong. This double restriction is excluded in principle by the mention of the *chātudīsa saṅgha*, though in some cases and according to the dispositions of the donor it may mean specially one or the other. Thus in Nāsik No. 10, l. 4 f. a donation is made as follows: *eto mama lepe vasatānam chātudīsasa bhikkhusaṅghasa mukhāhāro bhavisati*. Here we have a restriction to a certain locality, while *chātudīsa* excludes only the restriction as to sect; and the donation is accordingly intended for the feeding of the monks who reside or shall reside in this cave, to whatever denomination they belong. The same is the case in Nāsik No. 12, l. 2, where a rent is allotted to the *chātudīsa saṅgha*, y[a] *imasmīn lepe vasatānam bhavisati chivarika*, i.e. "for furnishing clothes to the monks who shall reside in this cave without reserve or distinction as to sect." The same idea is expressed in the donation recorded in Nāsik No. 24, l. 3 f. On the other hand, in Kārlē No. 20, l. 3, "a hall of nine cells is given to the *saṅgha chātudīsa* as property of the Mahāsāṅghikas,"—*Mahāsaghiyānam parigraha saghe chātudīse dīna*. We have to compare a passage in the inscription of Tōramāpa at Kura (*Ep. Ind.* Vol. I. p. 240). Bühler has justly remarked the antithesis existing between *chāturdīsa saṅgha* and *parigraha āchārya-Mahīśāsakānām*. But I feel inclined to think that he has not solved it in a quite satisfactory manner. According to him "the meaning seems to be that all Buddhist monks shall participate in the use of the vihāra, but that it is specially made over to the Mahīśāsaka teachers." Does it not rather seem that, in allotting to the *chāturdīsa saṅgha* the gift which was at the same time made the property of the Mahāsāṅghikas or Mahīśāsakas, Tōramāpa in the Kura inscription and Rishabhadatta in the present case desired that their donation should benefit only the members of the sect which they wanted to favour, of whatever origin and usual residence? This conclusion seems to be strongly corroborated by the comparison of Kārlē No. 19, l. 1 f., where the village of Karajaka is given "for the support of the Mahāsāṅghika monks residing in the caves of Valūraka,"—*lepesu Vālurakesu vāthavāna pavajitāna bhikkhuna nikāyasa Mahāsaghiyāna yāpanāya*. Here the donation is expressly restricted to the Mahāsāṅghika monks residing at Valūraka. Shall we not conclude from this, that, in other cases where the *chāturdīsa saṅgha* is referred to, the gift is made to the Mahāsāṅghikas of whatever origin? While in the preceding examples the wording excluded all restriction as to sect, it excludes here all restriction founded on origin or residence. It is hardly necessary to add that, if used alone and without an explicit clause, the expression excludes both the first and second restrictions. No. 19 informs us that the village of Karajaka was given to the monks of Valūraka by Vāsīṭhīputa Puṣpamāyī or Gotamīputa Sātakaṇi. This inscription is certainly later than the present one. Though it does not allude to a previous donation, and though the form *Karajaka*, which we have here, differs slightly from *Karajaka*, the only form which occurs in No. 19, I think that Bühler is right in admitting (*AS.* p. 113; compare p. 24) that the two names refer to the same village. The renewal of the donation was brought about by the new state of affairs created by the victories of Gautamīputa Sātakaṇi and by the destruction, of which he boasts, of that dynasty of the Khaharātas with which our Rishabhadatta was directly connected by his father-in-law Nahapāna. What persuades

* This shade of meaning is expressed with particular precision by such a phrase as that which we find in the inscription of Chandragupta II. at Sāñchi, where a donation is made *Kākanīdabāḍīśārtmahāvīhāri* *chāturdigabhydgatāya* *dryasaṅghāya*; Dr. Fleet's *Gupta Inscriptions*, p. 31.

me of this, is the parallelism existing between the phraseology of our inscription and that of No. 19; thus—

No. 13.

*Valurakesu lenavāsinaṃ pavajitānaṃ
chātudāsasa saghasa yāpanatha
gāmo Karajiko dato.*

No. 19.

*Lenes[u] Vālurakes[u] vāthavāna pavajitāna
bhikkhuna nikāyasa Mahāsaghiyāna y[ā]pan[ā]ya
. gāma Karajaka dadama.*

The close similarity proves that this parallelism was intentional, and it is all the more significant that the second donor, who was probably filled with a particular sympathy for the Mahāsāṃghikas, restricts the benefit of the donation to the monks of this sect alone. If the identification is well founded, it localises the village in question in the Māwal subdivision, west-north-west of Poona.

No. 14, Plate ii. (Ksh. 17).

Chaitya cave. On the upper frieze to the left of the central door.

TEXT.

- 1 Raño Vāsīthiputassa (1) Sāmisirip s . (2) savachhare satame 7
[g]imhapakhē pachame 5
2 [d]ivase pathame 1 etāya puvāya Okhāḷakīyāna Mahārathisa (3)
Kosikiputassa Mitadevasa putena
3 hārathinā Vāsīthiputena Somadevena gāmo dato Valuraka-saghasa (4)
Valuraka-lenāna (5) sakarukaro (6) sadeya-
4 meyo.

REMARKS.

(1) AS. *Vasi°*. The long *ā* is certain.—(2) From the traces, the restoration *Puḷumāyisa* can hardly be called conjectural.—(3) CTI. *°rathisa*; but the central dot of the *th* can still be recognised, and the certain reading *°rathis°* in the following line leaves no reasonable doubt regarding the transcription.—(4) AS. *°rakāsāṃghasa*.—(5) AS. *Valūrakalenana*. I do not share the opinion of Bühler who considered that the long *ā* is certain. In my opinion it would be less improbable in the preceding word, were it not that the condition of the stone deprives certain apparent but accidental strokes of any real significance.—(6) CTI. *sakarā[ra]karo[ra]*. The transcription of AS., which is ours, seems to me certain.

TRANSLATION.

"In the seventh—7th—year of the king lord Siri-Puḷumāyī, son of Vāsīthī, in the fifth—5th—fortnight of summer, on the first—1st—day, on the above, by the Mahārathī Sōmadēva son of Vāsīthī, the son of the Mahārathī Mitadeva son of Kosiki, of the Okhāḷakīyas, there was given to the community of Valūraka, of the Valūraka caves, a village with its taxes ordinary and extraordinary, with its income fixed or proportional."

I have stated on p. 50 why the genitive *Okhāḷakīyānaṃ* must be connected with *Somadevena* and cannot depend on *Mahārathisa*. It is the geographical name of a country, or rather of a tribe. Bühler (AS.) has pointed out the name of a district, Ukhaḍa, from which it may be derived. The end of the inscription presents a difficulty which has not yet been solved satisfactorily. Bhagwanlal read *sakarākarosa deyamayo*, which he transcribed in Sanskrit as *samśārakārāṇāya Bhagwanlal* read *sakarākarosa deyamayo*, which he transcribed in Sanskrit as *samśārakārāṇāya* *dēya śhaḥ*. I can hardly believe that Bühler could have approved of such an explanation; but, though he read *sakaruka°*,—a reading which seems to be warranted by an examination of the back of the estampage,—he adopted the same translation as Bhagwanlal in CTI., viz. "this gift is in order to keep the Valūraka caves in repair." As in his transcription (AS.) he separates

"*karosa deya*," I imagine that he admitted that the text was disfigured by several mistakes, and that he restored *saṃkarakarasa* = *saṃkhara*. But in this hypothesis the use of the genitive for the dative and the use of *kara* = *kāraṇa* would seem inadmissible. This preconceived notion has caused the end of the inscription after *Valūrakasamghasa* to be considered a separate sentence, *Valūrakalenānam* being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words *sakarukaro sadeyameyo* with *grāmo dato*, and to take them for epithets resembling *sōdraṅga sōparikara*, etc., which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between *Valūrakasamghasa* and *Valūrakalenānam*. These two terms are closely connected. The gift is made to the *Valūraka-lenas*, i.e. as the preceding inscription expressed it in a slightly different way, "to the *Valūrakesu lenavāsīs*," of the *Saṃgha* of *Valūraka*. *Valūraka* is the general designation of the village where the so-called *Kārlē* caves are situated. Doubtlessly this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

There remain the terms *sakarukaro* and *sadeyameyo*. It is well known and will be noted again more than once how much uncertainty is felt in the explanation of technical terms repeated incessantly in grants of all ages, which define or describe the rights and advantages conferred on the donees. If this is the case even in quite a modern protocol, it is not surprising that we are embarrassed by more ancient formulas which have fallen more or less into disuse. But ours is not without analogies. *Kara* is so well known in the sense of 'dues payable to Government,' that I need not dwell on it.¹ The same is not the case with *utkara*; but *uparikara*, which is its exact equivalent, appears almost invariably at the head of the customary formulas which begin generally with *sōdraṅga, sōparikara*. The meaning of *udraṅga* is not yet established. I do not know if *kara* can strictly correspond to it. At any rate, there is no doubt that nothing but a kind of revenue is meant here, so that in a general way *sakarukaro* = *sakarōtkaraḥ* becomes the natural equivalent of *sōdraṅgaḥ sōparikaraḥ*. The meaning of *uparikara* is as little settled as that of *udraṅga*, and it will not be wondered at that I cannot be positive regarding the translation of our new term. The certain meaning of *kara*, combined with the modification which is implied by *ut* or *upari*, the first member of *utkara* or *uparikara*, seems to recommend as plausible the general sense which I have attributed to these two terms.

The adjective which follows has at least the advantage that it can be translated etymologically,—'together with what has to be given and what has to be measured.' This is vague, but not at all unintelligible. Here also, I think, the comparison of the more modern formulas can assist us. Several grants combine with the epithets *sōdraṅga* and *sōparikara* the expression *savātābhūtadhānyahīraṇyādēya*.² More commonly it is resolved into *sabhūtāvātāpratyāya* and *sadhānyahīraṇyādēya*,³ which prove that, contrary to the hesitating conjectures of Dr. Fleet (i.e. p. 170, note 9) and in conformity with Dr. Hultzsch's translation, *ādēya*, 'what is to be taken,' is nothing but an equivalent of *pratyāya*, 'revenue.' Hence *dhānyahīraṇyādēya* means 'the revenue both in grain and in specie.' The expression used in our inscription is not quite identical; for we have not *sādēya*, but *sadēya*. Nevertheless it seems to me very probable that it corresponds on the whole to the idea expressed by the Sanskrit formula and, like it, embraces 'what is given or paid directly,' i.e. the taxes in money, and 'what is measured,' i.e. the dues in kind which were levied on the products of the fields.

¹ Compare in the inscriptions of Jayanātha and Śarvanātha (Dr. Fleet's *Gupta Inscriptions*, p. 118, l. 9, and p. 127, l. 17): *asya (grāmasya) samuchitabhāgabhōgokarapratyāyōpanayam karishyatha*.

² See e.g. the Māliya plates in Dr. Fleet's *Gupta Inscriptions*, p. 166, l. 26.

³ See e.g. the Alinā plates, *ibid.* p. 179, l. 68, and the Lunsadi plates, above, Vol. IV. p. 80.

No. 15, Plate I. (K. 13, 14).

Chaitya cave. Above a pair of figures at the right corner of the verandah.

TEXT.

Bhadasamasa bhikhusa deyadhama mithûna (1) ve (2).

REMARKS.

(1) Though the *fac-similes* in CTI. have only a trace of the long *û*, it seems to me very probable from the new estampages that the writer formed an *û*, as in the following inscription which to all appearances is written in the same hand. One might feel inclined to believe that the letter is only an exceptional form of the short *u*; but in No. 1 we have found clearly *ûtama* beside *Bhutapâla*, and in No. 13 there are several distinct instances of long *û*. We must therefore transcribe the sign by *û*, without forgetting—what is attested by many cases and notably by the numerous inscriptions which do not make any distinction between the long and the short vowel—how negligent our inscriptions are in marking vowels.—(2) Though this inscription is closely connected with the following one, I do not believe, after minute examination, that, as my predecessors thought, the two inscriptions are absolutely identical. In No. 16 the reading is free from doubt. The same is not the case here. The last letter, which has been read *u*, looks rather like *v* with the vowel *e*, and in the crack between *thû* and *ve* there is room for the final *u* of *mithûna*. It looks as if an *æ* with *û* could be distinguished. One might even believe that one sees a distinct *nû* subscribed to this damaged character, as if the letter above had been spoiled by some accident and subsequently restored below the line. At any rate it seems to me wrong to transcribe the last letter otherwise than by *ve*.

TRANSLATION.

"Two pairs, the pious gift of the *Bhikshu Bhadasama*."

If my impression regarding the reading of this inscription is justified, the proposed translation would be certain. In the presence of the following inscription, it would have to be assumed that the donor originally had the intention to perpetuate his double gift by only a single mention, but that on second thoughts he added his name a second time on the other pillar. As regards the form *ve*, we find *be* = *deau* in Nâsik No. 4, l. 3, and No. 12, l. 3, and *do* in Nâsik No. 26, l. 3.

No. 16, Plate i. (K. 13, 14).

Chaitya cave. On the inner side of the right hand screen of the verandah; above a pair of figures.

TEXT.

Bhadasamasa bhikhusa deyadhamam (1) mithûnam (2).

REMARKS.

(1) AS. and CTI. *°dhama*; but the *anusvâra* seems to me sufficiently clear.—(2) AS. and CTI. *°thûna*; compare the preceding inscription.

TRANSLATION.

"(This) pair (is) the pious gift of the *Bhikshu Bhadasama*."

No. 17, Plate i. (K. 15).

Chaitya cave. On the wall to the right of the central door (close to the rail pattern).

TEXT.

. maṇayūtāya (1) dānaḥ veyikā.

REMARK.

(1) AS. and CTI. . . . [sa]maṇāya māṭaya. No traces remain of the pretended *sa*, which appears entirely conjectural. The *ṇ* is certainly not accompanied by an *ḍ*. To judge by their own plates, AS. and CTI. have inserted the *mā*, which is completely invisible and for which there is no room. The *y* which precedes bears a clear subscribed *ḍ* of the same shape as in the two preceding inscriptions. The following *t* has at the top the mark of *ḍ*, and the lower stroke, which has been taken for *u*, ought to have been attached to the right of *t* if it had this meaning.

TRANSLATION.

"(This) rail (is) the gift of"

I can make nothing of the existing remains of the proper name. We see only that the sculpture of this balustrade was the gift of a female.

No. 18, Plate iii. (K. 16).

Chaitya cave. On the wall to the left of the central door (close to the rail pattern).

TEXT.

Koṭiya (1) bhikhuṇiya Ghuṇika-mātu (2) veyikā dānaḥ (3) [Nam]dikenā (4) kataṇi.

REMARKS.

(1) AS. and CTI. *Koṭiya*. The second letter seems to me rather a *ṣi*; but it is doubtful.—
(2) AS. °māta; the *n* is certain.— (3) AS. °dāna, CTI. °dāna.— (4) The first letter is doubtful, the horizontal basis of the *n* being singularly slanting. But the final *ḍ* is sure.

TRANSLATION.

"(This) rail, the gift of the *Bhikhuṇi* Koṭi, the mother of *Ghuṇika*, was made by *Nandika*."

No. 19, Plate II. (Ksh. 20).

Chaitya cave. On the 2nd and 3rd tiers of the frieze between the central and the right-hand doors.

TEXT.

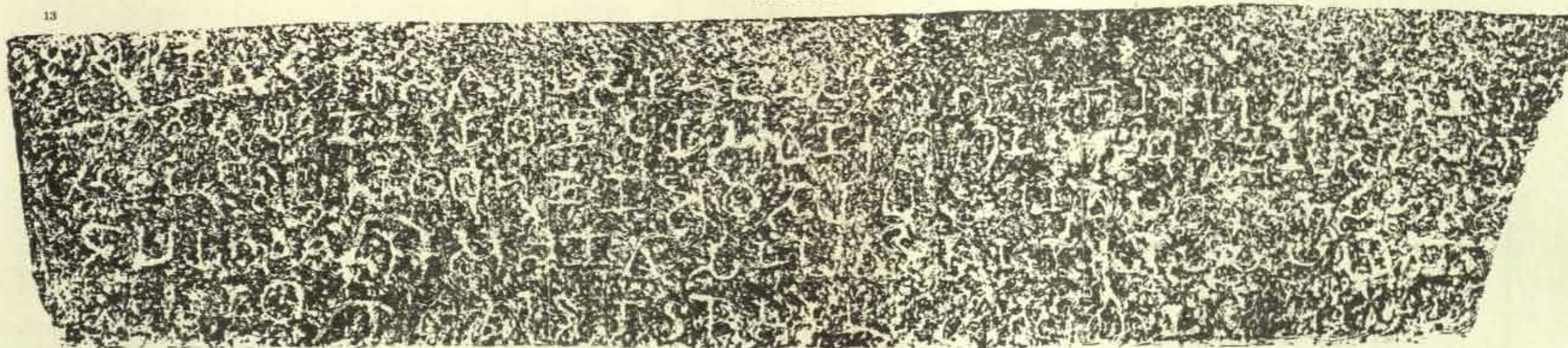
- 1 [ānapayati] Māmāḍe (1) amacha par . gata .
masu (2) etha lenesa Vāḷurakesa (3) vāthavāna (4)
- 2 pavajitāna bhikhuna nikāyasa Mahāsagha . yāna y . pan . ya etha Māmālāhāre
utare (5) mage g . m . Karajak . (6)
- 3 bhikkhuhale[la] (7) dadama — etesa [tu] (8) — gāma (9) — Karajake (10) —
bhikkhubala — deya — pāpehi (11) — etasa — chasa
- 4 gāmasa Karajakāna bhikkhubalāparihāra vitarāma apāvesa a (12)
. pārihārika cha etehi na parihārehi pariharah . (13) et . chasa
gāma Karajake (14)
- 5 bhikkhuhalāparihāre cha etha nibadhāpehi (15) aviyeṇa ānata
. chhato vijayaṭhasatāre (16) dato the . . (17) [paṭikā]
sava 1[4] (18)
- 6 vā pa 4 diva 1 Sivakhadagutena kaṭṭā.

3



SCALE · 125

13



SCALE · 1

14



SCALE · 1

19



SCALE · 125



REMARKS.

(1) Of this inscription, CTL. gives only a *fac-simile* without transcript or commentary. Hence only AS. has to be considered here. AS. *Māmd[le]*; the *de* is certain.—(2) AS. *pa . ga . masu*. The *r* is certain, though I cannot say whether it was accompanied by an *d* or an *i*. The last syllable looks like *sa*; but on the back the mark for *u*, which AS. gives, can be clearly distinguished.—(3) AS. *lenasa Valurakasa*. The letters *ed* and *ke* appear certain. I do not doubt that we have to read *su* in both cases, though the vowel-mark is not visible anymore; compare the preceding note. The locative is indeed what we would expect.—(4) AS. *vāthavāna*. The *th* is not doubtful.—(5) AS. *utaramag[e]*.—(6) AS. *gām[e] Karajake[su]* . . . The final *e* of *gām[e]* is just possible, as well as the *e* of *°jak[e]*. But I do not believe that the syllable *su* and any following syllables exist.—(7) AS. *bhikhuḥala*; but there is certainly a letter between *ha* and *la*, which seems to be *le*. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time?—(8) AS. *etesa gā°*. The *sa* is certainly followed by a letter, which seems to be *tu*.—(9) AS. *gām[e]*. The *m* is clear and does not bear any vowel-mark.—(10) AS. *Karajake[su]*. The *ke* is probable, though the enlargement of the top of the *k* (compare the initial *k*) is frequent enough to leave room for doubt. The *su* may have dropped out. But in the rest of the line the projection of the tops of the beams does not seem to have caused any breaks in the inscription. Accordingly, the latter must have been engraved subsequently; or, if anterior, it must have been calculated in such a way as to leave space for those projections.—(11) AS. *papahi*. The *ā* and the *e* seem clear. Between *°tasa* and *chasa* there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added.—(12) AS. *a[pa]resa* . . . —(13) AS. *parihariha*. I do not discover any trace of an *i* accompanying the *r*, and would rather read *°reh[i]*.—(14) AS. *ete chasa gām[e] Karajake[su]*. It seems to me impossible to say whether the stone bears *eta* or *ete*. I feel inclined to read *etan*. It is very improbable that the *u* of *gāma* bore the mark of *e*. As to the syllable *su*, neither the length of the following line nor the appearance of the free space after *ke* authorises us to assume its existence.—(15) AS. *eta nibadho[lehi]*. The reading is uncertain. What I propose, *pe* for *le*, appears to me on the whole more plausible.—(16) AS. . . . to *vijayathasātāre*. The *th* seems to be accompanied at the left top by a mark like *e*, which is however a little too slanting. The *r* of the last syllable might as well be read *kh*.—(17) AS. *the rañā*. This reading seems to me extremely problematical, especially in the case of the letters *ra* and *ñā*. The last syllable of *pañikā* would also remain doubtful if it were not supported by analogous cases.—(18) I follow Bühler in transcribing the second figure by '4'; but he considered it very doubtful; and I see no particular reason for reading '4' rather than any other unit.

TRANSLATION.

"[King] commands the officer at **Māmāda**:—For the support of the sect of the **Mahāsāmghikas**, of the mendicant friars dwelling here in (*these*) caves of **Valūraka**, all pervaded with religion (?), we give as monks' land the village **Karajaka** here in the **Māmāla** district on the northern road. To them I have secured the property of the village of **Karajaka** as monks' land, and to this village of **Karajaka** we grant the immunities belonging to monks' land, not to be entered (*by royal officers*) and to enjoy (*all kinds of*) immunity; with all these immunities I have invested it. And this village of **Karajaka** and the immunities enjoyed by monks' land I have had registered here. Ordered verbally, written given at the victorious camp (?) The deed was executed by

Sivakhadaguta (Śivakandagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season."

There is no means of deciding whether this inscription emanates from Vasishthiputra Fajnmāyī like Nāsik No. 3, or from Gautamiputra Śātakarṇi like Kārle Nos. 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Nāsik No. 3 and in the present inscription, and the break which, to our regret, we find here, could be filled exactly by what precedes *anapayati* in Nāsik No. 3.—*Māmāla* or *Mamāla* has been identified (AS. p. 24) with the modern Māwal or Māul along the Ghauts. Regarding *dhāra*, compare Dr. Fleet's *Gupta Inscriptions*, p. 173, note. The final *n* of *par. gata. mass* and the *s* of *lonesa* and *Vāṭurakesa* seem to prove that we have to read in each case the locative plural in *ēshu*, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as *parigatadhameśu*, which might be a proper epithet of these places, 'wholly devoted to religion.' It is quite clear on the other hand that the analogy of the parallel passages (Nāsik Nos. 3; 2; 4, 2) would make us expect in this place the proper name of the officer. It is only out of despair, and especially under the influence of the final *en*, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kārle No. 13, l. 4, from which an additional argument in favour of the reading *Vāṭurakesu* is derived, and Nāsik No. 3, l. 12 f: *bhikkhuhi nikhāyena Bhaddhānīyehi*. The 13th edict of Aśoka (Khālsi, l. 38) already employs *nikhāya* in the particular meaning of 'religious corporation.' Though *parajita* and *bhikkhu* are equivalent in meaning, we find the two words combined elsewhere, e.g. in Nāsik No. 5, l. 8. As regards the construction and the details of the translation, I refer to the remarks on Kārle No. 14, of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of *Mahāvaghiyāna* as in apposition to *nikhāyasa*, which is forced on us by the comparison of Nāsik No. 3, but which is a little puzzling to us, has at least one analogy, which the genitive *gōmasa Karajakāna* (l. 4) makes obvious, in the frequent construction of *grāma* with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

Bühler (p. 111) proposed to take *maga* (*mārga*) as the name of a territorial division, which is not found in other documents. He quoted the analogy of *pathaka* which occurs elsewhere in a similar sense. We have to wait for fresh facts to confirm this conjecture; but even in its current meaning *uttara mārga*, 'the northern road,' 'the northern direction,' gives a sufficiently good sense.

Whatever may be the cause of the erroneous form *bhikkhuhalela*, it can only be meant for *bhikkhuhalaṃ*. Unfortunately the meaning of this expression, which occurs not only here, but also in Nāsik No. 3, is far from distinct. *Hala* designates in certain cases a measure of land (*Ep. Ind.* Vol. I. p. 8, note), the extent of which varies according to the word which precedes and determines *hala*; see *dharmahala*, *Hāritasmṛiti* quoted by Kullūka on Manu, VII. 119; *vrīhaddhala*, inscription of Harsha (*Ep. Ind.* Vol. II. p. 125), etc. But *hala* has also the meaning of 'cultivated field,' as in *dēvabhōgahala*; compare *brāhmaṇānāṃ halakshētra* in the Uruvupalli plates (*Ind. Ant.* Vol. V. p. 52, text line 23), etc. With these expressions we may certainly compare that of our text. In the Buddhist language, *bhikkhuhala* is the equivalent of those religious donations which in the Brāhmaṇical phraseology are termed *dēvabhōgahala*, *dēvadāya* (above, Vol. III. p. 274, l. 60) and *brahmadāya*, and convey, like the *bhikkhuhala* (here and Nāsik No. 3, etc.), certain privileges,—*parihāra*,¹ which the Māliya copper-plates (Dr. Fleet's *Gupta Inscriptions*, p. 167) sum up by the formula *uchitā brahmadāyasthitiḥ*. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as *bhikkhuhala* and participates in its entirety of the immunities implied by this

¹ Above, Vol. III. p. 146, l. 13 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

Above, Vol. III. p. 146: *sarvaparihārōpādānabhōgahala*.*

term. I have no doubt that, at the end of l. 2 as well as in ll. 3 and 4, the text had originally *gāma[m]* *Karajak[e]*, in which *Karajake* is the accusative plural. If the text had read the locative *gāme*, we would also have *Karajakeṣu*, which I have stated to be inadmissible. Besides, this is the reading which I find with certainty in the continuation of the line as in apposition to *bhikkhuhala[m]*. But even if we had the locative, we should arrive by a round-about way to the same meaning: "the *bhikkhuhala* in the village of *Karajaka*." It is because the donation embraces the whole village, that no limit is stipulated and that the whole village is included in the immunities promised, while the contrary holds good in Nāsik Nos. 4 and 5.

After *eteṣa[m]* I read *tu*. Perhaps *cha* has to be read; but this does not matter. In any case we have two co-ordinate sentences. I do not understand how Bühler analysed the final verb of the first sentence, which he read *papahi* and which I read without hesitation *pāpahi[m]*, which is the first singular aorist of the causative *prīpayāmi*, and for which we shall find in the sequel the distinct parallels *pariharahi[m]*, and *nība[m]dhāpahi[m]*. *Dēyaṃ prīpayitum* means 'to cause to obtain, to confer, a gift.' I believe that *bhikkhuhala* is not compounded with *dēya*, but must be understood as in apposition to *gāmaṃ Karajake*. I conclude this from a passage in Nāsik No. 3, where we shall find the same expression without *bhikkhuhala*. The meaning of both constructions would, however, be exactly the same. Without pretending to trace with certainty the reasons why the first singular and the first plural were both employed in the same phrase, I should like to suggest that the singular may have been used here in order to give a personal and deliberate turn to the affirmation or order. In the same way, the desire of accentuating the idea more strongly has caused the employment of the causative *pāpahiṃ* after the simple *daddāma*. The king is not content to give; he wants to state that he has issued the necessary orders for realising his intention. I may quote here the expression used by Vijayabuddhavarman, to which I shall return presently: *savaparihārehi pariharatha parihārāpetha* (this is the actual reading; *Ind. Ant.* Vol. IX. p. 101, l. 10). Compare also the grant of Śivaskandavarman, l. 36: *prīharitavaṃ parihāpetava cha, etc.* The subsequent passage is clear; and one can see now why the donor uses the two symmetrical propositions. It is because he has assigned the village to the monks, that he grants to it the immunities of church-land. *Parihāra* has, I think, been well explained by Professor Leumann (*Ep. Ind.* Vol. II. p. 494). The original meaning, — 'exception, immunity,' quite naturally leads to the more general one, — 'privilege, privileged position.'

The cognate inscriptions leave no doubt as to the privileges which were expressly mentioned here; we have to restore: *a[nomasaṃ alogakhādakaṃ arāṭasaṃvīṇayikāṃ savajjitaṃ pārihārikaṃ*. The translation is less certain than the reading. Regarding *apāvesa*, in Sanskrit *apārcśyam*, it is sufficient to refer to Dr. Fleet's *Gupta Inscriptions*, p. 98, note. *Anomasa* represents *anavamśīyam*; its certain equivalent in the later terminology, namely *samastarājakīyāṇaṃ ahaṣṭaparakṣhēpanīyam, etc.* (*ibid.* p. 171, note), seems to imply that the royal officers were prohibited from taking possession of anything belonging to the village. For *alogakhādaka* the later inscriptions offer several equivalents, — *alavanakrēṇīkhanaka*, which Bühler (p. 104) has already quoted (Dr. Fleet's No. 55, l. 28, and No. 56); *alogagulachchobha* in l. 32 of the plates of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6); and *salāhalavapaṅkara* in l. 17 of the plates of Gōvinda-chandra (above, Vol. IV. p. 101). These words are far from clear; but if we remember the fact that the production of salt is a royal monopoly (Bühler in *Ep. Ind.* Vol. I. p. 9, note), and the details quoted by Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 556 and p. 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, viz. *alavapakhātaka* with the Prakrit softening of *t* into *d*, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

¹ [Compare above, Vol. VI. p. 88, note 10.—E. H.]

The next term seems to be written in our inscriptions *arathasavinayika* or *°savinayika*; but l. 32 of the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6) distinctly reads *aratthasavinayikam*. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which clears up this one finally. The word seems to represent *arāshṭrasavinayika*; but etymology alone is an unsafe guide in the interpretation of technical terms. *Vineti* is only used in a moral sense. Could we think of translating: "exempted from the police, the magistrate of the district (*rāshṭra*; compare Dr. Fleet's *Gupta Inscriptions*, p. 32, note), or of the *rāshṭrin*?" This would remind us of these grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the 'ten offences'¹ is transferred to the donee. At least I have nothing more plausible to suggest. It is well known that the different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like *sarvajātapārihārika*. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Pallavas, and notably that of Śivaskandavarman, which reads *aṭṭhārasajātiparihāra* (*Ep. Ind.* Vol. I. p. 6).

More clearly still than our estampage, those of Nāsik Nos. 3 and 4 appear to exclude the reading *pariharimha* and to recommend the first singular *pariharehīm*. We thus obtain an exact counterpart of the expression employed for the grant of the village. The king begins by announcing his intention of granting: *dadāma* and *vitardāma* in the first plural. Then he sums up the donation in the first singular: *pāpehīm*, *pariharehīm*.

The reading *nibadhāpēhī[m]* seems to be established incontestably by the comparison of *nibadhāpētha* in Nāsik No. 5. The approximate meaning of this word is not doubtful. *Nibandha* is a technical term meaning 'endowment'; see Yājñavalkya, I. 317: *dattvā bhūmim nibandham vā kritvā lēkhyam tu kārayēt*. Hence the corresponding use of the verb *nibadh*. In Nāsik No. 5, we shall actually find *nibaddhō nibandhaḥ*; this sentence is accompanied by a separate date which is several months prior to the date of the grant. Hence *nibandha* refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted; perhaps it was a kind of registration of the royal decision in the archives of the State. The four corresponding passages of this portion here and in Nāsik Nos. 3, 4 and 5 seem to read,—

Kārlē No. 19:	<i>eta[m]</i>	<i>chasa gāma Karajake bhikkhuhalaparihāre cha.</i>
Nāsik „ 3:	<i>eta[m]</i>	<i>cha gāma Samalipada[m] parihāre cha.</i>
„ „ 4:	<i>et[e]</i>	<i>chasa khetaparihāre cha.</i>
„ „ 5:	<i>eta[m]</i>	<i>chasa khetaparihāre cha.</i>

In spite of the comparative uncertainty as to details, which the condition of the stone almost always entails, it follows from a comparison of these quotations that the correct reading is *etaṃ*, not *ete*. This is supported also by the accusatives *gāma Karajake* and *gāma Samalipadam* to which the pronoun refers, and by the following two cases where *etaṃ* is connected with *khetaparihāre* by the double *cha* and hence can be nothing but an accusative, with which either *khetam* is to be supplied or which sums up the principal object of the grant in a general fashion. As regards the wording of the phrase, the point in which the four versions differ most obviously is the absence of the syllable *sa* after the first *cha* in Nāsik No. 3. At first thought we might feel inclined to resolve everywhere *chasa* into *cha asya*, as it has to be done for instance in Nāsik No. 6, ll. 2 and 3 (compare Kārlē No. 20, l. 4). The same is just possible in l. 3 of our inscription (*etasa chasa gāmasa*) and in l. 3 of Nāsik No. 4 (*etasa chasa khetasa*), where the tautology *etasya asya* is admissible. But this analysis is not possible either here or in Nāsik No. 4, l. 5, and

¹ *Sadastoparādha*; see e.g. the Alinā plates, l. 67, in Dr. Fleet's *Gupta Inscriptions*, p. 179, and the Dēo-Bara-park inscription, l. 17, *ibid.* p. 217.

No. 5. Though the syllable *sa* is wanting in Nāsik No. 3,—which seems to imply that this addition is at least redundant,—we cannot well consider such a frequent repetition as a material error. Bühler also was surprised at this expression in Nāsik No. 5 (p. 104, note) and supposed that “the *sa* . . . is purely pleonastic, just as in Pāli *sache*, ‘if,’ and similar words.” He thought evidently of *sayadī* and *sayyathā* of the Buddhist Sanskrit and of Pāli. I cannot see what “pleonastic” means here; perhaps he wanted to say ‘expletive.’ But it seems to me difficult to assimilate, without positive proof, a prothetical particle to an enclitical one, which we are obliged to admit here. I can discover only a single expedient, viz. to take *sa* = *sya* = *vid*, as in the language of the *Mahāvastu*; see my edition, Vol. I, p. 412. In the expression *trayōsya* which I have quoted, as well as in the Pāli *tayassu*, the particle seems to imply a shade of doubt which would be inadmissible here; but I do not know any other example of its use after *cha*.

Bühler happily explained *aviyona* by a reference to Hēmachandra, who gives *aviya* as a synonym of *ukta*. This is the equivalent of the formula *svamukhājñā*, etc., of later inscriptions; see Dr. Fleet's *Gupta Inscriptions*, p. 100, note. I do not believe that Bühler was equally successful with regard to *chhata*. His interpretation rested on the supposed parallelism of *ma* in Nāsik No. 5; but as this inscription actually reads *chhata*, his argument loses its support. Besides, I cannot persuade myself that the king required the ‘permission’ of a subordinate officer (*amācha*) for making his grants valid, and even that *kshānta* could really be used in this way. As regards the guess of Bhagwanlal, according to whom *chhata* stands probably for the Sanskrit *chhūpta*, meaning ‘touched,’ neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (*Bombay Gazetteer*, Vol. XVI, p. 558, note). The operations or formalities connected with royal grants which our inscriptions record (Kārlē No. 19, and Nāsik Nos. 3, 4 and 5) are characterised by the terms *ānata* and *chhata* (in all four), *datā paṭikā* (in three of them, but not in Nāsik No. 5), *kafā* (here and in Nāsik No. 5) and *uparakhita* (Nāsik No. 4), the equivalent of which I believe to find in Nāsik No. 3. The later inscriptions offer us a large quantity of probable or at least possible equivalents. I need not dwell on *ānata*, the meaning of which is clear; it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of *dātaka*; see Dr. Fleet's *Gupta Inscriptions*, Index, s. v. Besides, frequent mention is made of the manual drafting of the document (*likhita*) and of its transcription on copper or on stone, expressed by *utkirāṇa*; see Dr. Fleet's *Gupta Inscriptions*, p. 99, note. In the grant of Śivaskandavarman (*Ep. Ind.* Vol. I, p. 7, text line 50) we read . . . *Bhaddisammāsa sahatthalikhiteṇa paṭṭikā kada-tti*. The participle *kṛita* refers here to the drafting, as the writing is expressed by *likhita*, while in our inscriptions *kafā*, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to *utkirāṇa*; compare the end of No. 35 of Dr. Fleet's *Gupta Inscriptions*. Besides, I believe that in our documents this ‘engraving’ does not mean the preparation of the stone, but that of the copper-plates which served as title-deeds to the donees, and of which our epigraphs only state the delivery. Several documents mention a keeper of records (*ākṣhapāṭalika* or *ākṣhaśālika*), who consequently must have been in charge of the documents. I believe that such an officer was Rohaṇi—for, *Rohaṇi-guttā-ti* must be read—who is mentioned at the end of the grant of Vijayabuddhavarman (*Ind. Ant.* Vol. IX, p. 102).¹ In this connection we have to understand the word *uparakhita* in Nāsik Nos. 3 and 4. If it is not admitted that our *chhata* corresponds to the *likhita* of the traditional formulas, it would lead us to the paradoxical conclusion that the operation which is nowhere wanting in the known protocol is the only one of which there is no trace in our own inscription, and on the other hand that the only operation which is common to our four documents is just the only one unknown to the later redactions. What would be a conjecture, though very probable to

¹ [Monsieur Senart's improved reading is no doubt correct; but I would prefer to translate:—“The *djūapti* (or *dātaka*) was Rôhigigupta.”—E. H.]

my mind, is raised to a certainty by Nāsik No. 5, where we read *chhato lekho*. *Chhata* would thus correspond to *kshata* from the root *kshan*. It is quite true that *kshan* ordinarily means only 'to hurt'; but this meaning rests on the primary signification 'to hollow out,' which is also attested for the form *khun* and is altogether quite analogous to the primary and essential meaning of *likh*. Why is the word *likh*, consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this; but the fact cannot be denied, I think. I can at least quote cases where *khanati* is employed as an equivalent of *likhati* with reference to the engraving of a *tāmrapatta*; see the inscription of Madanapāla in the *J. As. Soc. Beng.* 1900, p. 73. I do not venture to assert that our *chhata* is only a graphical variant of *khata* = *khanita*. At any rate, the close relation which exists between the two roots *khan* and *khan* renders this explanation possible.

The characters which follow *chhato*, namely *vijayashatāre*, are perfectly certain, except that the *ph* may be accompanied by an *e*, and except the last letter, which I would decidedly read *kh* because of the curve at the bottom, if the hook at the top were a little more rounded. As it is, the reading *khe* seems to me just as possible as the reading *re*. Is it at all probable that, as Bühler thought (p. 112, note, and compare p. 105, note), we have here a triple error of the scribe for *vijayakha[m]dhātāre*? This designation of the residence of a king is indeed well-known; but, putting aside the fact that such a conjecture is a little violent, one would wonder that such a camp is here, contrary to usage and to what we find in Nāsik No. 4, not determined by any topographical name. Should we look for such a name in the very indistinct characters following *dato*? As may be seen, they are far too doubtful to guide us by themselves; but *a priori* the interposition of *dato* between *vijayakhamdhātāre* and the name of the locality, whatever it could be, renders that hypothesis very suspicious.

If we stick to the apparent reading *vijayashē satākhe* (or *re*), we are again obliged to embark on an ocean of conjectures fertile in shipwrecks. Here two comparisons suggest themselves, which are curious, but at the same time perhaps not very safe. *Satāre* (or perhaps *sātāre*) reminds of the well-known town and district of Sātārā on the south of Kārlē. It is true that the name Sātārā has not yet been discovered in any document of ancient date (*Bombay Gazetteer*, Vol. XIX. p. 224); but this may be simply accidental. Besides, it is not very probable—whatever the original form of the name may be—that it should have already assumed the form Sātārā in the time to which our inscriptions carry us back. At least it ought to have begun with *Sāta*, whatever this means, and *Sātākhyā* as the designation of 'a town whose name commences with *Sāta*' would not be without analogies. On the other hand *vijayashē*, i.e., without doubt, *vijayasthē*, 'situated in my territory' or 'in the province called Vijaya,' reminds of the name of Vaijayantī, which we have already found applied to the town that has since received the name Banavāsi, and which occurs again in Nāsik No. 4. The very peculiar manner in which this inscription introduces the word *senāya* suggests that we might have here a name given by virtue of a recent conquest to these southern territories, where the district of Sātārā occupies an intermediate position between Kārlē and Banavāsi. If this conjecture had any foundation, we should feel inclined to attribute this grant not to Vāsishṭhiputra Pujumāyi, but to Gautamīputra Sātakarpi, to whose reign Nāsik No. 4 belongs. Of course I am aware of the fragility of this assumption. As for the characters following *dato*, the reading *pherañd* is, with reference to the two last letters, as improbable as the evidently desperate analysis of the word, which Bühler suggested. The first letter might be *phē*, but could also be *re*. The comparison of Nāsik No. 4 suggests *Benākañd* or *Benākañakā*; but the place which *dato* occupies does not lead us to expect a topographical name, and I may add that the remaining traces would be little favourable to this restoration.

The figure '4' of the number '14' is hardly possible; I would rather think of a '5.' But in fact the only point which is beyond doubt, is, that the year must fall between '11' and '19.'

One cannot help remarking the similarity of the names of several officers who are employed here and at Nāsik by Vāsishṭhiputra Pujumāyi and Gautamīputra Sātakarpi. In Nāsik No. 3

Śivaskanda is the governor of the district; in Nāsik No. 4 the *amātya* Śivagupta writes the grant; and here Śivaskandagupta engraves the document on copper. The simultaneous occurrence of names into the composition of which Vishṇu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

I must not fail to recall the link which seems to connect this inscription with No. 13, to the commentary of which the reader is referred. I will only add that, renewed by a royal personage, the grant of the village of Karajaka was necessarily accompanied by fiscal and administrative privileges which, in spite of his high connections, Rishabhādatta had been doubtlessly unable to confer.¹

No. 20, Plate iii. (Ksh. 21).

North of the *chaitya* cave. On the wall of the second cell (from the south) of a *vihāra*, right of entrance, top.

TEXT.

- 1 Sidha (1) raño (2) Vāsīthiputasa Sīri-Puḷumāvīsa savaohhare chatuvisē 24
hemamāna pakhe (3) tatiye 3 divase bi-
- 2 tiye 2 upāsakasa Harapharaṇasa Setapharaṇa-puttasaya So[va]sakasya Abulāmāya
vathavasya ima deya dhama maḍapo (4)
- 3 navagabha (5) Māhāsaghiyānaṁ (6) parigaho (7) saghe chātudise diṇa . (8)
mātāpitunāṁ puḍā (9) savasatānaṁ hitasaghasataye (10) ekavise (11) sa-
- 4 vaothhare nīhito saheta (12) cha me puna Budharakhitena mātara chaya (13)
.. npāsikāya (14) Budharakhitasa māt[u deya] dhama (15) [pāho] a[no] (16).

REMARKS.

(1) CTI. *sidhāṁ*.—(2) AS. *raṇo*.—(3) CTI. and AS. *hematā*.—(4) AS. and CTI. *maḍapo*. The *ḍa* is not absolutely perfect, but at least probable, which cannot be said of the *ḥa*.—(5) The *bh* has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read °*garbhā*, with which the Sanskritisms °*puttasaya* and °*Savasakasya* would have to be compared.—(6) AS. °*ghiyāna*.—(7) AS. and CTI. *parigaho*; the *ho* seems to me certain.—(8) CTI. *chatulise diṇaṁ mā*. After *na* there is certainly room for a character, but no positive trace of it which would show that it did really exist.—(9) AS. and CTI. °*pituna pūjā*. The tail of the subscribed *u* of *pu* seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation.—(10) CTI. °*sṭhataya*, AS. °*sṭhataya*. The *th* and the final *e* are much more distinct in the estampage than they appear in the Plate.—(11) CTI. *ekavise*;

¹ Together with the proofs of this article, I received from Dr. Hultzsch a proof of his paper on the newly discovered Konḍamudi plates (above, Vol. VI. No. 31), which throw fresh light on some doubtful points in Kārlē No. 19. In pointing out several of these corrections, Dr. Hultzsch has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest.—(1) The reading °*ayapṣepi*, instead of °*deya pṣepi*; (2) the explanation of this verb, as well as of °*parihareṣi* and °*nibaddhṣepi*, not as 1st singular aorist (with alteration of final °*ai* into °*āi*), but as 2nd singular imperative. (3) The proposed interpretation of °*vijagāṭhasatdḥ* ought surely to be given up; but I do not consider the general meaning attributed to the phrase by Dr. Hultzsch as altogether satisfactory. (4) Nor do I consider his translation of °*chāṭa* by 'signed' beyond every doubt, although the word is here accompanied by °*ayam*. (5) The reading °*etamā tam* in l. 25 of the Konḍamudi plates suggests a similar correction for °*etamā tam* in l. 3 of Kārlē No. 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nāsik inscriptions will give me an opportunity for returning to several of these difficult points.

AS. *ekatiso*. The *v* is not doubtful; the *t* and the *v* differ in the alphabet of this inscription in a quite distinct manner.—(12) CTI. *sahata*. I cannot vouch for the *e*; the third letter is not a very clear *t*, but can hardly be interpreted differently.—(13) The reading proposed by AS., *Mātarakhid*, cannot be upheld; but after the group *aya* there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as *d*.—(14) The *kā* is very indistinct.—(15) CTI. and AS. *dhama*.—(16) The character read *pho* remains doubtful; if, as it would appear, the next following letter is really an initial *a*, there is hardly room for *ph* between this *a* and the preceding *p*, and we are obliged to suppose its being reduced to minute proportions. As to the letter *a*, I can say that it is visible in the estampage, especially on the back of it, though not in the Plate.

TRANSLATION.

"Success! On the second—2nd—day of the third—3rd—fortnight of winter in the twenty-fourth—24th—year of king Siri-Pulumāvi, son of Vāsithi, this pious gift of the lay-worshipper Harapharana, son of Setapharana, a Sovasaka, living in Abulāmā, (viz.) a nine-celled hall, has been given to the universal Saṅgha, as special property of the Mahāsāṅghikas, in honour of his parents and for securing the welfare and happiness of all beings. In the twenty-first year it had been completed and to me by Budharakhita and his mother, a lay-worshipper. The a pious gift of Budharakhita's mother."

As regards the proper names, I have nothing to add to Bühler's commentary. One can see from Fergusson and Burgess's *Rock-cut Temples*, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read *parigraha* than *parigrahe*. I am aware that an exactly similar passage which has to be compared with ours, in l. 12 of the inscription of Tōramāya at Kura (*Ep. Ind.* Vol. I. p. 240), to which I have alluded before (No. 13), seems to read certainly: *ayam puna vihārasyōpakarāṇa chāturdśā bhikṣusaṅghā parigrahā āchāryamahāśākaśākhā*. Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took *parigraha* to mean 'circle, group,' and took the adherents of the school of the Mahāsāṅghikas to be opposed to the *chāturdśā bhikṣusaṅgha*, though in his commentary on the Kura inscription he recognised that *parigraha* can only mean 'possession, property,' and that the 'universal Saṅgha' can only be understood in antithesis to the special sect of the Mahāsāṅghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, l. 4. Whether we take, as basis, the nominative in translating "has been given as property of the Mahāsāṅghikas," or the locative in rendering "has been given into the possession of the Mahāsāṅghikas," both versions come to the same. We shall find a very similar sentence repeated twice in Nāsik No. 3. I shall there return to this subject, because the two groups of passages seem to explain each other.

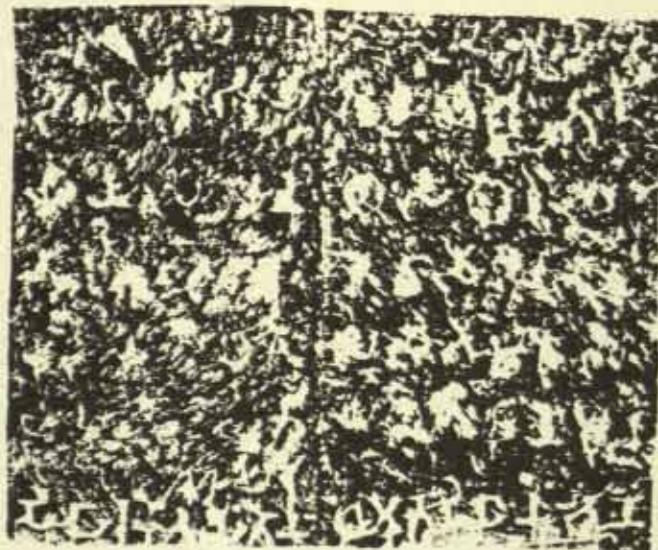
With *ekavise* the obscurities begin. Bühler has clearly 'thrown the haft after the blade;' still it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty, but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe *sahata*, and the four last characters which are read *pāṭho ano*. As regards *saha*—(the *e*, as I have said, is not sure),—one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Harapharana. But the characters which separate *ka* from *Budharakhitena* do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the three last letters, seems quite

1



SCALE · 06

6



SCALE · 125

5



SCALE · 1

0



SCALE · 125

18



SCALE · 17

20



SCALE · 125



A



B



C



FULL-SIZE

clear. That of the two first, *tacha*, is at least very probable. The *cha*, then, invites us almost irresistibly to join *sahata* and to find in it some participle co-ordinate with *nifhito*. Unfortunately, none of the restorations which suggest themselves,—*sahito*, *sahito* and *sahato*,—furnish us a decisive meaning, or a construction with which the following word *me* could be easily connected. Further, to which substantive do *nifhito* and the other hypothetical participle refer? Apparently to the *maṇḍapa* whose donation is mentioned before. With *Budharakhita* a new sentence must begin; it would be contrary to all the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumlocutions. Perhaps we should see clearer if this object were well defined, which unfortunately it is not. I have noted it elsewhere only in a single case at Kuṭā (No. 31 of CTI. and No. 28 of AS.), where we seem to read *pātho deyo*. If any point is certain, it is that there as well as here the dental *th* is excluded. This circumstance alone would suffice to condemn the translation 'passage,' proposed by Bhagwanlal and adopted, without conviction, by Bühler. I have no more probable conjecture to substitute for it. Whatever the meaning is, we seem to be confronted by the same term at Kuṭā and here. Now, at Kuṭā the part of the sentence in question begins with the characters *saha*, which seem to be followed immediately by the characters *tava* at the beginning of the next line. Neither the testimony of the editors nor the *fac-similes* enable us to decide whether the break between the second *sa* and the initial *pā* of *pātho* is real or only apparent. In any case, one cannot help comparing this instance with our *sahata* or *saheta*, and consequently asking whether here also this word opens the sentence of which *pātho* is the subject, while *chaviṇe-sarvachhare nifhito* would refer only to *maṇḍapa*. I have stated why *a priori* a full stop seems to be indicated before *Budharakhita*; without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory. Another doubtful point has to be referred to. Between the letter which Bühler transcribes *ḍ*, while I read *ṣya* in accordance with Bhagwanlal, and the *pā* of *pāsi-kāya*, there is room for three characters; but the previous editors read simply a without admitting a break. They seem to interpret thus the character which follows the group *ṣya*. Hence they must have assumed that the distinct traces immediately before *pā* are not the remains of a letter, probably of an *u*, but accidental flaws in the stone. An inspection of the original could alone decide if another character has disappeared. The distance between the letters certainly suggests this, and it is *a priori* probable that the title *upāsikā*, attributed to Budharakhita's mother, should be accompanied by her name as in other cases. Thus I incline towards believing that the letter which comes after *ṣya*, and which may be *ḍ* or *u*, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial *u* of *upāsikā*.

No. 21, Plate iv. (K. 18).

North of the *chaitya* cave. On two sides of a semicircular cistern in a *śikhra*.

TEXT.

1	(1) 5 hematāpaṃ pa . e (2)	ya puvāya bhayata (3)
2	hiṇa atevāsinīpa lepaṃ (4) bhagi	kāna (5)
3	kale (6) pavaṭṭāya saṃghāya bu	dhamma (7) poḍhi
4 (8)	
5	atevāsinibhi (9)	

REMARKS.

(1) CTI. and AS. supply *sarvachhare*, which is not doubtful, but of which only the last character has left any traces.—(2) CTI. and AS. *hematāpa pakhe*. The *kh* is not doubtful, but I

cannot say that I discover any remains of it.—(3) CTI. and AS. *dha[bha]yata*. I recognise the outline of a *bh* rather than of a *dh*, and everybody agrees that *bha* is the necessary reading.—(4) CTI. and AS. *lena*.—(5) CTI. and AS. *bhagine* *sāvikāya*.—(6) CTI. and AS. *ghasu kile*.—(7) CTI. and AS. *cha deyaḥama*.—(8) CTI. and AS. *parivāreṇa upaya* —(9) CTI. and AS. *nihī Uṣabhāc*

It will be seen that the new *fac-simile*, far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cistern, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term *sāvikā* is applied to the female donor or to one of the nuns, and still less whether it has the meaning 'lay-worshipper,' as in the terminology of the Jainas.

No. 22, Plate iv. (K. 17).

One furlong south of the *chaitya* cave. On the front wall of a *vihāra*, left of entrance, top

TEXT.

Sidham (1) pavaṭṭasa (2) Budharakhitasa deyaḍham (3)

REMARKS.

(1) CTI. and AS. *sidha*.—(2) CTI. and AS. *pavaṭṭasa*.—(3) CTI. *deyaḍham*; AS. *deya-dhamam*. The truth is that the end of the line is indistinct, with the exception of the upper portion of the m.

TRANSLATION.

"Success! The pious gift of the ascetic Budharakhita."

I cannot explain the transcription *pavaṭṭasa* otherwise than as a mistake. This Budharakhita is probably the same as the person mentioned in No. 20.

No. 8.—DEVULAPALLI PLATES OF IMMADI-NRISIMHA;

ŚAKA-SAMVAT 1427.

By J. RAMATYA, B.A., B.L.

As noticed in Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, these plates are preserved at Dēvulapalli in the Vāyalpāḍu tāluka of the Cuddapah district. At my request Mr. A. Krishna-svami Nayudu, B.A., Acting Tahsildar of Vāyalpāḍu, obtained a loan of the original plates and forwarded them to Dr. Hultzsch, who has kindly furnished me with a set of ink-impressions, from which I edit the inscription.

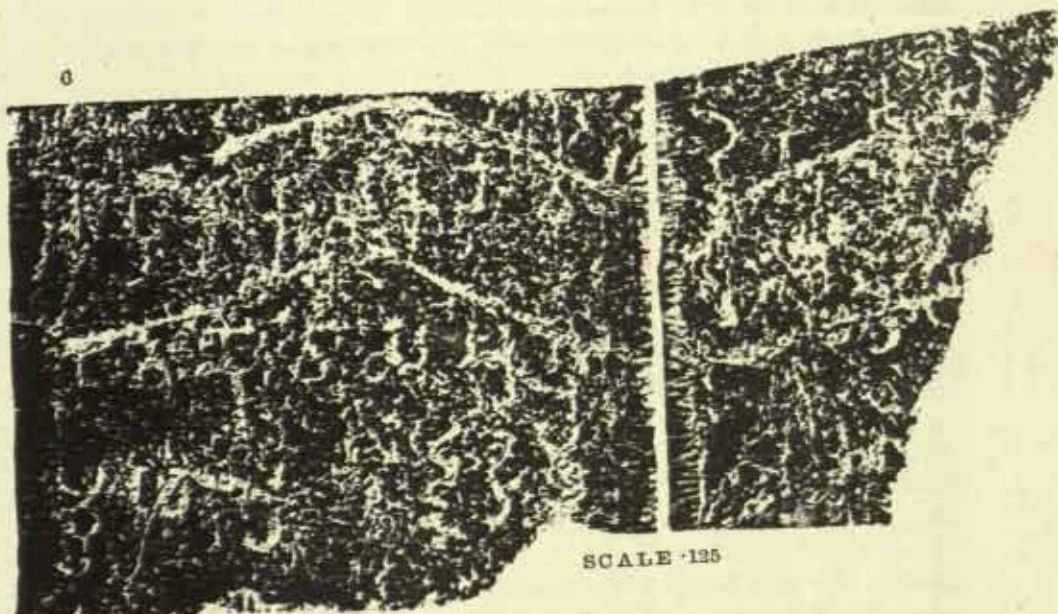
Dr. Hultzsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11" in height and about 6½" in breadth; strung on a ring which is not soldered and which measures 4" in diameter and ½" in thickness. On the ring is soldered a rectangular seal which measures 1½" by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."

2



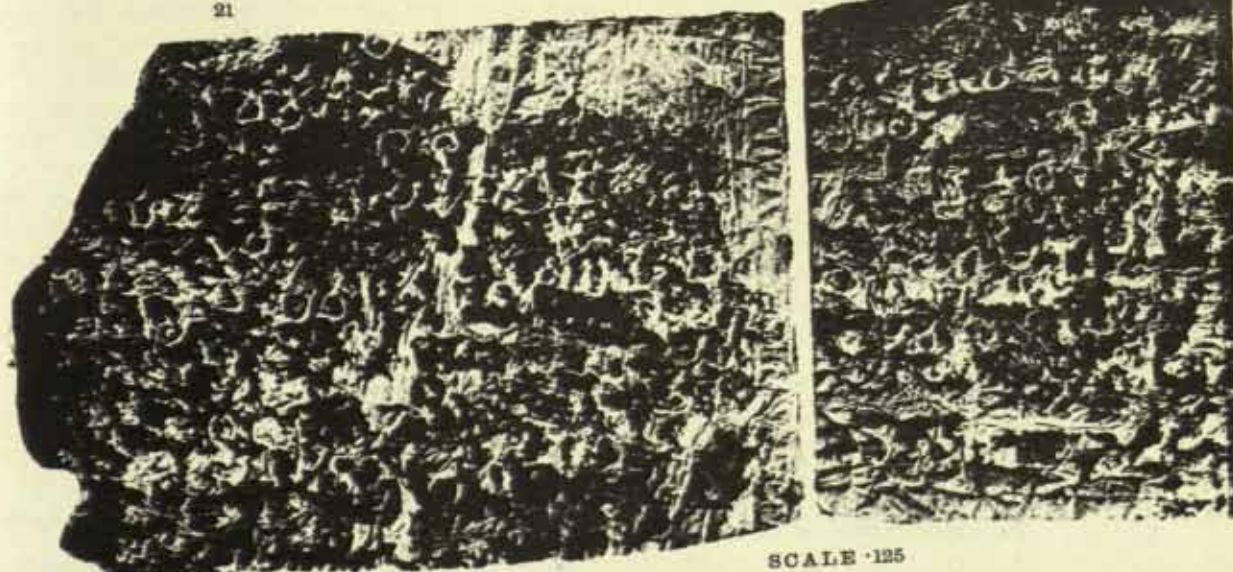
SCALE · 06

6



SCALE · 125

21



SCALE · 125

22



SCALE · 1

The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77 f., and the alphabet is Nāgarī of the Vijayanagara type.¹ The very last word, *śrī-Rāmachandra* (l. 78), which stands for the signature, is in Telugu characters.

The inscription records that Immaḍi-Nṛisimha (ll. 39 and 46 f.), son of Nṛisimharāya (ll. 22 f. and 46), granted to a Brāhmaṇa the village of Dēvulapalli (l. 67 f.) in the Mārjavāḍasiman² (l. 65) of the Penugonda-mahārājya³ (l. 64). Dēvulapalli, which is identical with the modern village of that name in the Vāyalpāḍu tāluḱa of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of Guṇḍilūru⁴ (l. 65), south-east of Sūrināyāni-Muṣṭūru (l. 66), and north of Aḍavi-Muṣṭūru (l. 67). Mr. Krishnaswami Nayudu informs me that Sūrināyāni-Muṣṭūru is now called Errakōṭapalli in the public accounts, while popularly it is known as Muṣṭūru without any prefix, and that Aḍavi-Muṣṭūru is now known as Kōṇa, though it is sometimes called also Kōṇa-Muṣṭūru. He also tells me that Dēvulapalli is no longer an *agrahāra*.

The plates have been borrowed from Dēvulapalli Veṅkaṭaramaṇḱa, who is said to be a lineal descendant of the donee. It is said that the original name of the family was Vyālapāṭi,⁵ that it was given up in favour of Bollapini, which, in course of time, became corrupted into Gollapini, and that finally the family adopted the name of Dēvulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon *tithi* of Bhādrapada in the cyclic year Raktākṣhin and Śaka-Saṁvat 1427 (in numerical words) (v. 32 f.). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse.⁶

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nṛisimharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Karnaṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call Sāluva⁷ chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems *Jaimini-Bhāratam* and *Varāhapurāṇam*. The former book was dedicated to Immaḍi-Nṛisimha's father Nṛisimharāya, also called Narasiṅgarāya,⁸ and the latter to Nṛisimharāya's general Narasimha of the Tuḷu family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The *Jaimini-Bhāratam* has been printed, and my references are to the Madras edition of 1893. The *Varāhapurāṇam* has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

¹ [It deserves to be noted that the rare letter *jha* occurs in l. 50; that the aspiration of *pā* is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the *visarga* after *t* (ll. 17, 25, 30, 34, 38 and 75) and *s* (ll. 26, 29, 31, 44 and 70) is added to the right of the letter.—E. H.]

² [Regarding this district, the head-quarters of which was Vallūru near Cuddapah, see *South-Ind. Insr.* Vol. III. p. 106, and above, Vol. V. p. 206.—E. H.]

³ [The province (*rājya*) of Penugonda or Penugonde is mentioned above, Vol. III. No. 34 (vv. 19 and 32), and Vol. VI. p. 327 and note 2.—E. H.]

⁴ According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 184, this is a village 13 miles north-north-east of Vāyalpāḍu.

⁵ [This is evidently the same as Vēlapāṭipura (the modern Vāyalpāḍu), which was the residence of the donee's great-great-grandfather according to l. 49 of these plates.—E. H.]

⁶ According to Prof. Kielhorn it was "a total eclipse of the moon, visible in India, from 13 h. 43 m. to 17 h. 13 m. after mean sunrise."

⁷ The title *Sāluva* occurs in ll. 14, 15, 24 and 26 of these plates.

⁸ He is styled Narasiṅga or Narasimha indiscriminately, but I prefer to call him Nṛisimharāya as in the inscription, in order to distinguish him easily from his general Narasimha.

the Government Library of Oriental Manuscripts, Madras.¹ The *Varāhapurāṇam* gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the *Jaimini-Bhāratam* and the inscription. The Sāluva family traces its descent from **Yadu** and is hence called **Yādava-vamśa**. The earliest historical person mentioned is **Vaṅkideva**, who is referred to in the *Varāhapurāṇam* only. **Vaṅki's** son was **Guṇḍa**.² **Guṇḍa** had six sons,³ of whom **Maṅgu** or **Sāluva-Maṅgu**⁴ was the greatest. The *Jaimini-Bhāratam* is very eloquent in its praises of this person and says that, among other things, he gained success for **Sāmparāya** in his battles with the "Sultān of the South" and thereby earned the title of "the establisher of Sāmparāya," that he founded (the temple of) the god **Śrīnāga** and gave sixty thousand *maḍas* (half-pagodas) for the expenses of the temple, and that he killed (in battle) the "Sultān of Madhurā."⁵

In the temple at Simhāchalam in the Vizagapatam district there is an inscription dated in the Śaka year 1350. It records that **Teluṅgurāya**, son of **Samburāya** of **Kannaḍa-dēśa**, delivered into the possession of two shepherds one hundred cows for the maintenance of two perpetual lights (*akhaṇḍa-dīpa*) in the temple, and that he gave the shepherds a *puṭṭi* of land in the village **Vaḍḍadi** in lieu of wages. There is another inscription of **Teluṅgurāya**, also dated in the Śaka year 1350, at **Santarāvūru** in the **Bāpaṭla tāluka** of the **Kistna** district, in which the king is described as the "*Mahāmaṇḍalēśvara Misaragaṇḍa Kāthāri Sāluva Teluṅgurāya*."⁶ **Rao Bahadur K. Viresalingam Pantulugaru** quotes a verse of the poet **Śrīnātha** (who lived about this time), in which the poet laments the death of several of his patrons including **Teluṅgurāya**;⁷ and there is another verse which is attributed to the same poet and which ends in the words *Sāmparāyaṇi Teluṅga nṭku dirgh-āyur-aun*: "O **Teluṅga**, (son) of **Sāmparāya**! May you be blessed with long life!" There seems no doubt that the king or prince **Teluṅga** mentioned in the above-quoted inscriptions was one and the same, and if his father **Sāmparāya** alias **Samburāya** is identical with the **Sāmparāya** of the *Jaimini-Bhāratam*, he would appear to have belonged to the same **Sāluva** family as **Maṅgu**—apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which **Maṅgu** belonged, though we do not know at present how and when this change took place. The "Sultān of the South" who was at war with **Sāmparāya** was, no doubt, the **Bahmani** king, and by the "Sultān of **Madhurā**" we should, I think, understand the **Pāṇḍya** king,⁸ the temple of **Śrīnāga** which **Maṅgu** built is evidently the celebrated temple in **Śrīrāṅgapattana** in the **Mysore** country.

Maṅgu had six sons, of whom one was **Gautā**,⁹ who had four sons: **Guṇḍa**,¹⁰ **Sāluva**, **Boppa** and **Tippa**. The *Jaimini-Bhāratam* devotes a couple of verses to the eulogy of **Tippa**,¹¹ who appears to have been a great warrior, and to whom are applied the *virūdas* of **Misara-gaṇḍa**, **Kāthāri**, **Sāluva** and **Pañchaghantānīnāda**—titles which are ascribed to **Nṛsiṃharāya** in the subjoined inscription (vv. 13 and 16). An inscription at **Tēkal** in the **Mysore** territory makes mention of a certain **Gōparāja**, son of **Sāluva-Tipparāja-Oḍeyar**, to whom the village of

¹ The author of the *Varāhapurāṇam* gives the genealogy of his patr. n **Narasimha**, which tallies with the published genealogy of that family, and he also gives the genealogy of **Narasimha's** master **Sāluva-Nṛsiṃharāya**.

² See v. 6 of the *Dēvulapalli* plates.

³ See v. 7 f. of the same plates.

⁴ He is called **Sāluva-Maṅgu** in vv. 8 and 9 of the same plates.

⁵ *Jaimini-Bhāratam*, p. 4.

⁶ Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 84.

⁷ *Lives of Telugu Poets* (edition of 1895), Part I, p. 114.

⁸ [This reference may as well be to one of the **Muslim** rulers of **Madhurā**, on whom see above, Vol. VI, p. 234 and note 6.—E. H.]

⁹ See v. 10 of the *Dēvulapalli* plates.

¹⁰ See v. 11 of the same plates.

¹¹ [A certain **Gōpa-Tippa-nṛpati** is mentioned in an undated **Grantha** inscription at **Śenilalai** (No. 56 of 1897), and an inscription of **Gōpa-Tippa-mahipati** at **Rāmeśvaram** appears to be dated in Śaka-Samvat 1390. **Burgess** and **Natesa Sastri's Tamil and Sanskrit Inscriptions**, p. 49, No. 11, where I would correct **बळझाच्ये** (which the translator calls "very bad Sanskrit" because he does not understand it) into **बळझाच्ये**, i.e. 1390).—E. H.]

According to the *Varāhapurāṇam* Nṛsiṃharāya's first general **Īśvara** of the **Tuḷu** family conquered the forts of (1) Udayādrī, (2) Huttari, (3) Gaṇḍikōṭa, (4) Penugōṇḍa, (5) Beggulūru, (6) Kōvela-Nellūru, (7) Kundāni, (8) Goḍuguchintā, (9) Bāgūru, (10) Naragōṇḍa, (11) Āmūru and (12) Śrīraṅgapaṭṭaṇam, and "destroyed the cavalry of the Yavanas of Beḍandakōṭa at Gaṇḍikōṭa."¹ The Yavanas referred to here are the Bahmani kings, who transferred their capital from Kulbarga to Bidar in June 1423 A.D., during the reign of Aḥmad Shāh.² Referring to the same event, the author of the Telugu poem *Pārijātōpaharaṇam* says that Īśvara "gave rise to thousands of rivers of blood by killing the horses of the Yavanas of Beḍandakōṭa,"³ but he transfers the scene to Kandukūru.⁴ The Muḥammadan historians do not, of course, refer to this event.

Nṛsiṃharāya's dominions were extensive, and they probably comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapah, Kistna and Mysore. The *Varāhapurāṇam* calls Nṛsiṃharāya "the possessor of arms which are capable of protecting the kingdom of Kārṇāṭa,"⁵ which shows his connection with that kingdom. According to the same work he was one of the *Sīmantas* or tributary princes of the Kārṇāṭa empire, and both Īśvara and his son Narasiṃha were his generals one after the other. It would appear also that Nṛsiṃharāya was probably related to the kings of the first dynasty of the Kārṇāṭa empire, since both claimed to belong to the Yādava line of the lunar race of Kahatriyas. This description closely tallies with that given by the Portuguese chronicler Fernão Nuniz of "Narsymgua" who overthrew the first dynasty of the empire. In fact according to Nuniz there was a double usurpation of the Vijayanagara throne about this time, the first usurpation being by "Narsymgua," whom I identify with **Sāluva Nṛsiṃharāya**, father of Immaḍi-Nṛsiṃha, the donor of the present grant, and the second by Nṛsiṃharāya's general "Narsenaque" or **Narasiṃha**, the founder of the **Tuḷuva** dynasty.

According to Nuniz, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty. The last great king of the first dynasty was **Dēvarāya II.**, who ruled till about the year A.D. 1449. The next forty or fifty years saw no less than five sovereigns, all of them weak and imbecile. The last of them, whom Nuniz calls "Padea Rao," seems to have been the worst of the lot, and in his time the empire declined even more than in the time of his four immediate predecessors. It occurred to Nṛsiṃharāya, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling an easy prey to its hereditary enemy, the Bahmani king, and, with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape. Nṛsiṃharāya died, leaving two infant sons and a general named "Narsenaque" or **Narasa-Nāyaka**, in whom he had much confidence and whom he therefore appointed regent during the minority of his sons. In a short time Nṛsiṃharāya's eldest son was murdered by one of Narasa-Nāyaka's enemies, who wanted it to be believed that Narasa-Nāyaka murdered the boy for the sake of his crown. Subsequently the second prince was murdered at the instance of Narasa-Nāyaka himself, who thereupon

¹ Verses 42 and 43 of the first *dīśā*. I am not able to identify Nos. 6, 7, 8 and 9. Huttari (2) is probably Puttūr in the Kārvēṭṭinagar Estate, and Beggulūru (5) is perhaps Bangalore. No. 10 may be Naragallu (*kaḷla* means 'a rock' and *koyḷa* a 'hill') in the Chittūr tāluka, where there is an old fort (see the *North Arcot District Manual*, new edition, Vol. II, p. 349), and Āmūru (11) is evidently Gid-Āmūru or Ambūrudurga in the Guḍiyātam tāluka. The other places are well-known.

² *Ind. Ant.* Vol. XXVIII, p. 210. Beḍandakōṭa or Beḍadakōṭa is 'the fort of Beḍada,' which is a corruption of Bidar.

³ *Vaijayanti Press* edition of 1895, p. 10.

⁴ The words Kandukūru and Gaṇḍikōṭa suit the metre equally well, and one of the readings is necessarily incorrect.

⁵ Verse 30 of the first *dīśā*.

proclaimed himself king. Narasa-Nāyaka was succeeded by his son "Busbal Rao," who died after a reign of six years and was succeeded by his younger brother Kṛishṇadēvarāya.¹

Nuniz expressly states that Narasa-Nāyaka was the father of Kṛishṇadēvarāya and that "Busbal Rao" was his eldest son and successor. Narasa-Nāyaka must therefore be identified with Narasiṃha, the founder of the second dynasty, and "Busbal Rao" with his eldest son Vira-Narasiṃha.² Mr. Sewell finds this account confusing and conflicting with known facts.³ This is because he identifies "Narsyngua," the first usurper, with Narasiṃha, the founder of the Tuluva dynasty, which leads him to the conclusions that his successor Narasa-Nāyaka, whom he identifies with Vīra-Narasiṃha, was not his son, and that between Vira-Narasiṃha and Kṛishṇadēvarāya there was an intermediate king—conclusions which are certainly opposed to expressions contained in several inscriptions and books.

These difficulties would vanish entirely if we admit the theory of double usurpation and identify Narasa-Nāyaka with the founder of the Tuluva dynasty. The theory of double usurpation is not only not inconsistent with known facts, but is highly probable, since but for the first usurpation Narasiṃha would have had no *locus standi* in the affairs of the empire and certainly no opportunities or excuse for usurping the throne. The statement in the inscription that Nṛsiṃharāya with the aid of his sword defeated all and became a *Sārabhauma* or emperor (v. 13) seems to me to point unmistakably to his usurpation of the Kārṇāṭa throne.

The account of Nuniz as to the nature of the relationship which existed between Sāluva-Nṛsiṃharāya and Narasiṃha is directly and fully corroborated by the *Varāhapurāṇam*. The first chapter (*dśvāsa*) of the book gives the genealogy of both these persons and says that Narasiṃha's father Īṣvara, who is also called Īṣvara-Nāyaka, was Nṛsiṃharāya's general, and that he was succeeded by his son in that office. In another place Narasiṃha is said to have been honoured by Nṛsiṃharāya and appointed commander of his forces,⁴ and in a third place he is described as the "supporter of the kingdom of Nṛsiṃharāya."⁵ In the penultimate verse of the sixth *dśvāsa* he is addressed as *Sāluva-Narasiṃga-dhara-dāṇḍāṭha*, i.e. 'commander of the forces of king Sāluva-Nṛsiṃharāya.'

There are at present no means of fixing the exact year in which Nṛsiṃharāya usurped the Vijayanagara throne; but this event must be placed between the Śaka year 1408 (= A.D. 1486-87), which is the latest known date of the first dynasty,⁶ and the Śaka year 1418, Rākshasa (= A.D. 1495-96), which is the earliest known reliable date of Immaḍi-Nṛsiṃharāya.⁷ That the latter was recognised as king of Vijayanagara, at least in name, is expressly stated by Nuniz, and Dr. Hultzsch informs me that an inscription at Bārūkūr (No. 166 of 1901) of Śaka-Saṃvat 1421, Siddhārthīn (= A.D. 1499-1500), states that in this year the *Mahāmaṇḍalā-lēṣvara* Mēdimiṃsaragaṇḍa Kāthāri Sāluva Immaḍi-Narasiṃharāya-mahārāya was ruling at

¹ *A Forgotten Empire*, pp. 305-315.

² I confess I cannot derive "Busbal Rao" from Vira-Narasiṃha, but there is no doubt about the identity of the persons. — [Perhaps the name is connected with *Bāṇjabala*, a surname of the Hoysalas. — E.H.]

³ *A Forgotten Empire*, p. 308, note 2.

⁴ The penultimate verse of the second *dśvāsa*.

⁵ Verse 35 of the first *dśvāsa*.

⁶ *A Forgotten Empire*, pp. 95 and 404.

⁷ *South-Ind. Inscr.* Vol. I. p. 131, No. 115. Inscriptions Nos. 116 and 119 of the same volume appertain to the reign of Immaḍi-Nṛsiṃha's father Nṛsiṃharāya. Dr. Hultzsch's suggestion that these two donors were kings of Vijayanagara is clearly untenable. The donors style themselves *Mahāmaṇḍalā-lēṣvara*, and their family name Sāluva is also given. There was no Narasiṃha on the throne of Vijayanagara in Śaka 1395 and 1404, which are the dates of the inscriptions Nos. 116 and 119. — [An inscription at Vallam near Wandiwash (No. 75 of 1900), dated in Śaka-Saṃvat 1391, Virōdhiṇ, belongs to the time of the *Mahāmaṇḍalā-lēṣvara* Mēdimiṃsaragaṇḍa Kāthāri Sāluvasāluva Narasiṃgalyadēva, and the same chief is mentioned in an Āmbūr inscription of the Vijayanagara king Rājāsēkhara, son of Mallikārjuna, dated in Śaka-Saṃvat 1390, Sarvadhārin (No. 4 of 1896). Bukka, an ancestor of the third Vijayanagara dynasty, is said to have "firmly established even the kingdom of Sāluva-Nṛsiṃha" (above, Vol. III. p. 238), whence it may be concluded that he was the minister of Nṛsiṃharāya. Kṛishṇarāya had a minister named Sāluva-Timma; see above, Vol. VI. pp. 109 and 231. — E.H.]

Vijayanagara,¹ and that his chief minister was Narasa[n]ṇa-Nāyaka.² This Narasaṇṇa-Nāyaka may be identical with the founder of the Tuluva dynasty and the "Narsanaque" of Nuniz. If this identification is correct, Narasiṃha's usurpation of the throne of Nṛsiṃharāya, or rather of his son and successor Immaḍi-Nṛsiṃharāya, cannot have taken place earlier than A.D. 1499-1500.³

Mr. Sewell quotes five inscriptions of "Narasiṃharāya of Vijayanagara" appertaining to years prior to A.D. 1500.⁴ One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tuluva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Sāluva Immaḍi-Nṛsiṃha,⁵ son of Nṛsiṃharāya. The remaining inscription is to be found at Conjeeveram, and it is possible that, when examined, it will be found to belong to the time of Sāluva-Nṛsiṃharāya.

As Dr. Hultzsch informs me, a Bārūkūr inscription (No. 152 of 1901) of the *Mahārājā-dhīrāja Rājaparamēśvara Virapratāpa Vira-Narasiṃharāya* of Vijayanagara is dated in Śaka-Saṃvat 1424, Durmati (= A.D. 1501-02). This date suggests that Immaḍi-Nṛsiṃharāya was ousted by Narasiṃha (or by his son Vira-Narasiṃha?) between A.D. 1499 and 1502. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penugonḍa.

TEXT.⁶

First Plate.

- 1 शुभमस्तु । वंदेहं देवदेवं तं तुदिलं [प्र]दिनपट ।
- 2 कारणं जगतां विघ्नवारणं वारणं⁷ मुखे । [१*] पायाइ[:*] स
- 3 महाक्रौडः कीडतंबुधिपल्लवे⁸ । ⁹यइ[द्वा]दंडम[ः]लं¹⁰
- 4 मग्ना भूः पुनरुद्यिता¹¹ । [२*] या रत्नाकरमेखल[ः]विवर्जितशफा-¹²
- 5 रोद्धम[न्]ध्यमा आभूत्पीनपयोधरोरुपुलिनस्फूर्जन्वि-
- 6 तंवस्वलो । गाढं गूढपदीयिता¹³ कथमपि श्यामा मृदेकार्थ-
- 7 नो सातत्येन समथरवजननी सा रत्नगर्भास्तु वः । [३*] अस्ति यो-
- 8 मदपां पुष्पमामोदितदिगंतरं । यन्नित्यं मूर्ध्नि संधत्ते यत्ने-
- 9 न महता शिवः । [४*] ¹⁴तस्मादभूदुधस्तस्मात्पुरुकीर्तिः पुरुरवा[:]
- 10 । सम्राजः समजायंत ¹⁵क्रमयोगेकशस्ततः । [५*] तद[न्व]यप[र्यो]-

¹ In v. 22 of the present inscription this city is alluded to by the statement that Immaḍi-Nṛsiṃha "ascended the throne existing on Hēmakūṭa." This is the local and traditional name of the hill which adjoins the temple of Virūpākṣaśaśvāmin, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.

² The same two persons are mentioned in an inscription of Śaka-Saṃvat 1418, Nala (= A.D. 1496-97), at Hāṇche in the Mysore tāluka (*Ep. Car.* Vol. III, My. 33), where however Immaḍi-Narasiṃharāya is called simply Narasiṃharāya.

³ Mr. Sewell places it between A.D. 1487 and 1490 (*A Forgotten Empire*, p. 95) and elsewhere in A.D. 1498 (*ibid.* p. 110).

⁴ *Lists of Antiquities*, Vol. II, pp. 62-64.

⁵ Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 116.

⁶ The transcript has been prepared by Dr. Hultzsch from ink-impressions.

⁷ Read वारणं.

⁸ Read कीडतंबुधिपल्लवे.

⁹ Read यइद्वा.

¹⁰ Read लं.

¹¹ Read रुद्यिता.

¹² Read स्फारीद्धमं.

¹³ Read दीयिता.

¹⁴ Read मृदुध.

¹⁵ Read क्रमयोगे.

- 11 भोषी 'गुंडदेवो गुणोत्तरः । 'अपारिजातेष्वुदभूत्पारिजात
 12 इवापरः । [६*] गुडबोमी^१ गुणाब्जः श्रीमादिराजो महायशोः^२
 13 गौतयो^३ गीतसत्कीर्तिर्वीरयोर्वीरहोचलः । [७*] साविचिमंगिभू-
 14 पश्च तथा 'सालुवमंगिरा[ट् ।*] तस्मादुदभवन्नन्ये षडते^४ चक्र-
 15 वर्तिनः । [८*] तेषामभूत्साकुव[मंगि]देवो महीमहेंदो^५ महनीयकी-
 16 तिः । विजित्य वीरं रणधुर्यमेकं कठारिकां योस्य कराद-
 17 गृह्णात् । [९*] 'तस्मान्नोनीरय इवाधिकभागध्याह्नौतचमापति-
 18 रजायत भव्यकीर्तिः । यद्दानवारिनववारिधिजातकी-
 19 र्तिचंद्रः सदा धवळयत्यमलस्त्रिलोकीं । [१०*] गुंडक्षितीशो
 20 गुणवांस्ततोभूव्यप्रसूनादिव भव्यगंधः । [११*] दिषडलो[विं]
 21 भुजमंदरेण विमथ्य वीरत्रियमग्रहोद्यः । [१२*] गुणांबुधे-
 22 गुंडविभीस्ततोभूव्यजांविक्कायां^६ महनीयकीर्तिः । नृसि-^७
 23 ह्वरायोयमहोवळ्छो^८नृसिहदेवस्य^९ वरप्रसादा[त्] । [१३*] मी-
 24 सरगंडकठारीसाकुवधरणीवराहविरुदांकः । यः ख-
 25 ^{१०}इकसहायः सर्वाविर्जित्य सार्वभौमोभूत् । [१३*] 'आसीध्वराव-
 26 राहो यः खलाब्धेरुध्वरन्^{११} धरां । साकुवः शत्रुसंघातं प-
 27 क्षिधातं निहत्य च । [१४*] किणीकृतमहाबाहोरत्निप्रत्यर्पिदाः^{१२}

Second Plate; First Side.

- 28 नतः । यस्य वर्वरवाहत्वं^{१३} यथार्थमभवत्परं । [१५*] यः पं-
 29 ^{१४}चसाखशाखाभिर्जित्वा पंचामरद्रुमान् । पंचघंटा-
 30 निनादोभूत्पंचघटानिनादनात्^{१५} । [१६*] सत्यसत्त्वेषुसंध[रि]-^{१६}
 31 नरूपलावण्यधीगुणैः [१*] जित्वा यः पांडवान् पंच
 32 प्रापदैवरगंडतां । [१७*] यस्त्रीनस्त्री चारचौरपांडवराया-
 33 वणाजिरे । मूरुरायरगंडोभूद्भीरुकृत्य स्वपौरुष[रि]-
 34 त् । [१८*] 'प्ररापेनाकवडैरितमस्तोमं निरस्य यः । प्र-
 35 काशयन्निमामुवीसुर्वरादित्यतां^{१७} गतः । [१८*] चौहत्त[म]-
 36 ज्ञा^{१८} धरणीवराह्याकुव्यनारायण इत्यमीभिः । सु-

^१ Read गंड°.

^२ Read 'यशः.

^३ Read षडते.

^४ Read विप°.

^५ Read 'हीवलवीरसिंह°.

^६ Read 'रुध्वरन्.

^७ Read 'शाख°.

^८ Read प्रतापेनाकवडैरि°.

^९ Read 'जासीपु°.

^{१०} Read गौतवी.

^{११} Read 'महेंदो.

^{१२} Read 'विक्कायां.

^{१३} Read खडैक°.

^{१४} Read 'प्रत्यर्पि°.

^{१५} Read 'घंटा°.

^{१६} Read 'मुर्वीमु°.

^१ Read गुंडबोमी.

^२ Read सालुव°.

^३ Read तस्मान्नोनी°.

^४ Read नृसिंह°.

^५ Read 'आसीध्वरा°.

^६ Read 'वाहलं.

^७ Read 'सत्त्वेषु°.

^८ Read 'हो.

- 37 रारिरित्यप्यथ मोहनादिः स्वनामभिर्यो हरिर[र्थ]-
 38 तोभूत् । [२०*] 'तश्चासीन्महिषी हरेरिव रम[१*] श्रीरंगमां-
 39 वा सती तस्यां तेन कुमार इमडिनसिद्धेद्रः^२ समुत्प[१]-
 40 दितः । य[१]स्तादृशजिमानमात्मगुरुमयौदार्यशौच्य[१]-
 41 दिभिः संख्यामत्सरिभिर्गुणैरतिपतन्नन्वर्थनामा-
 42 यते । [२१*] सुमेरुं सुरशासीव^३ सुमनःसुरभीकृतः । हे-
 43 मकूटप्रभूतं 'तलिहासनमुपैति यः । [२२*] समग्रहारा-
 44 न् ददतोग्रहारदानं कियद्यस्य वदान्ममौळेः । किं वा
 45 बह्वक्त्याखिलविश्वचक्रवर्त्त[१*]डदातुः किमदेयमस्ति
 46 । [२३*] सोयं 'तृसह्वरायस्य तनयो विनयोज्वलः^४ । इमडि-
 47 श्रीतृसिद्धेद्रः^५ स्वस्तिमानस्ति भूतले ॥ [२४*] — ॥ श्रीमाने-
 48 ष महारायः सीमा भूदानशीलिनां । श्रीवत्सान्व-
 49 यरत्नस्य 'य[जु]वेदिशिखामणेः ॥ [२५*] वेलपा[टि]पु-
 50 राधीशसुरायोभसुधीमणेः । सूनोः श्रीपिनया-

Second Plate ; Second Side.

- 51 यैस्य तनयस्य तपोनिधेः [१*] 'नरसिंहबुधेद्रस्य
 52 पौत्राय सुगुणांबुधेः । [२६*] पदवाक्यप्रमाणजप्रथ-¹⁰
 53 मोदाह्वतात्मनः । महनीयचरित्रस्य महामहि-
 54 मशालिनः । [२७*] 'सर्वविद्यातपोराशेः सर्वज्ञैकशि-
 55 खामणेः । राजरत्नशिरोरत्नरंजितांघ्रिसरोरु-
 56 षः । [२८*] संपनिधेरनदातभट्टस्य प्रियसूनवे [१*] स-
 57 हुणैकनिधानाय सदाचारविचारिणे । [२९*] पदक्र-
 58 मजटावर्णक्रमविक्रमशालिने । सर्वशास्त्रर-
 59 हस्यैकवेदिने ¹²बुद्धवेदिने । [३०*] विद्याविवेकविनया-
 60 दिगुणौघधाम्ने हृद्यानवद्यसुपविचरित्रसीम्¹³
 61 । सौभाग्यभाग्यनिधिमाचनभट्टनाम्ने विद्वत्कुलैकति-
 62 लकाय महामहिम्ने । [३१*] शाक्ये परिंख्याते गिरिनिव-
 63 युर्गोदुभिः । रक्ताक्ष्याख्ये भाद्रपदपौर्णमास्यां रवेदिने । [३२*] चंदो-

^१ Read तस्यां.

^२ Read तस्मिन्हा.

^३ Read 'तृसिद्धेद्रः.

^४ Read 'सुमेरुं.

^५ Read 'सीम्.

^६ Read 'तृसिद्धेद्रः.

^७ Read 'तृसिद्धेद्रः.

^८ Read यजुर्वेदि.

^९ Read सर्व.

^{१०} Read चंद्री.

^{११} Read 'शासीव.

^{१२} Read 'वीज्वलः.

^{१३} Read 'सिद्धेद्रः.

^{१४} Read 'ब्रह्म.

- 64 परागसमये महापुष्पफलप्रदे । पेनुर्गोडमहाराज्ये
 65 मार्जवाडस्य सीमनि । [३३*] गुंडलूनामग्रामस्य स्थले विख्या-
 66 तनामकं । सूरिनायनिमुष्टूरग्रामस्याग्नेयभागतः । [३४*]
 67 तथैवाडविमुष्टूरग्रामस्योत्तरभागतः । ग्रामं देवुलप-
 68 ल्याख्यं^१ सर्वमान्यतया स्थितं । [३५*] एकभोगं चाष्टभोगतेजः^२ स्त्रा-
 69 स्यसमन्वितं । आचंद्रार्कं पुत्रपौत्रपारंपर्येण भुक्तये । [३६*] स-
 70 हिरण्यपयोधारापूर्वकं दत्तवान् ध्रुवं ॥ [३७*]

Third Plate.

- 71 ^३दामपालनयोर्मध्ये ^४दानाच्छेयोनुपालनं । दानात्स्वर्नमवा-^५
 72 प्रीति पालनादच्युतं पदं । [३८*] एकैव भगि^६नी^७ लोके सर्वषामे-
 73 व भूभुजां । न भोग्या न करषाद्या विप्रदत्ता वसुंधरा । [३९*]
 स्वद-
 74 त्ता[द*]दिगुतं^८ पुण्यं परदत्तानुपालनं । परदत्तापहारिण
 75 स्व[द*]त्तां^९ निष्फलं भवत् । [४०*] स्वदत्तां परदत्तां वा यो
 हरत वसुं-
 76 धरां । ^{१०}षष्टिर्वर्षमहस्ताणि विष्ठायां जायते किमि^{११} ॥ [४१*] — ॥
 77 मंगळमहाश्रीश्री ॥
 78 श्रीरामचंद्र^{१२} [॥*]

ABRIDGED TRANSLATION.

The first three verses are in praise of Vighnēśvara, the boar-incarnation of Viṣṇu, and the goddess of the Earth.

(Verse 4 f.) From that glorious flower of the waters (the Moon), which perfumes (*illuminates*) the whole space, (and) which Śiva always wears on (*his*) head with great solicitude, was produced Budha, (and) from him the renowned Purāṇavas. Several kings were afterwards born (*in that family*) in course of time.

(V. 6.) In the milk-ocean of this family was born the virtuous king Guṇḍa (I.), like a second *Pārijāta* (tree), though (*he became*) an *Apārijāta*¹¹ (by conquering his enemies).

(V. 7 f.) To him were born the virtuous Guṇḍa (II.)-Bomma, the glorious Mādirāja of great fame, Gautaya (I.) whose high fame was sung (*by all*), the heroic and glorious Virahō-bala, prince Sāvitrī-Maṅgi, and king Śāluva-Maṅgi—(*like*) a second set of six emperors.

(V. 9.) Most famous of these was king Śāluva-Maṅgi, a Mahēndra on earth, who vanquished a hero foremost in battle and seized the dagger (*kaṭhārikā*) from his hand.¹²

^१ Read °ज्ञाख्यं.

^२ Read दान°.

^३ Read दानाच्छेयो°.

^४ Read °स्वर्गम°.

^५ Read °दुर्ग°.

^६ Read स्वदत्त°.

^७ Read भवेत्.

^८ Read षष्टि वष°.

^९ Read किमि°.

^{१०} In large Telugu characters.

^{११} This compound has to be dissolved into *aps + ari + jāta*.

^{१२} This incident probably accounts for the title *Kaṭhārikā* assumed by Maṅgi and his descendants.

(V. 10.) To him was born the renowned king **Gauta (II.)**, the unblemished moon of whose fame, born in the fresh ocean (*created by*) the waters (*poured out on the occasion of his*) gifts, always whitened the three worlds.

(V. 11.) To him was born, even as delicious fragrance out of a fresh blossom, the virtuous king **Guṇḍa (III.)**, who won the goddess of victory by churning the ocean of (*his*) enemies' forces with the Mandara (*mountain*) of (*his*) arm.

(Vv. 12-20.) By the grace of the god Nṛsiṃha of Ahōbala,¹ this lord **Guṇḍa (III.)**, the ocean of good qualities, begot on (*his wife*) **Mallāmbikā Nṛsiṃharāya** of great fame, who possessed the titles of **Misaraṅgaḍa**, **Kaṭhāri**, **Sājuva** (*i.e.* 'the hawk') and **Dharaṇivarāha**; who, aided only by (*his*) sword, defeated all (*his enemies*) and became an emperor (*Sāreabhauma*);² who became **Dharaṇavarāha** (*i.e.* 'the boar of the earth') by saving (*uplifting*) the earth from the ocean of wicked (*kings*), and **Sājuva** by smiting the crowd of (*his*) enemies like (*a flight of*) birds;³ whose title **Barbarabāha** became full of meaning, because his powerful arm (*hand*) had become rough through the killing of enemies and the making of gifts to the needy;⁴ who by conquering (*excelling in making gifts*) the five divine trees with the fingers of (*his*) hand (*and*) ringing the bell five times (*in celebration of the five-fold victory*) became **Pañcaghantaṇināda**;⁵ who obtained the title of **Aivaragaḍa** by conquering (*excelling*) the five Pāṇḍavas in truthfulness, strength, archery, personal beauty and intelligence (*respectively*);⁶ who, wielding the weapon, became **Mūrurāyaraṅgaḍa**⁷ by making through his valour the three kings of Chāra, Chōra⁸ and Pāṇḍya afraid on the battle-field; who obtained the title **Urvarāditya** by dispelling the thick darkness—(*his*) enemies by the sunshine of (*his*) valour (*and thereby*) illuminating this earth, (*and*) who was Hari (Vishnu) in reality by virtue of his titles **Chauhattamalla**,⁹ **Dharaṇivarāha**, **Chālukya-Nārāyaṇa**¹⁰ and **Mōhana-Murāri**.

(V. 21 f.) His queen was the virtuous **Śrīraṅgamāmbā**, even as **Ramā** of Hari. By her was born to him prince **Immaḍi-Nṛsiṃhendra**, who, by excelling even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,¹¹ (*and*) who, praised by learned men, ascended his (*viz.* his father's) throne, which rose on the **Hemakūṭa** (*mountain*), even as the divine tree, perfumed with flowers, (*adorns*) Mount Mēru, which abounds in golden peaks (*hēma-kūṭa*).

(V. 23.) What are gifts of *agrahāras* to this chief of benefactors, who gave complete necklaces (*śaṃgra-hāra*)? What is the use of many words? What is there that could not be made a gift of by the donor of a full *viśvachakra* and *brahmāṇḍa*?¹²

(V. 24.) This well-bred, glorious **Immaḍi-Nṛsiṃhendra**, son of **Nṛsiṃharāya**, is prosperous on earth.

¹ This is the celebrated place of pilgrimage in the Kurnool district.

² This is an evident reference to Nṛsiṃharāya's usurpation of Vijayanagara.

³ The tradition is that the title was due to the fact of Nṛsiṃharāya's ancestors having acted as fowlers to the kings of Kārnāṭa.

⁴ There is a pun in the original on the word *daṇa*, which means 'cutting' and also 'a gift.'

⁵ This etymology is fanciful. *Pañcaghantaṇināda* is apparently the same as *Pañcamaḍḍāda*.

⁶ Another graceful etymology. The meaning of *Aivaragaḍa* is 'the lord of five (chiefs),' a title which Nṛsiṃharāya seems to have borrowed from the Vijayanagara kings.

⁷ This title also was borrowed from the Vijayanagara kings.

⁸ *Chāra* stands for *Chēra*, and *Chōra* for *Chōḷa*.

⁹ In this sense the word is a corruption of *chatur-hasta-malla*. Another derivation is from *chatur-hasti-malla*, which means 'a hero having the strength of four elephants.'

¹⁰ This is an anachronism.

¹¹ Here is a play on the word *immaḍi*, which means 'the second' as well as 'double.'

¹² [These are the names of two of the sixteen great gifts (*maḍḍāna*); see *Ep. Ind.* Vol. I. p. 368 and note 58. — E. H.]

(Vv. 25-37.) This glorious *Mahārāya*, who is the type of habitual givers of land, on the auspicious occasion of an eclipse of the moon, on Sunday, the full-moon *tithi* of *Bhādrapada* in (the year) called *Raktākshin* (corresponding to) the *Śāka* year reckoned by the mountains (7) the eyes (2), the Yugas (4), and the moon (1),— (i.e. 1427)—granted with libations of water, as a *sarvāmānya* and *śākhāya*, with the eight rights of ownership, the village of *Dēvulapalli*, south-east of the village *Sūrināyani-Mushtūru* and north of the village *Aḍavi-Mushtūru*, within the limits of the village of *Gundlūru* in the *śīman* of *Mārjavāda* in the *mahārājya* of *Penugonḍa*, to *Māchanabhaṭṭa*, who was the son of *Annadāstabhaṭṭa*, grandson of *Narasimha*, great-grandson of *Pinnayārya*, and great-great-grandson of *Sūrayōjha* of *Vēlapāṭipura*,¹ a *Yajurvedin* of the *Śrīvatsa* *gōtra*.

Vv. 38-41 are imprecatory verses.

NO. 9.—KAHLA PLATE OF THE KALACHURI SODHADEVA;

[VIKRAMA-]SAMVAT 1134.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was found on the 15th August 1889 by the cultivator Shiusewak Rai in his field at *Kahla*, a village in the tappa *Athaisi* of the pargana *Dhuriāpār* of the *Gōrākhpur* district in the United Provinces, and presented by Dr. W. Hoey to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions, kindly furnished to Dr. Hultzsch by the late Mr. E. W. Smith.²

This is a single copper-plate which, to judge from the impressions, is about 1' 5½" broad by 1' ¾" high, and is inscribed on both sides. In the middle of the lower part of it there is a ring-hole, ¼" in diameter, and together with the impressions of the plate I have received impressions of a circular seal, about 3" in diameter, which contains in high relief the figure of a bull, lying down and facing to the proper right; below it, the legend *śrīmat-Sōḍhadēvayya*, in *Nāgarī* letters about ⅜" high; and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 59, before the words *eva-hastō-yam*. In general, both the writer and the engraver have done their work carefully. The writing on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about ¼". The characters are those of the *Nāgarī* alphabet of the time and locality to which the inscription belongs; they resemble those of the copper-plates of *Gōvindachandra* and *Jayachandra* of *Kanauj*. In lines 48-50 they furnish signs for the fractions ½ and ⅓, which I have not met with in other northern inscriptions: ½ is denoted by the figure for 1 with two vertical lines after it, and the fraction ⅓ by the circle 1½ followed by three vertical lines. The sign of *avagraha* occurs once, in *sampradattā* *śeṣādhiḥ*, l. 47. The language is Sanskrit, but the names of some of the *Brāhmaṇas* mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

¹ This is evidently the modern village of *Vāyalpāḍu*.

² After the lamented death of Mr. E. W. Smith—he died on the 21st November 1901 in the *Bahraich* district of *Oudh*—I was informed by Mr. *Gholam Rasool Beg*, Head Draftsman of the Archaeological Survey, United Provinces, that the village *Kahla* is on the *Gōrākhpur* to *Azamgarh* metalled road, about 28 miles from the former town; but I have not found the name in the *Indian Atlas*, sheet No. 102, which gives '*Dhoorespar*' in long. 83° 19', lat. 26° 25'.—Mr. *Gholam Rasool Beg* has kindly furnished me with two very good additional impressions of the *Kahla* plate.

thirty verses with genealogical matter, and lines 51-57 ten benedictive and imprecatory verses (*dharmasloka*, l. 51); the latter are all numbered with numeral figures (from 1 to 10), but of the former only the last verse has the number 30 placed after it. The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards orthography, the sign for *v* throughout serves for both *v* and *b*; the dental sibilant is frequently employed for the palatal; the palatal for the dental in *śīl*, ll. 3, 5, 7 and 22, *ajātram*, l. 16, *śāsana* (for *śāsana*), l. 22, and *sahāśra*, l. 53; for the palatal sibilant preceded by *anuvāra* we have *as* in *vansa*, ll. 6 and 50, *vansa*, l. 3, *vinsati*, l. 37, and *trinsat*, l. 39; *j* is used instead of *y* in *Kṛitavirja*, l. 3, *Kārttavirjā*, l. 4, and *jātā*, l. 23; *gh* instead of *h* in *Naghushaḥ*, l. 2, and *siṅghāsana*, l. 13; and *āmra* and *tāmra* are spelt *āmra* and *tāmra*, ll. 38 and 57.

The inscription belongs to a hitherto unknown branch of the Kalachuri family. It records a grant of land by the *Paramabhaṭṭāraka Mahārājādhirāja Paramāśvara*, the devout worshipper of Mahāśvara (Śiva), the glorious Sōḍhadēva, who meditated on the feet of the P. M. P., the glorious Maryādāsāgaradēva (l. 33). The introductory verses give an account of Sōḍhadēva's ancestors,

After the words *śm svasti*, verses 1-4 eulogize the following mythical and legendary beings:—the Moon who was Atri's son, Budha, Purūras, Nahusha, Haihaya, Kṛitavirya, and Kārtavirya Arjuna.¹ In the family descended from the last there was a personage who by conquering Ayōmukha² and subduing the Krathas possessed himself of Kālāñjara (v. 5). This ornament of the Kalachuris, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, Lakshmanarāja, in turn conquered Śvētapada³ (v. 6). In Lakshmanarāja's family there was the king Rājaputra, who captured the lord of horses Vāhali (or Bāhali), defeated the kings of the east, and lowered the fame of Kiriṭin and other princes (v. 7). From him sprang Śivarāja [I.], and his son was Śamkaragaṇa [I.] (v. 8). His son again was Guṇāmbhōdhidēva (Guṇasāgara [I.]), who had some dealings with a Bhōjadēva⁴ and by a warlike expedition took away the fortune of the Gauḍa (v. 9). From his first wife Kāñchanadēvi this king had a son named Ullabha who, after reigning himself, placed on the throne his brother Bhāmānadēva (a son of Guṇasāgara from another wife named Madanādēvi), who had distinguished himself in a war with a king of Dhārā (vv. 10-15). Bhāmāna's son from Dēhaṭṭadēvi was Śamkaragaṇa [II.] Mugdhatuṅga (vv. 16 and 17); his son from the queen Vidyā was Guṇasāgara [II.] (vv. 18 and 19); his son from Rājavā was Śivarāja [II.] Bhāmāna (vv. 20-22); his son from Sūgalladēvi was Śamkaragaṇa [III.] (v. 23); and his son from Yaśōlēkhyadēvi was Bhīma (v. 24). The inscription then, after stating that Bhīma by the decree of fate lost his kingdom (or was dethroned), records that the king Guṇasāgara [II.] had by Lāvanyavati a son named Vyāsa and that this Vyāsa⁵—if I understand the text rightly—was raised to the throne, when the (royal) camp was at Gōkulaghaṭṭa, on Monday, the day of the eighth *tithi* in the bright half of the second Jyāishṭha of the year 1087 (given in words, v. 27). Vyāsa's son was the king Sōḍhadēva, who (in v. 30) is described as the life of Sarayūpāra (or 'the bank of the Sarayū'), and who is the donor of this grant. Since, as has been already stated, Sōḍhadēva is represented as meditating on the feet of

¹ Compare *Ep. Ind.* Vol. II, p. 5, and other inscriptions of the Kalachuris of Chēdi (or Pāhāla).

² I do not know the legend here referred to. *Ayōmukha* is the name of a demon and of a mountain, *Krathas* the name of a race or people. The well-known mountain or fort of Kālāñjara was taken from the (Kalachuri) kings of Chēdi by the Chandēllas, who from it took the title *Kālāñjarādhipati*; but the Kalachurys of the South, at any rate, kept the hereditary title of 'lords of Kālāñjara, the best of towns.'

³ This must be the name of a country, but the name has not yet been found elsewhere.

⁴ The compound of which this name forms part is somewhat ambiguous. The Bhōjadēva referred to may be Bhōjadēva of Kanauj (see my *List of North. Ins.* No. 14).

In line 28 of the text there seem to be references to a person named Sasva(?), but the text is damaged in that line, and the sense is not clear to me.

Maryādāsāgaradēva, Maryādāsāgara must be another name of his father and predecessor Vyāsa (the son of Guṇasāgara II.).

In the prose part of the inscription Sōḍhadēva from his residence at Dhulīaghāṭṭa (l. 32) informs the *Mahārājāi* (or *Mahārājāis*), *Mahārājaputras*, *Mahāsāndhivigrahikas* and other officials and the inhabitants concerned that, after bathing in the great river Gaṇḍaki on the occasion of the Uttarāyana-samkrānti on Sunday, the seventh *tithi* of the bright half of Pausa in the year 1134 (given in words, l. 39), he granted twenty *nālukas* of land in the fields of certain villages or hamlets to fourteen Brāhmaṇas whose names, *gōtras*, etc., and exact shares in the land are given in lines 40-50. Among the titles of officials enumerated here, and in the description of the several classes of inhabitants mentioned, there are some terms which I have not met before or about the proper reading of which I am doubtful: they are the terms *mahāmahan-taka*, *mahādāsika*, *mahāpāndhākulika* (or *mahāpāndha* and *kulika*?) in line 34, and *vishayadā-nika*, *khaṇḍavāla*,¹ *valādhiṛa* (or *balādhiṛa*) and *bhaṭṭāmākutika* (or *bhaṭṭa* and *mākutika*?) in line 35. The term *nāluka* (or, abbreviated, *nālu*), which also occurs in a plate of Gōvinda-chandra of Kanauj (above, Vol. V. p. 114, l. 19), apparently is derived from, and equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*; what I do not understand in the present inscription is, that 'the land measuring twenty *nālukas*' in line 37 is further qualified by the expression *dēvakṣṭikāśṭha-parimita*. Nor am I able to give the meaning of the word *pāṭikā* in the expression *pāṭikayā vibhajya* which occurs in line 47.

The land granted by the king was in (the district of) *Ṭikarikā* that belonged to the *Guṇakala-vishaya* (l. 36). It formed part of the fields of *Mahīari-pāṭaka*, *Asathi-pāṭaka*, *Thiula-pāṭaka*, *Vaṇi-pāṭaka*, *Duāri-pāṭaka* and *Chhidāḍātēmbhā*, a group of villages bounded on the east by *Annāḍha*, on the north by *Ṭikari*, on the south by *Avaḍachana*, and on the west by *Chanduliā*. The terms in which the land was given are well known from the grants of Gōvindachandra and other kings of Kanauj.

Each of the fourteen donees is described by a term indicating his place of residence or origin, and in each case the text gives the father's name, the *gōtra*, the number of *pravaras* (three or five), and the Vēdic *sākhā*. The *gōtras* so mentioned are those of Kātyāyana, Kāśyapa, Kuśika, Kṛishnātra (for Kṛishnātrēya?), Kaundinya, Dhaumra, Pārāśara (or Parāśara), Bhāradvāja, Rāhula, Sāvarka and śrī-Śāṇḍilya; the *sākhās* the Bahvṛicha-ś., Chhandōga-ś., Vājasaneyā-ś., Mādhyandina-ś. and Yajur-ś. The donees and their fathers mostly have one of the titles *paṇḍita*, *dīkṣita*, *agnihōtrin*, *devēdin*, *bhaṭṭa*, or simply *brāhmaṇa*. Among their proper names occur² Gōvindāyicheha, Chhāṣchhl (gen. 'ikasya), Jākhū, Jālū (gen. 'ūkasya), Tihnyapa-siha, Dāndū (gen. 'ūkasya), Nimbō, Bhōgū, Māḍha, Mālḥē (gen. 'ēkasya), Vāhmaṭa, and Sidhū (gen. 'ūkasya). The adjectives derived from the names of the places of residence or origin of the donees are Kaṭaughanagrāmiya (from *Kaṭaughanagrāma*), Kahallīya (from *Kahallī*), Kulāndhiya (from *Kulāndhī*), Ṭikarikiya (from *Ṭikari*), Tālīkiya (from *Tālī*), Nāgara (from *Nagara*), Nikhatigrāmiya (from *Nikhatigrāma*), Mahuālikiya (from *Mahuāli*), Māthura (from *Mathurā*), Sāṅkasasthāniya (from *Sāṅkasasthāna*), and Hastigrāmiya (from *Hastigrāma*).—In the passage which records the exact partition among the donees of the land granted it is stated (in line 50) that one of the donees together with his 3 *nālus* of land received a dwelling-place.

After the ten benedictive and imprecatory verses already mentioned it is stated (in line 57) that this *tāmra-paṭṭa* was written by the *Adḍa-naibandhika* or 'recorder of orders' Janaka on Sunday, the sixth *tithi* of the dark half of Chaitra of the year 1135 (given in figures only):

¹ This would remind one of *khaṇḍaraksā* which is common enough.

² Compare the list of names given above, Vol. IV. p. 171 ff.

and the inscription ends with the words: 'this is the own hand of the *Mahārājādhirāja*, the glorious *Sōḍhadēva*.'

I regret to say that I have not been able to identify with confidence any of the numerous localities mentioned in this inscription. The river *Gaṇḍakī* in which the king had bathed when making his donation must be the Gandak or Little Gandak of the United Provinces; but I have not found on their banks any name like *Dhulīghaṭṭa*. The *Sarayū* after which *Sōḍhadēva*'s territory appears to have been called *Sarayūpāra*¹ most probably is the river Gogra, which in Oudh is known by the names *Deoha*, *Surjoo* or *Sarayu*, as well as *Ghogra*.² The rivers would indicate in a general way where the *Gupakala-vishaya* and (the district of) *Tikarikā*, in which the villages containing the land granted were situated, should be looked for.

Of the three dates which the inscription contains, the date on which the grant was made regularly corresponds, for *Vikrama-Saṃvat* 1134 expired, to **Sunday, the 24th December A.D. 1077**, when the 7th *tīthi* of the bright half of *Pausha* ended 17 h. 21 m., and the *Uttarāyana-saṃkrānti* took place 5 h. 35 m., after mean sunrise. And the date on which the grant was written regularly corresponds, for the *Kārttikādi* *Vikrama* year 1135 expired and the *pūrṇimānta* *Chaitra*, to **Sunday, the 24th February A.D. 1079**, when the 6th *tīthi* of the dark half of the *pūrṇimānta* *Chaitra* ended 21 h. 42 m. after mean sunrise. From this it may be seen that the grant was written as much as fourteen months after the making of the donation. The date given in lines 28 and 29 for the accession of *Sōḍhadēva*'s father *Vyāsa* must fall in the *Kārttikādi* *Vikrama* year 1087 expired, because of the three years which might be denoted by the number 1087 that year alone contained an intercalary *Jyāishṭha*; and for the *Kārttikādi* *Vikrama* year 1087 expired the date corresponds to **Monday, the 31st May A.D. 1031**, when the 8th *tīthi* of the bright half of the second *Jyāishṭha* commenced 9 h. 47 m. after mean sunrise. It may seem somewhat remarkable that the week-day should have been connected here with a *tīthi* which commenced so late in the day, but this is no reason for suspecting the authenticity of the date; the accession of *Vyāsa* may have taken place late in the afternoon.

This last date, of A.D. 1031, is earlier than any date known to us from the inscriptions of the *Kalachuri*s of *Chēdi*.³ In my opinion, it shews that the founder of this new branch of the *Kalachuri* family, *Rājaputra*, cannot be placed later than the beginning of the 9th century A.D.

TEXT.⁴

First Side.

- 1 *Om*⁵ svasti [||*] ⁶*Abhūt-Sōmah* saumya-dyutir-amṛita-sūr-Atri-tanayaḥ sphurach-
chūḍā-ratnaḥ Smara-vijayinaḥ saṃhṛita-tanāḥ | *Vu(bu)dhas-tasmāj-jātaḥ*
kumuda-vi[śa]da-jñā(jñā)na-sadanaḥ grabagrāma-slā(ślā)gh-āva dhīr=a dhīka-
saubhāgya-vasatib || [1*] ⁷*Tasmāj-jaga-*
- 2 t-patir-apatyam=abhūt=prabhūta-bhūpāla-mauli-maṇi-chumvi(mbi)ta-pādapadmaḥ | sadma
tvishām vinaya-vēma(śma) *Purūravāḥ* sa yasy-*Ōrvvasi(śi)* priyatamā puratō
va(ba)bhūva || [2*] ⁸*Taj-janmā Naghu(hu)shaḥ* kriti nijapada-bhramsa(śa)-
bhramākūta-bhṛid=yēn=⁹ōttapta-

¹ Compare in the 'Sirkār Gorakhpūr' names of parganas like *Bamhūpāra*, *Bhāwāpāra*, *Chilūpāra*, *Dhūriāpāra*, etc., in Sir H. M. Elliot's *Races of the N. W. Provinces of India*, Vol. II. p. 119.

² See E. Thornton's *Gazetteer* (1857), p. 333. 'Deoha' clearly is the *D[ai]śāḍ*, which we have in *D[ai]śāḍ-pāra* in a plate of *Jayachandra* of *Kanauj*, *Ind. Ant.* Vol. XVIII. p. 138.

³ Their earliest certain date corresponds to the 18th January A.D. 1042; compare my *List of North. Ins.* No. 407. The *Saṃkaragana* who was a contemporary of *Kōkkalla I.* may have been the *Saṃkaragana I.* of the present inscription.

⁴ From impressions supplied by the Curator of the Lucknow Museum.

⁵ Denoted by a symbol.

⁶ Metre: Śikhariḥ.

⁷ Metre of verses 3 and 4: Śārdūlavikrīḍita.

⁸ Metre: Vasantatilakā.

⁹ Originally -yis- was engraved.

- 3 tapaschayēna bhagavān=Indrō=py=animādrāḥ kṛitah | tasy=āśi(śi)j=jita-
saptasāgaradharā-dhuryah kulē Haihayas=tad-vansyah¹ Kṛitavirjja(ryya)-bhūbhṛid=
abhavat=trātā trayi-vartmanah || [3*] Tasmād=bharttur=abhūn=nirantaranamat-
kshmapāla-chūḍāma-
- 4 ni-obchhāyā-samvalit-²āinghripaṇkaja-rajāḥ śrī-Kārttavirjjo(ryyō)=rjjunah | yēn=
ānanyasamāḥ kramān=ṛipatayah kimchit=kalōllilayā³ dōrddanḍa-[jvar]i[pa]h⁴
parēṇa [va(ba)]li[nām=ā]vā(bā)lyam=ullaṅghitāḥ || [4*] Tatah⁵ prabhṛiti
samtatē
- 5 prapata-rāja-rāji-śi[ra]ś-charach-charapapaṇkajadvitaya-rēpur=āśi(śi)t=kulā [1*] Ayō-
mukha-jaya-Krath-ākramapa-siddha-Kālamjarah sphurat-paravarūthini-jaradarāya-
dāvanalah || [5*] ⁶Kalachuri-tilakah sa(sa)trūn(ū)=jivā
- 6 rājyam dadau laghu-bhrātuh | sa śrī-Lakshmanarājah Svē(svē)tapadam yab
punar=jjitavān |(l)| [6*] ⁷Tad-vansē visva(sva)-bharttā turaga-⁸patim-
athō va(ba)ddhavan=Vāhalim yō yas=cha prā[chi]-kshitīndr-ānavasara-karapa-
khyāta-dōrddanḍa-darppah | rājā śrī-
- 7 Rājaputrah sa bhayabhṛid-abbaya-vyaktir=avyakta-garvvaḥ kharvvikurvvan Kiriti-
prabhṛiti-ṛipā-yasō-rāsi(śi)m=āśi(śi)n=manishl || [7*] Tatah⁹ prithvinātha-
dvitaya-varaṇyah prabhur=abhūt=pramāthi sa(sa)trūpām samiti Śivarājah
- 8 Śivi(bi)r=iva | sutas=tasmāj=jātaḥ sa rapakarapā-vṛittir=asakrit=kahmā.¹⁰
nāthah kshēmi prakṛiti-saralah Sam(sam)karaganah || [8*] ¹¹Tat-sūnur-
ddhāma dhāmnām nidhir=adhika-dhiyam Bhōjadēv-āpta-bhūmiḥ pratyāvṛitya
prakārah¹² prathi-
- 9 ta-prithu-yasā(śā)ḥ śrī-Guṇāmbhōddhidēvaḥ | yōn=ōddām-aikadarppa-dvipa-ghaṭita-
ghaṭ-āghāta-samsakta-muktā-sōpān-ōddantur-āsi-prakāṭa-prithu-pathēn-āhṛitā Gauḍa-
lakshmiḥ || [9*] Tasya¹³ cha jyāyāsi jāyā mārtyā
- 10 kirttir=iv=āparā | nāmnā śrī-Kāmchanadēvi Lakshmir=iva Mura-dvishah || [10*]
¹⁴Tasmād=asyām=anindyadyuti-rachita-phanī(pā)chakra[bhṛi]d-vakraśalyah śrīmān=
dēvaḥ sitārechebiḥ-sita-vitatayasā(śā)ḥ krānta-bhūr=Ullabh-ākhyah [1*]
- 11 dṛishṭē yasminn=akasma(smā)t=tarala-mṛigadrishām [m]ēkhalāgramthi-[d]antah¹⁵
trāsād=astram cha sa(sa)trōḥ akhalati kara-talād=arthinām=artha-trishṇā || [11*]
Yad-bhūmyā vra(bra)hmalōkāyitam=udadhim=iva prāpya yam cha trasantah
paksha-chchhēttur=mma-
- 12 hēndrād=dravad=avanibhṛitō=py=āsātē kshēma-bhājah | yō=sau sāmanta-sēvāmjali-
valaya-valat-pādapadm-āśrita-śrīḥ sāmāt=simḍūra-mudrā-prabhṛitibhir=udayakshma-
bhṛitō datia-vārttah || [12*] Bhrātṛi-snēbhācb=cha yē-
- 13 na prasaraḍ-uru-kari-ērēṇi-saṅgha[tta]-chaṇḍa-prājy-āji-khyāta-saṅga-prahata-ripu-
si(śi)rah-pūjita-kahmātalēna [1*] kli[pta]h¹⁶ si[m]ghā(hā)sanasthō nija-vijayi-pa[d-ō]-
ddhāra-Dhāravanīsa-[hrishya]t.¹⁷sēnā-jayaśrī-haṭhaha-

¹ Read -camāyah.² Read -samvalit-.³ Apparently altered to -kalōllilayā; read -kalēr=llilayā.⁴ The aksharas in brackets are doubtful, here and in the following words of this verse.⁵ Metre: Prithvi.⁶ Metre: Āryā. Every akshara of this verse is quite clear.⁷ Metre: Sragdharā.—Read Tad-camāśā.⁸ The ga of turaga- was originally omitted and is engraved below the line.⁹ Metre: Śikhariṇī.¹⁰ Read -kshamā-.¹¹ Metre: Sragdharā.¹² Read prakāra-prathi-(?) ; this alteration seems to have been made in the original.¹³ Metre: Ślōka (Anushtubh).¹⁴ Metre of verses 11-13: Sragdharā.¹⁵ Read -dantah-. I take danta to be used in the sense of 'a pin.'¹⁶ Originally kṛipitah was engraved, but the sign of the vowel i has been undoubtedly struck out, and pat-
may have been altered to pta.¹⁷ I am doubtful about the correctness of the two aksharas in brackets. Only the letters ā and y are certain.

- 14 rapa-kalā-dhāma Bhāmānadēvaḥ || [13*] Putrah¹ śrī-Guṇasāgarasya
Madanādēvyā[m] satām-agraṇīr-nnēmīr-nnyāya-pathasya vēsma(śma) yasa(śa)sām
dharṃ-āmbhasām-arṇavah | śrīmān=āśrita-vatsalah Kali-kalā-vai.
- 15 mukhya-mukhya-sthitiḥ sthēnuḥ sthānam=a[na]lpatā paripatēr-²bharttā
kshītēr-ddhira-dhīḥ || [14*] Yaś=chintāmaṇir-arthinām prapayinām pratyagra-
kalpakalpadrumah³ sū(sū)rah sūrisarōruh-⁴āritarupivaktrāvji(bji)ni.
- 16 chandramāḥ | yasmin=Vāsukisaṃgi-Maṃga(da)ra-guru-grāh-āhrit-āśīriyah saṃgāt
sērahm=ajaśra(śra)m-aśru-salilam Vidyādhari-chakrahushām || [15*] Ētasmāt=
tanayah kṛitī nijagūṇa-vyāpt-ākṣilakṣmātala-
- 17 [bhāsvatsubhā]-⁵yasa(śa)s-tiraskṛita-śāśicchhāyah prabbur=bhūddharah | kāntyā
[śu]ddha-chitir-guṇaiḥ sumanasām=apy=āspadam vismayē sa śrī-Saṃ(śam)kara-
pūrvva śsha gaṇavān Dēhātādī(dē)vy-ātmajah || [16*] ⁶Śrī-Bhāmānad=
dīpād=a-
- 18 pari kṛitākṛita iv=āparō dīpah | nijakṛita-maṇḍala-vēsma(śma)ni sa śrī-
Saṃ(śam)karagaṇō dēvaḥ || [17*] ⁷Jyōtan=ēv=ōdgata-pūṇṇa-sāgara-vidhōr=
Llakshmir=ivā Śrī-patēḥ saubhāgyē Girij=ēva Manmatha-ripōḥ sā(śā)-
- 19 kh=ēva kalpāmghripē | saubhāgyōdgama-bhūtibhāra-vai(vi)saratkand-ōllasatkandali
tasya śrīyuta-Mugdhatuṅga-nripatōḥ⁸ dēvi tu Vidy-ābhīdhā || [18*] Dāridra-
[dru]ma-duḥkhasamtatitātā chchēttum⁹ kuṭhār-ōpamō garjja-
- 20 tkumjarasamgha-tūla-butabhu[g=bbū]pāla-chūdāmaṇiḥ || (I) mādyat-prānta-samasta-
bhūpati-ghaṭā-sphōṭē Kṛitānt-ōpamō dēvaḥ śrī-Guṇasāgarō giri-samah¹⁰ tasyāḥ
pca[sū]tō nripah || [19*] Sau(śau)rēḥ Śrīr=iva Rōhip=iva Hi-
- 21 magōr=Ggaur=iva Gaṅgābhṛitah Paulōm=iva Sa(śa)takratōḥ samabha[va*]t=tasya
priyā Rājavā | sā lēbbē Śivarājam=ātmajam=Aja-prakhyam kshitau
visru(śru)tam sau(śau)ry-audārya-guṇ-ālayam lalitayā pūtam girā satyayā || (II)
[20*]
- 22 Sa śrīmān=nripa-śāśa(sa)nān=nripa-padam saṃprāpya sarvv-ārthinām=āśī(sī)t=
kalpamahātarar=nnījakul-āmbhōjākarē bhāskarah || (I) kiñcha spha(sphā)ratara-
pratāpadahana-jvālāvali-tāpitā nirvvaṇam katham=apy=ayur=anna
- 23 jaladhīm tīrtv=āpi yasya dvishah || [21*] Mukhyām¹¹ vṛttiṃ kila Kṛita-yugē
yah Prithāv=ēva jā(yā)tō yas=Trētāyām=avasita-ripan Rāmabhadre prasiddhah |
jyēshtham Pāṇḍōḥ sutam=abhaja[ta*] Dvāparē yah Kalau sa śrī-Bhā-
- 24 mēnē vinihita-padō¹² rājatē rāja-śavda(bda)ḥ || [22*] ¹³Tasmāt=sūnur=asūn=iva
kahiti-talē yah pālayan¹⁴ prāpinaḥ puṇyāchāraviśēṣha-tōshita-gurugrāmō guṇa-
grāhīṇām¹⁵ || (I) jātah Saṃ(śam)kara śsha Saṃ(śam)karaga-
- 25 nō dēvaḥ sadarppa-dvishām vidhvamsa.¹⁶prasahō=rthi-kalpavitāpi
Sūgalladēvyām tataḥ || [23*] Tatō¹⁷ Bhimō=bhīshō naya-vinaya-sampatti-
nilayō Yaśōlēkhyādēvyās=tanaya iva Kūntyā[h] pitṛi-padō | [ha]san
- 26 [sa]llōkānām pramadabharajam=āśrusalilaiḥ su(śu)bhāi[h*] kumbhām[bhō*]bhīḥ
anapita-varamūrtir=vvilasati || [24*] Asmin¹⁸ rājya-parichyutē vidhi-vasā(śā)l=
Lāvanya[va]tyām=abhūd=dēvyām śrī-Guṇasāgarān=narapatēr=utpa-

¹ Metre of verses 14-16: Śārdūlavikṛīḍita.

² Read -kalpadrumah.

³ The aksharas in brackets are doubtful; read bhāsvachchhābhāra.

⁴ Metre: Āryā.

⁵ Read -nripatēr.

⁶ Read -samaz.

⁷ Read -padō. Originally rājītō was engraved, but it has been altered to rājatē.

⁸ Metre: Śārdūlavikṛīḍita.

⁹ Originally guṇigrāhīṇām was engraved.

¹⁰ Metre: Sikkharīḍi.

¹ Originally piri² was engraved.

² Originally "sarōrahōrī" was engraved.

³ Metre of verses 18-21: Śārdūlavikṛīḍita.

⁴ Read chēttum.

⁵ Metre: Mandākrāntā.

⁶ Originally pāliyan was engraved.

⁷ Originally vidhvamsē was engraved.

⁸ Metre: Śārdūlavikṛīḍita.

- 27 nna-janmā tatah || (1) śrī-Vyāsaḥ sa Parāsa(śa)rād-iva munēr-Vyāsaḥ si(śi)su(śu)tvē-
pi na prāptāh¹ tyāga-day-ādibhir-ggūṇa-gaṇaiḥ² yasy-āparē tulyatām || [25*]
³Kim=vā Va(ba)liḥ kim=ayam=Ushṇamarām(rī)chi-sūnuḥ kim Rāghavaḥ kim=u
- 28 Nṛigaḥ kim=ayam Yayātiḥ | ēvaṁ janaḥ prati-dinaṁ paritarkkayadbhir-yaḥ
stūyatē jagati Sasva-pa[d]ō⁴ p[r]ati[shṭha]ḥ || [26*] Śrīmān⁵ Sasva-
pit[uh] pa[dō] gatavati Jyēshṭhē dvitīyē kramād=vārē Śitaruchēḥ sudhā-
29 sudhavalē pekshē=shṭami-vāsarē | saptāsi(śi)ti-samanvitē dasa(śa)-guṇē
samvatsarānām⁶ śatē bhūpō Gōkulaghaṭṭa-bhāji kṛtākē bhāty-ēsha
lavdhō(bdhō)dayaḥ || [27*] Tat-putraḥ sukṛitair=jjanaśya nripatām=śasāditaḥ
[svai]-
- 30 r-guṇaiḥ⁷ rājā nirjjita-Kārttaviryacharitaḥ śrī-⁸Sōḍhadēvō=dhunā | satya-
tyāga-vivēka-vikrama-naya-vyāpāra-visphārita-Prālēyāchalachūlanirmala-yaśō-dhauta-
trilō-
- 31 kītalāḥ || [28*] ⁹Praudhapratāpa-paritāpa[chay-āri]bhūpa-kirttēḥ sṛitā jalaṇidhīn=api
sapta tū[rṇam] | Laksh[mi]ḥ punar=jjaladhi-madhya-nivāsa-sai(śai)tyāt¹⁰
śrī-Sōḍhadēva-charaṇām śara-

Second Side.

- 32 ṇam prayātā || [29*] [Sa*]¹¹ śrīmat-Sōḍhadēvō-yam Sarayūpāra-jīvitam |
viduḥām=agraṇi[b*] sū(sū)rō dharmma-rāsi(śi)ḥ prajēśva(śva)ṇḥ || 30 [11*]
Svasti | Dhulīśghaṭṭa-samāvāsāt¹² paramabhaṭṭāraka-mahārājā-
33 dhīrāja-paramēśva(śva)ra-śrī-Maryādāsāgaradēva-pādānudhyāta-paramabhaṭṭāraka-
mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)ra-śrīmat-Sōḍhadēva-pādāḥ
kalyāṇināḥ¹³ | mahārājñi- |
- 34 mahārājaputra- | mahāsāndhivigraḥika- | mahāmahaṁtaka- | mahāpratīhāra- |
mahāsēnāpati- | ¹⁴mahāśakshapaṭalika- | mahāsādhanika- | mahāśrēṣṭhi- |
mahādānika- | mahāpāndhākulika-¹⁵ | sau(śan)lkika- | gaulki(lmi)ka- |
- 35 ghāṭṭapati-¹⁶ | tarapati-vishayadānika- | duḥṣāśadhaka- | khaṇḍavāla- | valādhīra-¹⁷
prabhṛitīn samasta-rājapurushān | bhāṭṭāmākutika-¹⁸ | mahattama-pramukhān(ñ=)
janapad-ādīn¹⁹=cha mānayanti | vō(bō)dhayanti | samājñāpaya-
36 nti cha | yathā | Vīditam=astu bhavatām | ²⁰Guṇakala-vishaya-pratīva(ba)ddha-
Ṭikarikāyām pūrvvō Annāḍha | uttarē Ṭikari | dakṣiṇē Avadachapa |
paśchimē Chandulīā | atra chatur-āghāt-ābhyantarē Mahīāri-pāṭaka- | Asathi-
pāṭa-

¹ Read *prāptāḥ*.
² Read *-gaṇaiḥ*.
³ Metre: Vasantatilakā.— Read *Kiṁ vā*.
⁴ The letters in brackets in this line are doubtful. *Sasva* seems to be certain both here and in the next verse.
⁵ Metre of verses 27 and 28: Śārdūlavikrīḍita.
⁶ Read *samvatsarānām*.
⁷ Read *-guṇaiḥ*.
⁸ Originally *śrī* seems to have been engraved.
⁹ Metre: Vasantatilakā.— The first Pāda of this verse is very indistinct in the impressions.
¹⁰ Read *-sai*.
¹¹ Metre: Ślōka (Anuṣṭubh).
¹² All the signs of punctuation from here to the word *yathā* in line 36 are superfluous.
¹³ Here and in other places below the rules of *samādhā* have not been observed.
¹⁴ Read *mahāśakṣa*.
¹⁵ This word is quite clear in the impressions; I am unable to explain it.
¹⁶ This sign of punctuation seems to have been struck out.
¹⁷ Read, perhaps, *śalādhīra*; but the term is unknown to me.
¹⁸ Read, perhaps, *śakṣa* | *mākutika*; but the latter term is unknown to me.
¹⁹ Originally *janapadāḥ* | *ādīn* was engraved.
²⁰ From here to *samādhā* in line 47 the text forms one sentence, and the signs of punctuation in this part are really superfluous.

- 37 ka- | Thiula-pāṭaka- | Vapiā-pāṭaka- | Duāri-pāṭaka- | Chchhidāḍāṭēmbhā-
kshētrēśu dēvakūṭikāśṭha-parimita-vinsati-¹nāluka-parimāṣa bhūmi- || aṅkēn-āpi
bhūmi-nālu 20 bhūmir-²iya[m] sa-jalasthalā | s-ā-
- 38 [mvra(mra)]madhūkā³ si-vanavāṭikā | sa-garttōsharā | sa-lōhalavanākarā | sa-
gōprachāra-triṣa-pūrita-chatuṣṭimā-paryantā | samasta-bhāgabhogakara-rājapratyādāya-
samētā | akiñchidgrāhyā | achṣṭabhaṭapravēśā(śā)
- 39 pariḥṛita-sarvvapāḍā | ā-chandrārkkakshityudadhi-samakālam chatustrinsat-
samvatsar-⁴ādihik-aikādasā(śa)-sa(śa)ta-samvatsarē⁵ Pausa-māsi su(śu)kṣa-
saptamyām Ravi-dinē | ady-ōttarāyaṇa-samkrāntau mahānadi-Gaṇḍakyām vi-
40 dhivat snātvā āchamya ishṭadēvatāpūjā-samanantaram sadarbha-ti[lō]daka-pāpinā
mātāpitrōr-ātmanas-cha punyayasō(śō)-bhivriddhayē paralōka-śrēyōrtham cha |
Mahālikīya-paṇḍitaNimvō(mbō)putra-Kā-
- 41 sya(śya)pagōtra-tripravarā-Vājasaneyasā(śā)khi-paṇḍita-Chchhāmchchhi-⁶ |⁷ Māthura-
dikshitaRāmaputra-Dhaumragōtra-tripravarā-Va(ba)hvrichasā(śā)khi-dikshita-Gautama-
Hastigrāmiya-dikshitaŚrīdharaputra-⁸Pārāsa(śa)ragōtra-tripravarā-Mā-
- 42 dhyamindinasā(śā)khi-agnihōtri-Bhāskara- | Nikhatigrāmiya-dikshitaDēvōsya(śva)ra-
putra Kusi(śi)kagōtra-tripravarā-Mādhyamindinasā(śā)khi-agnihōtri(tri) - V ā h m a ṭ a -
Māthura-vrā(brā)hmaṇaDēvadharaputra-Dhaumragōtra-tripravarā-Va(ba)hvricha-
- 43 sā(śā)khi-divivēdi-Mālbhō- | Tālikīya-paṇḍitaGadādharaputra-Sāvarṇagōtra-pañcha-
pravarā-Chchhandōgasā(śā)khi-paṇḍita-Dāndū- | Sāṅkasasthāniya-Vri(hri)haspati-
putra-Kātyāyanagōtra-tripravarā-Va(ba)hvrichasā(śā)khi-vrā(brā)hmaṇa-Mādha- |
- 44 K[u]lāndh[i]ya-⁹Mahānandaputra-śrīSā(śā)ndilyagōtra-tripravarā-Chchhandōgasā(śā)khi-
paṇḍita-Jālū- | Nāgara-paṇḍitaMāhilaputra-Kō(kau)ndinyagōtra-tripravarā-
Chchhandōgasā(śā)khi-paṇḍita-Bhāskara- | Kāṭaughanagrāmiya-paṇḍi-
- 45 taBhōgūputra-Rāhulagōtra-tripravarā-Va(ba)hvrichasā(śā)khi-paṇḍita-Sidhū- | Kahallīya-
bhaṭṭaSundara-putra-Bhāradrā(dvā)jagōtra-tripravarā-Va(ba)hvrichasā(śā)khi-bhaṭṭa-
Si(śi)vadāsa- | Kahallīya-ta(bha)ṭṭaJākhūputra-Bhāradvājagōtra-tripravarā-
- 46 ra-Va(ba)hvrichasā(śā)khi-Tihuyapasṭha- | Kahallīya-bhaṭṭaJākhūputra-Bhāradvāja-
gōtra-tripravarā-Va(ba)hvriśa(cha)sā(śā)khi-Gōvindāyichcha- | Tīkarikiya-[Bhā]skara-
putra-Krishṇātragōtra-¹⁰pañchapravarā-Yajuṣsā(śā)khi-vrā(brā)hmaṇaSam(śam)kara-
dēv-
- 47 bhyaś=chaturdasā(śa)-vrā(brā)hmaṇēbhyō yathālikhita-gōtrapravarādibhyaḥ pāṭikayā
vibhajya sā(śā)sanikṛitya sampradattā samābhīḥ || Sarvvair-ēva bhavadbhir-
anumantavyā | tannivāsi-janapadaśiś=ch=āmishām ājñāsa(śra)vaṇa-vi-
- 48 dhēyibhūya samasta-bhāgabhogakara-hiraṇya-pratyādāyān dadadbhiḥ sukhām
sthātavyām || Atra vibhāgē paṇḍita-¹¹Chchhāmchchhikasya¹² bhūmi-nālu 1½
vrā(brā)hmaṇa-Gautamasya bhūmi-nālu 1½ ta[th]ā Bhāskarasya
- 49 nālu 1½ Mālhēkasya bhū-nālu 1½ Dāndūkasya nālu 1½ Mādhasya nālu 1½
dvi-¹³Bhāskarasya nālu 1½ Sidhūkasya nālu 1½ Si(śi)vadāsasya nālu 1½
Vāhmaṭasya nālu 1 Jālūkasya nālu 1
- 50 Tihuyapasṭhasya nālu ½ Gōvindāyich[ch*]asya nālu ½ Sam(śam)karadēvasya
vasatyā saba bhūmi-nālu 3 evam vrā(brā)hmaṇa 14 bhūmi-nālu 20 dānam=
ētat sarvvair-ēv=āmāda-vansajaiḥ¹⁴ pari-

¹ Read -vimsati-.² Read -samvatsarē.³ I am slightly doubtful about this reading; what is actually engraved looks like K[u]lāndh[i]ya.⁴ Read -Kṛishṇātragōtra- (?).⁵ Read -Chchhāmchchhikasya.⁶ Read -vimsajaiḥ.⁷ Read -kād | sa-vaṇa-.⁸ Read -Chchhāmchchhik-.⁹ Read chatustrinsat-samvatsar-.¹⁰ Perhaps altered to -Pard-.¹¹ Originally paṇḍita- was engraved.¹² Dvi- apparently stands for dvitīya-.

- 51 pāṇīyaṁ || ॐ || Tathā cha dharmma-slō(slō)kāḥ || Saṁ(sam)kham¹ bhadra-
 āsanam chechhatram² var-āsvā(śvā) vara-vāraḥ | bhūmi-dānasya chihṇāni
 phalam=etat=Purandara || 1 || Sarvvēśhām=eva dānānām=eka-janm-ānugam
 52 phalam | bātaka-kshiti-gauripām sapta-janm-āmu(nu)gam phalam || 2 || Bhūmim
 yaḥ pratigrihpati yaś=cha bhūmim prayachchhati [I*] ubhau tau puṇya-
 karmāṇan niyatau³ svargga-gāminau || 3 || Shashthim(shīm) varsha-saha-
 53 śrā(śrā)pi svarggē tishṭhati bhūmi-daḥ | āchchhētā ch=ānumantā cha tāny=eva
 narakē vasēt || 4 || Sva-dattām para-dattām vā yō harēt=ta
 vasundharām⁴ | sa viśṭhāyām kṛimir=bhūtvā pitṛibhiḥ saha pachyatē
 [I*] 5 [I*]
 54 Gām=ekām svarṇam=ekam vā bhūmēr=apy=ekam=amgulaṁ | haraṁn=⁵narakam=
 āyāti yāvad=āhūtasamplavaṁ || 6 || Sva-dattām para-dattām=⁶vā yatnād=raksha
 Yudhishthira | mahim mahibhritām śrēṣṭha dānāt⁷ śrēyō=
 55 nupālanam || 7 || Aham Rāghava Mārkaṇḍaḥ sapta-kalp-ānujīvaḥ | na
 sru(śru)tō na mayā drishṭaḥ svayam datt-āpahārakaḥ || 8 || Va(ba)hubhir=
 vvasudhā dattā rājabhiḥ Sagar-ādibhiḥ [I*]
 56 yasya yasya yadā bhūmis=tasya tasya tadā phalam || 9 || Iti⁸ kamaladal-āmva(mba)-
 lōlām⁹ śriyam=anuchintya jivitaṁ¹⁰ cha | sakalam=idam=udāhṛitaṁ cha
 vu(bu)ddhvā na hi parushaiḥ
 57 para-kirttayō vilōpyāḥ || 10 || Samvat¹¹ 1135 Chaitra-va(ba)hula-shashṭhyām ||
 Ravi-dinē | likhitō=yaṁ tāmra(mra)-paṭṭa ādēsa(śa)-naivam(bam)dhika-śri-
 Janakēn=ēti || o ||
 58 || tha || tha || || tha || Maṅgalaṁ mahā-śrīḥ || tha ||
 59 Sva-hastō=yaṁ mahārājādhirāja-śrīmat-Sōḍhadēvasya ||

No. 10.—LUCKNOW MUSEUM PLATE OF KIRTIPALA;

[VIKRAMA.]SAMVAT 1167.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was brought by a tenant to a fair at Bhatpar in the Gōrākhpur district, United Provinces, and sold as waste to a copper-smith. Dr. W. Hoey who heard of this followed up the plate to another district and, having recovered it, presented it in September 1898 to the Provincial Museum, Lucknow. I edit the inscription which it contains from excellent impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate which measures about 11½" broad by 1" high, not including a semicircular projection¹² which rises from the middle of the top and is about 4" broad and 3¼" high. On the front side of this projection there is a neatly engraved figure of the god Vishṇu

¹ Metre of verses 1-9: Ślōka (Anuṣṭubh).

² Perhaps altered to *niyataṁ*, which it should be.

³ Read *haran*.

⁴ Metre: Pūṣpitaḡrā.

⁵ Read *manushya-jīvitam*.

⁶ Similarly shaped is e.g. the Gurmha (in Gōrākhpur district) plate of Jayāditya II., *Jour. Beng. As. Soc.*

Vol. LXX. Part I. Plate i. In the Gōrākhpur grant of the time of the same prince (see my *List of North. Inscr.* No. 604) the projection is at the proper right side of the plate.

⁷ Read *chchhatram*.

⁸ Originally *vasundharām*.

⁹ Read *dāndān*.

¹⁰ Read *-dattām*.

¹¹ Read *-āmbuvinda-lōlām*.

¹² Read *samrat*.

in his boar incarnation,¹ with a small figure of a woman (representing the earth) resting, as it seems, on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between $\frac{1}{16}$ and $\frac{1}{8}$ ". The characters differ little from the ordinary Nāgarī. The language is Sanskrit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictive and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter *v* denotes both *v* and *b*, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the *Paramabhaṭṭāraka Mahārōjādhirāja Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious *Kīrtipāladēva*, who by inheritance had obtained the lordship over *Uttarasamudra*, and who meditated on the feet of the *P.M.P.*, the devout worshipper of Mahēśvara (Śiva), the glorious *Vikramapāladēva*, who had acquired the lordship over *Uttarasamudra* by his own arms (ll. 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the auspicious word *śrīḥ*, commences with the words "this is the own hand of the glorious *Kīrtipāladēva*," words such as we ordinarily find at the end of a grant. Then follow the words *ōm ōm svastī*, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (*urīpa*) *Bhuvanapāla*, an ornament of the rulers of the earth of the family of *Sāvarṇi* (*Manu*), descended from the Sun. His son was *Vikramapāla*, who by his own arms acquired the sovereignty over *Saumyasindhu* (i.e. *Uttarasamudra*). And his son again was *Kīrtipāla*.

This *Kīrtipāla*, having worshipped the god *Nārāyaṇa* (*Vishṇu*), in his presence, on a date which will be considered below, gave two villages to the *Brāhmap*, the *Thakkura* *Prahasitaśarman*, who was born at a *bhaṭṭa*-village, viz. the village of *Ḍavirāmakula* in the *Śrāvastīya-vishaya*, belonged to the *Gautama gōtra*, and was a son of the *Paṇḍita* *Viśvarūpa* and grandson of the *Paṇḍita* *Kēśava*. Both villages were in the *Daradagaṇḍakī* country (*dēśa*); one was the village of *D[amba]ūli* (or perhaps *Dēvaūli*), which belonged to (the) *Saśhō[ravi]śā* (district), and the other the village of *Vikara*, belonging to (the) *Shō[thā]visā* (district; ll. 12-17).

The names of three of the localities mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty; and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donee we may compare above, Vol. III. p. 357, l. 38, *Śrāvastī-maṇḍanā(lā) Kāsillī-bhaṭṭagrāma-vinirggatāya*;² the name *Daradagaṇḍakī* must be connected with the river *Gaṇḍakī* (the Great or Little Gandak in the United Provinces); and the names of the two districts remind one of similarly ending names of districts in the grants

¹ Compare *Gupta Inscr.* p. 159. In the *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 306, Captain J. C. Cunningham, describing a sculptured representation of *Vishṇu* as the boar, at *Pathārī*, says: 'The statue is about 4½ feet high; it is covered with figures disposed in ranks; it has a diminutive woman hanging by the tusk of the god, and the remains of a serpent may be traced on the ground on which it is standing.'

² Compare also *Ind. Ant.* Vol. XVII. p. 121, l. 35, *śrī-Maḍhyadēśī-dmīhādī-Takkadrikābhaṭṭagrāma-vinirggata*.

of the kings of Kanauj. With the name *Davirāmakula* one may perhaps* compare the name 'Ramkola,' which occurs in the Gōrākhpur district, *Indian Atlas*, sheet No. 102, long. 83° 54', lat. 26° 54'.

The donation, in lines 15 and 16, is stated to have been made on the second *tithi* of the bright half in the month *Phālguna*, at a *saṁkrānti* of *Bṛihaspati* (or Jupiter), on a Saturday, in the year 1167, given in words; and the same *data*, without the reference to Jupiter's position, are repeated in figures in line 40. So far as I know, in quoting a *saṁkrānti* of Jupiter the date is quite unique. For the Vikrama year 1167 expired it regularly corresponds to Saturday, the 11th February A.D. 1111, when the second *tithi* of the bright half of *Phālguna* commenced 0 h. 47 m. after mean sunrise. As the true longitude of Jupiter at mean sunrise of this day by the *Sārya-siddhānta* was 1° 0' 25', Jupiter had entered the sign *Vṛishabha* 12 h. 2 m. before mean sunrise of the given day. The result shews that, instead of saying *Bṛihaspati-saṁkrāntau*, the writer might have said, more accurately, *Bṛihaspatīr-Vṛishabha-saṁkrāntau*, 'at the time of Jupiter's entrance into the sign *Vṛishabha*.'†

After recording the grant, the inscription in line 21 ff. has two verses containing prayers addressed to the Earth, and after that a number of benedictive and imprecatory verses, introduced by the words "speech of the sacrificer (or donor) after granting the land." These verses are followed in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title shewing his rank or occupation or official position. Of these titles those which I do not remember to have met elsewhere are *Aśṭavargika*, *Daivāgārika*, *Mahārthasāsanika*(?) and *Saṅkhadhārin*. Of the names themselves *Ānūka*, *Jāgūka*, *Kēsavapadmā*, *Mahichanda*, *Mahika*, *Rāndhūka*, *Sāṅkhāka* and *Sihada*‡ may be drawn attention to.—The grant itself is called in line 39 a *tāmrasya paṭṭakam*; it was caused to be engraved by the *Pandita* *Rāndhūka*, and engraved by the goldsmith *Gapēśvara* (ll. 39 and 40).

I have not found hitherto any reference to the kings or chiefs of *Uttarasamudra* and am unable to locate their principality. Apparently it must have been somewhere between the Gogra and Gandak rivers and *Népāl*.

TEXT.‡

First Side.

- 1 Śrīḥ || Śrīmat-Kīrttipāla- dévasya sva-hastò-yam ||
- 2 Ōm[§] ōm svasti || Jayatī[§] sakala-[ś]avda(bda)grāma-nirmāya-kalpa(lya)ḥ prapata-
jana-nikāya-dhva-
- 3 sta-saṁsāra-sa(śa)lyah | Pasu(śu)patir-anuruddh-āśē(śē)śha-dēv-ādi-pālyah priyatama-
hīmadhṛiktudmalli-[§]
- 4 kāmōda-mālyah || [1*] [†]Ās[ī]t-samasta-bhuvana-pratipālana-ladhva(bdha)-saṁjñah
Sa(śa)kr-ōpamō Bhuvanapāla-
- 5 nṛipa[h*] prasiddhah | yas=Ṭivrabhānu-samavāpta-sa(śa)rirayaasṭi-Sāvarṇni-va[n]sa-[§]
vasudhēśva(śva)ra-sō(śē)khara-
- 6 śrīḥ || [2*] Tasy-ātmajā(jō) nijabhuj-ārjita-Saumāsinvā-[§]rājādhipatya iha
Vikramapāla-nāmā | ya-

* Compare *Ind. Ant.* Vol. XV. p. 113, l. 12, *śavīṭuḥ Kumāha-saṁkrāntau*.

† See the names *Jāgūka*, *Padumē* and *Sihada* in the list given above, Vol. IV. p. 171 ff.

‡ From impressions supplied by the Curator of the Provincial Museum, Lucknow.

§ Denoted by a symbol.

§ Metre: *Mālinī*.

§ In the original the reading given here is quite clear; I can only suggest *Himādhādhṛid-malli*.

§ Metre of verses 2-4: *Vasantatilakā*. The first Pāda of verse 2 contains three syllables too many.

§ Read *-cāmā-*.

§ Read *-Saumyasindhu-*, a synonym of *Uttarasamudra* in lines 19 and 20 below.

- 7 d-vikramēṇa¹ paripālita-bhūmichakram=ahny=akka-vōdhitam=iva prativuṣṭasāśī² || [3*]
Yas=ch=āgam-ōkta-
- 8 vivu(bu)dh-ārvva(rechha)na-vipra-vṛinda-santarppaṇ-ābhayudaya-vṛiddhi-paramparā v ā n |
ni[r]jjitya sarvva-va(ba)lavād-ripu-maṇḍa-
- 9 lāni lōbbhē sukhaṁ paramam=Indra-nibhaḥ sabhāyām || [4*] ³Tasmād=a[ja*]ni
sat-putraḥ Kirttipālaḥ pratāpavān |
- 10 Sūryād=iva Manu=ddhanvī mūrttiśrī-jita-Manmathaḥ || [5*] ⁴Yēn=ōddanḍa-
viḍamva(mba)n-ōdyata-vṛi(bri)hat-kōḍaṇḍa-ni[r*]yach-chhara-
- 11 vrāt-ōddanḍam=akhaṇḍi maṇḍalam=alam [cha]ṇḍa-dvishāṁ khaṇḍasa(śa)ḥ |
bhūbhṛin-maṇḍala-maṇḍanēna va(ba)linā takvā(tkā)-
- 12 ladaṇḍa-srijā⁵ dōrddanḍa-dvaya-vikrama-pratibhuvā prāptam cha rājyaṁ nijam ||
[6*] Śrī-Stāvastāya-⁶vishaya-Davi-
- 13 rāmak[uj]a-grāmē⁷ bhāṭṭagrām-ā(ō)tpanūṣya Gautama-gōtrāya paṇḍita-śrī-
Kēsa(śa)va-nāpra⁸ paṇḍita-śrī-Vinva(śva)-
- 14 rūpa-putrāya tṛakkura-śrī-Prahasitasa(śa)rmmapa(ṇḍ) vrā(brā)hmaṇṣya prakshālita-
pāda-samyag-archchita-mū[r*]ttayē saṁ-
- 15 pūjita-śrīmad-bhagavan-Nārāyaṇ-āgrē Phāl[gu]nē māsi su(śu)kṣa-paksha-
dvitīyāyām Vṛi(bri)haspati-saṁkrā-
- 16 ntau Sauri-dinē saptashasṭy-adhikē ēkādaśa-savatsarē⁹ śrī-Daradagaṇḍaki-
dē[sē(śē)]¹⁰ Sashō[ravi?][sā-prati]va(ba)-
- 17 ddha[h]¹¹D[amva(mba)]ūli-¹²grāma-Shō[thā?][visā-prati]va(ba)ddha-Vika r a - g r ā m a¹³
saalāka¹⁴ sa-jalau sa-sthalau s-āmra-ma-
- 18 dhūkau sa(śva)sisā(mā)-yuktau sā(śā)saṁkṛitya paramata(bha)ṭṭāraka-mahārājādhirāja-
paramēśva(śva)ra-para-
- 19 mamāhēśva(śva)ra-nijabhujoḥpārjīt-Ōttarassū(mu)dr-ādhipatya-śrīmad-Vikram a p ā l a -
dēva-charaṇānu-
- 20 dhyāta-paramabhāṭṭāraka-mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)ra-kram-
āpt-Ōttarasa-
- 21 mudr-ādhipatya-śrīmat-Kirttipālādēvō dadau |(|) Tvam¹⁵ Dharē sa[r]vva-
savō(ttvā)nām-ālayē¹⁶ Vra(bra)hma-nirmō(rmmi)tē | ā-
- 22 dhārē sarvva-bhūtānām-ataḥ sā(śā)ntim prayachchha mē || [7*] Lakshmi-
tū(rū)pēṇa Viṣṇau tvam sū(mū)rtti-bhūtā Yi(pi)nā[kina]ḥ | saṁ-

¹ Here again the writing in the original is quite clear; I would suggest =ahny=arkka-ōdhitam=iva prativuṣṭasāśī, but am not sure that this is the intended reading.

² Metre: Ślōka (Anuṣṭubh).

³ Metre: Śārdūlavikrīḍita.

⁴ The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced *srijā* as *srijā*.

⁵ Read -Śrīdevastīya-.

⁶ The sign for *ś* of *mē* may have been struck out, and in my opinion the reading should be -grāma-bhāṭṭa⁷.

⁷ Read -nāprī.

⁸ Read -adhika ēkādaśa-śata-savatsarē.

⁹ After the *ākṣara dē* there are two marks in the plate shewing that something has been omitted, and on the margin at the bottom of the plate is the *ākṣara sē* with the figure 9, indicating the 9th line from the bottom (i.e. line 16).

¹⁰ This sign of *visarga* may have been, and should be, struck out.

¹¹ Possibly the name in the plate may be *Dhēvūli*.

¹² Here one would have expected -grāma-.

¹³ Originally *saalāka* was engraved, but the vowel *i* of the first syllable has been struck out; perhaps it was wrongly put in the place of the sign for *sa* which one would have expected at the end of the preceding word (*grāma*). I am unable to explain *saalāka*, and can only suggest that the right reading may be either *sa-pālāka* or *sa-pallika*. *Sa pālāka* occurs frequently in the grants of Northern India of the same period; and for *sa-pallika* compare *sa-pallik-ōpāta* in the Gurmha plate of Jayāditya II., *Jour. Beng. As. Soc.* Vol. LXIX. Part I. p. 91, l. 12.

¹⁴ Metre of verses 7-20: Ślōka (Anuṣṭubh).

¹⁵ Read =dīayō, and further on -nirmmitāḥ and ddhārāḥ.

[illegible]



Second Side.

सुगन्धितं च

26

28

30

32

34

36

38

40

- 23 sâra-sâgarâd=asmân=samuddhara Vasundharê || [8*] Bhûdân-ânantaram yajamâna-
[vâkya]m || Bhûmim yaḥ prati-
24 gri[ḥṇâ]ti yaś=cha bhûmim prayachchhati | ubhau tau puṇya-karmmapau
niyataṁ svargga-gâminau || [9*] Si[m*]hâ-

Second Side.

- 25 sanam tathâ chchhatram(ttram) var-âsvâ(śvâ) vara-vâraṇāḥ | bhûmi-dânaaya
chihnâni phalaṁ svarggas=tath=aiva cha || [10*] Va(ba)hubhir=vvasudhâ
[datt]â râ-
26 jabhê(bhi)ḥ Sagar-âdibhir=yasya yasya yadâ¹ bhûmis=tasya tadâ² tadâ phalaṁ ||
[11*] Prâg=dattâm bhûmim viprêbhyô yatnâd=raksha Yudhishtira | mahyam
ma-
27 hîbhritâm êrêshṭha dânaśch=chhrêyô=nupâlana[m] || [12*] Âsphôṭayanti pitarah
pravalganti pitâmahâḥ | bhûmi-dâtâ kulê jā-
28 taḥ sa naḥ santârayishyati || [13*] ³Ghôrâś=cha dâruṇâḥ pāsâ(śâ) u=
ôpasarppanti bhûmi-dam |(11) [14*] Pitarah pitrilôka-sthâ dēva-
29 loka divaukasah | santarppayanti dâtâram bhûmêḥ prabhavatâm vara || [15*]
Gâm-êkâm svarṇam-êka[m*] ra(cha) bhûmêr=apy=êkam=anḡu-
30 lam [1*] haran=narakam=âyâti yâvad-âhûtasamplavam || [16*] Vindhy-âṭavishv-atôyâsu
su(su)shka-kôṭara-vâsinah | kṛishnasarppâ [h]i
31 jâyantê yê haranti vasunva(ndha)râm || [17*] Shaashṭhim(shṭim) varsha-
sahasrâṇi sva[r]ggô vasati bhûmi-daḥ | âchchhêtvâ(ttâ) ch-ânumantâ va(cha)
tâ-
32 ny-êva narakam(kô) vasô(sê)t || [18*] Sva-dattâm para-dattâ[m] vâ yô harêta
vasudhva(ndha)râm | sa vishṭhâyâm kṛimir=bhûtvâ pitribhiḥ sa-
33 ha pachyatê || [19*] Patanty=asrû(śrû)ni [ru]datâm dinânâm=api sîdatâm |
vrâ(brâ)hmapânâḥ hṛitê kshêtrê hatyâttvipurusham⁴ ku-
34 lam || [20*] Mahâpurôhita-ṭhakkura-âri-Vâmu(su)dēvaḥ | mahâpurôhita-âri-Śrîdharah |
dharmanâdhikarapika-âri-Ma-
35 sivarah⁵ | daivâgârîka-âri-Kêsa(śa)vapadumâ || sam(śam)khabhâri-âri-Va(vâ)ma-
hariḥ | paṇḍita-âri-Rânvû(ndhû)kaḥ | upâdhyâ-
36 ya-âri-Risikêsaḥ | upâdhyâya-âri-Ânûkaḥ | upâdhyâ[ya*]-âri-Sihaḍah | puṇya-âri-
Sâmkhâkaḥ | daivajña-
37 âri-Ratichha(ka)rah | va(ṭha)kkura-âri-Dēvapālah | mahâkshapaṭalika-âri-
Mahira(cha)ndah | âshṭavarggika-âri-Jâ-
38 gûkah | karaṇakâyastha-âri-Vaṇspālah⁶ | mahâtthâ[sâ]sanika-âri-Mahikaḥ⁷ |
sa(ma)hâsâdhanika-âri-
39 Haripālah || ⁸Sarvva-pâtra-parijñâ[n]âd=dattâm tāmasya paṭṭakam || Khânitarâ
paṇḍita-âri-Rânvû(ndhû)kēna ||

¹ This word was originally omitted and is engraved on the margin at the top.

² This word also is engraved on the margin at the top, wrongly for *tasya*.

³ Half of this verse has been omitted by the writer. * Read *hanydt=tri-purusham*.

⁴ Read - *Śatidharah*. * Possibly the reading may be - *Vaṇspālah*.

⁵ The vowel *â* of the *akshara* *ttâd* may have been struck out. The *akshara* in brackets is faintly engraved; it looks as if originally *sa* had been engraved and as if this had been either struck out or altered to *ad*. Read *mahâtthâsanika*-(?).

⁶ Originally - *Mâhikaḥ* was engraved, but the *â* of *mâ* is struck out.

⁷ This is half a *Śloka*.

40 khaṇitam¹ suvarṇpakāra-Gaṇēśva(śva)rēṇa || Samvat² 1167 Phālva(lgu)na-sudi
2 Sa(śa)nau pradattam=iti || gva³ ||

No. 11.—LAR PLATES OF GOVINDACHANDRA OF KANAUJ;

[VIKRAMA-]SAMVAT 1202.

By F. KILHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These copper-plates were found at the village of **Lār** in the Gōrākhpur district, United Provinces, the 'Lār' of the *Indian Atlas*, sheet No. 103, long. 84° 2', lat. 26° 14'. They were handed over to Dr. W. Hoey by Babu Ramsaran Singh and Babu Mahadeo Singh, and presented by him to the Provincial Museum, Lucknow, in September 1898. My account of them is based on impressions, sent to Dr. Hultsch by the late Mr. E. W. Smith.

The plates are two in number, each of which, to judge from the impressions, measures about 1' 3½" broad by 11" high, and is inscribed on one side only. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate; and together with the impressions of the plates there has been sent to me the impression of a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend *śrīmad-Gōvindaśa[n]dradēva[h]*, in Nāgarī letters about ⅓" high; above the legend, apparently a figure of Garuḍa; and below the legend, a conch-shell.—The first plate contains 21 and the second 17 lines of writing, which is generally very well preserved. The size of the letters is about ⅓". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *c*, except in the word *śabhrāmura*, l. 11; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and the words *āmra* and *tāmra* are written *āmra* and *tāmra*, in lines 19 and 37.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvinda-chandradēva*.⁴ The king records in it that, when in residence at Mudgagiri, after bathing in the Ganges on the occasion of the Akshaya-tṛitīyā festival, on Monday, the third tithi of the bright half of the month Vaiśākha in the year 1202 (given both in words and in figures, ll. 20 and 21), he granted the village of Pōtāchavaḍa in the Pāndala pattaḷa, in Gōvisālaka that belonged to Dudhāli in Saruvāra, to the Thakkura Śrīdhara, the son of the Thakkura Mādhava and son's son of the Thakkura Uddharapa (P), a Brāhmap (learned in the four Vēdas) of the Kāśyapa gōtra, whose three pravara were Kāśyapa, Āvatsāra and Naidhrva.—The taxes specified (in line 26) are the bhāgabhōgakara, pravaṇikara and turushkadanḍa. The grant (tāmra-paṭṭaka) was written by the Karaṇika, the Thakkura Sēlhaṇa.

The date regularly corresponds, for the Kārttikādi Vikrama-Samvat 1202 expired, to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of the month Vaiśākha.⁵ Of the localities, Mudgagiri is the modern Monghyr, the 'chief town and administrative head-quarters of the Monghyr district, Bengal; situated on the south bank of the Ganges.' Regarding the other places or districts mentioned, I can only say that Saruvāra

¹ Wrong for *khaṭam*.

² Read *samvat*.

³ Compare the symbol which looks like *chāa*, e.g. above, Vol. IV. p. 101, note 8.

⁴ Compare the inscriptions edited by me above, Vol. IV. p. 99 ff., and Vol. V. p. 119 ff.

⁵ The tithi commenced 0 h. 47 m. before mean sunrise and ended 1 h. 4 m. after mean sunrise of the next day, and was therefore, for the Monday, a *prathama-tṛitīyā*.—The date would show that the date of the inscription edited by me above, Vol. V. p. 115, must after all be taken to correspond to Monday, the 19th April A.D. 1143, because the king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.

occurs also in the Pālī plate of Gōvindachandra referred to by me above, Vol. V. p. 114, note 4, in the passage *Saruvārā-* (or, more probably, *Saruvāra*) *Ōṇavala-pathakē* | *Sirasi-pattalāyām* || *Pālī-grāma-*. Of the localities mentioned in this passage, Pālī is the village 'Palee' in *Indian Atlas*, sheet No. 102, long. 83° 25', lat. 26° 30'; Sirasi is 'Sirsi,' *ibid.* sheet No. 87, S.E., long. 83° 9', lat. 26° 32'; and Ōṇavala survives in Unaula, (Unoula, Unaola, Anaola, Aonla),¹ a name of one of the parganas in the western part of the Gōrākhpur district. As the Ōṇavala *pathaka* (with Sirasi and Pālī included in it) according to the Pālī plate formed part of Saruvāra, this would indicate in a general way where the localities mentioned in the present inscription should be looked for; but I have searched for them in vain on the maps at my disposal.

EXTRACT FROM THE TEXT.²

First Plate.

- 15³śrīmad-Gōvindachandradēvō vijayi ||⁴ Sar[u]vārē
Dudhālī-samvaddha-⁵Gōvisālakē Pāndala-pattalāyāyām⁶
16 Pōtāchavaḍa-grāma-nivāsi(si)nō nikhila-janapadān-upagatān=api cha rāja-rājū-
yuvarāja-mantri-purōhita-sēnāpati-pratīhara-
17 bhāṇḍāgārik-ākṣhapatalika-bhishag-naimittik-āntaḥpurika-dūta-
karituragapattanākarasthānagōkulādhikāri-⁷purushān-ājñāpayati vō(bō)dha-
18 yaty-ādisati cha yathā viditam=astu bhavatām yath-ōparilikhita-grāmāḥ sa-jala-
sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-
19 madhūk-āmra-⁸vana-vāṭikā-viṭapa-trīpa-yūti-gōchara-paryantaḥ sa-giri-gahana-nidhānāḥ
sa-gartī-ōsharāḥ s-ōrdv(rddhv)-ādhaḥ⁹ chatur-āghāṭa-visu(su)ddhaḥ
20 sva-simā-paryantaḥ dvvadhika-dvādāśa-śata-samvatsarē¹⁰ Vaisā(śā)khē¹¹ mā[si]
su(su)kla-pakṣhē tṛtīyāyām tithau Sōma-dinē śukātō-pi sa-
21 yat¹² 1202 Vaisā(śā)kha-sudi 3 Sōmē ady=ēha Mudgagī[ri]-samāvāśē
akshaya-tṛtīyāyām Gaṅgāyām vidhivat=snātvā

Second Plate.

- 22 maṇṭra-dēva-muni-manuja-bhūta-pitṛi-gaṇān=tarppayitvā timira-pātala-pātana-paṭu-
mahasam=Ushparōchisham=upasthāy=Aushadhipati-
23 sa(śa)kala-sē(śē)kharaṁ samabhyarcheya tribhuvana-trātur-Vāsudēvasya pūjām
vidhāya prachura-pāyasaṇa haviṣhā havirbhujam hutvā mātāpi-
24 trōr-ātmanā=cha pupya-yasō(śō)-bhivridhayaḥ smābbhir-gōkarṇa-kusalatā-pūta-
karatal-ōdaka-pūrvvakam Kāśya(śya)pa-sagotrāya Kāśya(śya)p-Ā-

¹ In the *Indian Atlas*, on the margin of sheet No. 87, S. E., we have 'Unaula,' in *Archaeol. Survey of India*, Vol. XXII, p. 66, 'Unaola' and 'Anaola,' and in the *Imperial Gazetteer*, 2nd ed., Vol. V. p. 166, 'Aonla.' According to Thornton's *Gazetteer*, 'Unoula' is the principal place of the pargana of the same name (in the Gōrākhpur district); it is described as a small town, 13 miles south of Gōrākhpur, in lat. 26° 32' and long. 83° 21'. If this is correct, it must be the 'Bubhnowlee' of the *Indian Atlas*, sheet No. 102, 2½ miles north-west of 'Palee.' The same sheet, 10 miles south by west from 'Palee,' contains the name 'Oonowlee.'

² From impressions supplied by the Curator of the Provincial Museum, Lucknow.

³ Up to this, the text is practically identical with the text of the Kamanli plate of Gōvindachandra, published above, Vol. IV, p. 100 f.

⁴ Read -sambaddha-.

⁵ This sign of punctuation is superfluous.

⁶ Read -pattalāyām; the second yā most probably is struck out already in the original.

⁷ The two akṣaras kārī were originally omitted and are engraved on the margin at the foot of the plate.

⁸ Read -āmra-.

⁹ Here and in some places below the rules of *sandhi* have not been observed.

¹⁰ Read -sambatsarē.

¹¹ The second akṣara of this word originally was śō. ¹² Read *samvat*.

- 25 vatsyā(ṭaṣ)ra-Nai[dhru]va-tripravārāya ṭhakkura-śrī-[U]dharapa-¹pauttā(trā)ya
 ṭhakkura-śrī-Mādhava-putrāya va(cha)turtḥē(rvvē)davidyāvijitaTanamjaya-²
 vā(brā)hma-
- 26 pa-ṭhakkura-śrī-Śrīdharāya chaṁdr-ārkkam yāvach=chhāsanikṛitya pradattō mandā³
 yathādīyamāna-bhāgabhogakara-pravaṇ-kara-turushkadapḍa-pra-
- 27 bhṛiti-niyatāniyat-ādāyān=ājñāvidhēyī⁴ dāsyath=ēti || chha || Bhavanti ch=ātra
 smṛiti-slō(ślō)kāḥ ||⁵
- 37 Likhitam=idam tāmva-⁶paṭṭakam
 karapika-⁷ṭhakkura-śrī-Sēlhanēna [||*]
- 38 Taḍāgānām sahasrēṇ=⁸śva(śva)mēdha-sa(śa)tēna cha | gavām kōṭi-pradānēna
 bhūmi-ha[r]ttā na su(śu)dhyati || ॐ || Maṁgalam mahā-śriyam⁹ [||*]

NO. 12.—A NOTE ON THE BUGUDA PLATES OF MADHAVAVARMAN.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

Wishing to publish the accompanying photo-lithograph of the Buguda plates of Mādhavavarman, the text of which I have given above, Vol. III. p. 41 ff., Dr. Hultsch has asked me to write a note on the alphabet of that inscription. In complying with his request, I take the opportunity of correcting one or two errors which I have allowed myself to commit eight years ago, and of adding a few remarks on certain expressions which occur in the formal part of Mādhavavarman's grant.

In my previous account I have represented the donor, Mādhavavarman, as a son of Sainyabhita. As pointed out by Dr. Hultsch, above, Vol. VI. p. 144, note 1, the facts of the case are that Sainyabhita is a surname of Mādhavavarman himself, and that this Mādhavavarman Sainyabhita was a son of Yaśōbhita. Moreover, a reconsideration of verse 11 of the inscription leads me to think that Mādhavavarman also had the *biruda* Śrīnivāsa.—The name of the village granted I have stated to be Puipīṇa; I now see that the actual reading of the name, in line 36, is either *Puipīṇō* or, more probably, *Pūipīṇō*. For the form of the initial *i*, here used, we may compare the sign for *i* in *-ādhyāi*, above, Vol. III. p. 342, l. 17, Plate.

In the passage enumerating the persons to whom the order is addressed, my text, in line 35, has *vyavahāriṇāḥ sa[āhā]raṇa*, which I have proposed to alter to *vyavahāriṇāḥ sādharāṇa*. I now see that the *akṣhara* in brackets should be read *ka*, the word intended being *sa-karāṇa*. The terms *vyavahārin* and *karāṇa* occur together also in lines 14 and 15 of the Gumsūr plates of Nētribhaṇja, *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii. (where the published text, *ibid.* p. 669, has *bhyupadraviṇam* and *karāṇa*); and *karāṇa* and *vyavahārika* we find together in the Gauhaṭi plates of Indrapālavarman, the Nowgong plates of Balavarman, and the Bargāon plates of Ratnapālavarman (*ibid.* Vol. LXVI. Part I. p. 126, l. 7, and p. 291, l. 10, and Vol. LXVII. Part I. p. 111, l. 54).

The term *saliladhārā-puraḥsarēṇa* in line 40 I had proposed to alter to the grammatically correct *°puraḥsaram*. But whatever may be the rules of grammar, *saliladhārā-puraḥsarēṇa*

¹ Read *-try-Uddharapa* (?).

² Read *-Dhanamjaya*. Dhanamjaya is the name of a Vyāsa.

³ Read *matēd*.

⁴ Read *°vidhēyāḥ*.

⁵ Here follow the eleven verses commencing *Bhūmim gaḥ pratigrihṇati, Śaṅkham bhadr-dānam, Sareṇa-śānabhāṣināḥ, Bahubhir-vasudhā, Śaṅkṣitā varṣa-sahasrāṇi, Na viśam viśam, Gām-śikāṁ, Yānāṁ dattāni, Vāt-dhāra-vihṛamam, Sva-dattam para-dattam vā, and Vāri-śikāṁ-aranyakam*.

⁶ Read *tāmva*.

⁷ Originally *kārapika* was engraved.

⁸ Read *°sreṇa atva*.

⁹ Read *-śrīḥ*.

i.

2
3
4
5
6
7
8
9
10

...
...
...
...
...
...
...
...
...
...

ii a.

12
13
14
15
16
17
18
19
20

...
...
...
...
...
...
...
...
...

ii b.

22
23
24
25
26
27
28
29
30

...
...
...
...
...
...
...
...
...

turns out to be so well established a term that it should not be altered. We find it, sometimes spelt incorrectly, in the plates of the time of Śaśāṅkarāja, above, Vol. VI. p. 145, l. 21; in one of the grants of Daṇḍimahādēvi, *ibid.* p. 142, l. 33; the Gañjām plates of Prithivivarmadēva, above, Vol. IV. p. 200, l. 19; the Kudopali plates of Mahābhavagupta II., *ibid.* p. 259, l. 17; and the Puri plates in *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 126. Instead of it, we have *salīla-dhārā-puraḥsarēṇa vidhinā* in the plates of Vidyādharaḥḥaṇḍja, *ibid.* Vol. LVI. Part I. p. 160, l. 6; *dhārāsālīla-puraḥsarēṇa vidhinā* in the Gumsūr plates of Nēṭṭribhaṇḍja, *ibid.* Vol. VI. p. 669; and *udakapārvēṇa* in the Chicacole plates of Nandaprabhaṇḍjanavarman, *Ind. Ant.* Vol. XIII. p. 49, l. 4.

Like the expressions just now enumerated, the term *akarīkritya* in line 40 of our grant seems to be peculiar to inscriptions from the Gañjām district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities, *akarateṇa*, or, as in the Chicacole plates of Nandaprabhaṇḍjanavarman, simply *akaram*.

The term *lācchitām*, which we have in line 50, also occurs in the plates of Nēṭṭribhaṇḍja, the plates of Vidyādharaḥḥaṇḍja, and the plates of Prithivivarmadēva, all from the Gañjām district.

The characters employed in these plates are the same as those of *e.g.* the Gumsūr plates of Nēṭṭribhaṇḍja, of which a rough lithograph is given in *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii.; the plates of Vidyādharaḥḥaṇḍja, of which there is a photo-lithograph *ibid.* Vol. LVI. Part I. Plate ix.; and the Gañjām plates of Prithivivarmadēva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find it in the [Gañjām] plates—below denoted simply by the letter Ś.—of the time of Śaśāṅkarāja of the Gupta year 300,¹ published with a photo-lithograph above, Vol. VI. p. 144, and which I would call the **Gañjām variety of the northern alphabet**.

Of initial vowels the text contains *a*, *ā*, *ī*, *ī*, and *u*. Of these, *a* and *ā* are denoted by one and the same sign, which, as may be seen from a comparison with the sign for *ā* in line 26 of Ś., is really the sign for *a* only; see *Ādityadēvasya*, l. 39, *akarīkritya*, l. 40, *apī*, l. 42, and *śkshēptā*, l. 49. The sign for *ī* is nearly the same as that used in Ś.; compare the *ī* of *śca* in line 6 of the latter with the *ī* of *indōr* in line 1 of the present plates. The sign for *ī* occurs only in *Pūṣipāḍ* (or *Pūṣipāḍ*), l. 36, and that for *u* *e.g.* in *utkīrṇam*, l. 50.

Of the signs for medial vowels only *ā*, *u* and *ā* call for remarks. In *pā*, *ācchā* (the *ā* of which does not really differ from the sign for *u*), and occasionally in *pā*, the *ā* is denoted by a small hook, turned upwards and attached to the top of the consonant-sign; see *jaṭāḥ*, l. 4, *vācchā*, l. 13, and *chāraṇāya*, l. 38, and compare in Ś. *taṭā*, l. 6, *guṭā*, l. 14, and *kaṇṭhā*, l. 7. The sign for *ā* used (exceptionally) in *mā* at the end of line 25 may be compared with the sign for *ā* in *pā* at the end of line 1 of Ś.—For either of the vowels *u* and *ā* we have² (similarly to what is the case in Ś.) two signs; compare *punḍarīkaḥ*, l. 22, and *kumbha*, l. 23; *mūrtti*, l. 7, and *bhūmi*, l. 18 (and with the last again compare *bhūmi* in lines 25 and 26 of Ś.). There is a fifth sign, resembling the ordinary sign for *ā* in Ś., which is employed by the writer of the present

¹ The inscription is dated in the Gupta year 300, and the grant recorded in it was made at an *eclipse of the sun*. During the time which could correspond to a Gupta year 300 there was no solar eclipse which was *visible* in the Gañjām district. The two solar eclipses nearest to that time which *were visible* in the Gañjām district were one of the 4th November A.D. 617, and one of the 2nd September A.D. 620.—Perhaps I may state here that in line 22 of the same inscription, in the place of the corrupt *akshayanīyā*, we must in my opinion read *akshayanīyā*. The term *akshayanīyā* occurs also (corrupt) in one of the [Gañjām] grants of Daṇḍimahādēvi, above, Vol. VI. p. 139, l. 34.

² I have disregarded in the above the exceptional denotation of *u* and *ā* after *r*, *e.g.* in *gurur*, l. 4, and *prarādā*, l. 20; compare in Ś. *chaturādāhi*, l. 1.—In line 19 of the present plates the writer has really written *mumādā*, not *mumādā*.

plates for both *u* and *ū*; compare *durlla-* at the end of line 23, *dātakō*, l. 51, *purāṣarēṣa*, l. 40, and *pūrva*, l. 34.

Of the consonants, *jh* and *b* do not occur in the text, and the signs for *chh* and *th*—the latter hardly to be distinguished from the sign for *t*—occur only as subscript letters. In general, it may suffice to draw the reader's attention to the forms of *kh*, e.g. in *khyātāh*, l. 9; *g* and *ḡ* in *Gaṅgā*, l. 3; *ś* in *śāsvata*, l. 12; *gh* in *vighaṭṭi*, l. 19; *ch* in *chandrah* and *j* in *jalēshu*, l. 17; *th* in *thāhā*, l. 3; *dh* and *v* in *pravōdha*, l. 16; *ph* in *phala*, l. 48; *bh* and *h* in *mahēbhakumbha*, l. 23, and *graha*, l. 26; *l* in *kōmaladalāyatalō*, l. 9; and *s* in *sañchaya*, l. 8.

The signs for *t* and *tt* are those which we find generally used in inscriptions from Eastern India; compare *paṭund*, l. 29, *śatpada*, l. 22, *pāṭṭaka*, l. 36, and *bhaṭṭa*, l. 40.

For the form of the single *ṇ* see e.g. *phana*, l. 2, and *guṇinā*, l. 10. When in *Ś*. *ṇ* or *ñ* form the first part of a conjunct, two distinctly different signs are used to denote the two nasals; compare in *Ś*. *maṇḍana*, l. 14, and *sañchhannō*, l. 6. In the present plates the signs for *ṇ* and *ñ* as first parts of conjuncts differ very slightly, if at all, and one sign only is used to denote the same two nasals as last parts of conjuncts; compare *maṇḍalaṃ*, l. 10, *sañchaya*, l. 8, *vāñchhā*, l. 13, *lāñchhitam*, l. 50, *kṛishṇā*, l. 8, and *yajñais-*, l. 28. One sign only is used in the present plates also for the subscript *chh* and *th*,¹ just as the plates of the time of Śaśāṅkarāja use one sign for the same two letters; compare in *Ś*. *sañchhannō*, l. 6, and *sthityu*, l. 16, and in the present plates *vāñchhā*, l. 13, and *ethā*, l. 23.

When *r* precedes another consonant, it is always, as in the modern Nāgarī, denoted by a superscript sign; but, excepting in the conjunct *ry*, the letter *y*, when it follows upon another consonant, is everywhere denoted by the secondary form of the letter *y* which in the same position is used throughout (even in *ry*) in *Ś*. So it happens that the signs for such *akṣaras* as *tya*, *nya*, *shya*, *śya* of the present plates differ very little from the corresponding signs of *Ś*.

The sign of *avagraha* is not used in these plates; nor do we find in them the sign of *virāma*, except perhaps in the final form of *k*, used in the word *samyak* at the commencement of line 43. Of other special signs for final consonants the plates contain one for *t*, in *asakṛit*, l. 15, *kamalākaravat*, l. 24, *Āṅgīrōvat*, l. 39, and *vadānāt*, l. 48, and one for *n*, in *gari(rf)yān*, l. 18.

To determine with confidence the exact time of these plates from the characters seems to me impossible; my impression is that they cannot be earlier than about the 10th century A.D. and that probably they are not much later.

No. 13.—BALODA PLATES OF TIVARADEVA.

By E. HULTZSCH, Ph.D.

These copper-plates were sent to me in January 1902 by Mr. A. B. Napier, I.C.S., on special duty in the office of the Commissioner of Settlements and Agriculture, Nagpur, before whom they had been produced in an enquiry into the succession to an estate. They "belong to one Ude Singh, a resident of Baloda in the Phuljhar Zamindari of the Sambalpur district" of the Central Provinces.

¹ In line 25 the writer has really written *mahādayāna*, not *mahōdayāna*.

² In *tāṇḍhāṇ* (for *tāṇṭhāṇ*), l. 10, the writer or engraver has used the subscript sign for *th* also for the first *th*. For the *ś* of *śa-gāṭram*, l. 24, he had originally put *sthā*, but the back of the paper-impression seems to shew that this *sthā* has been altered to *śa*.

The plates are three in number and measure about 9½" in breadth and about 5½" in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable *nai* of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable *nai*, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about 4½" in diameter and about ¾" in thickness. Its ends are secured in the lower part of a circular seal, which measures 3½" in diameter and closely resembles the seal of the Rājīm plates of the same king.¹ The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines; at the bottom a floral device; and at the top a figure of Garuḍa, facing the front and somewhat worn, with a *chakra* on his proper right and a *śaṅkha* on his proper left.

The alphabet is of the same box-headed type as in the Rājīm plates. The *jihvāmūliya* occurs in l. 36, and the secondary form of *jh* in *ujjhita* (l. 13). No distinction is made between the secondary forms of *ri* and *ṛi* (in *bhōktrīṇām*, l. 26), and between *ḍ* and *ḍh* (in *gūḍhō gāḍham*, l. 12). In ten instances (*kirīṭa*, l. 3; *lakṣmī*, ll. 4 and 32; *tyāgi*, l. 13; *kāmini-kriḍānu*, l. 16; *śrī*, ll. 18, 19, 21; *sūcī*, l. 20) the secondary form of *i* is marked by a point in centre of the mark for *i*; but in the majority of cases the *i* is not distinguished from the *ī*. The *r* of *śrī* (ll. 1, 2, 18, 19, 21, 25) has the same shape as the secondary form of *ri*. Final *t* occurs in *sampat* (l. 8), *dadyāt* (l. 36) and *vasēt* (l. 37), and final *m* in *°kritām* (l. 2). In l. 40 we have the numerical symbols for 7, 9, and 20.

The language is Sanskrit, mostly prose; but there is one verse on the seal and another in l. 1 f., and six verses from the *Smṛitis* are quoted in ll. 30-40. As in the Rājīm plates, the vernacular form *samvatsara* occurs in l. 40. As regards orthography, *v* is used instead of *b* in *vahala* (l. 5) and *Indravala* (l. 18), and *b* instead of *v* in *bapushī* (l. 11) and *abhibridhaya* (l. 28 f.). The *anuvāra* before *ś* is changed into *ś* in *nistṛiṣṭa* (l. 4 f.), *vaṣṭasya* (l. 18 f.), *trīṣṭataḥ* (l. 27), and *nṛiṣṭa* for *nṛiṣṭasāḥ* (l. 32). Between a vowel and *r*, *t* is always doubled, except in *ch=ātra*, l. 34; in *jagatrāya* (l. 1) *tra* is used for *ttra*, and in *śtad=daya* for *śtad=dayaḥ* (l. 32) *dva* is used for *dva*.

Like the Rājīm plates, this inscription records a grant by Tivaradēva, as he is called on the seal and in the opening verse, or Mahāśiva-Tivararāja (l. 21). On the seal he is styled 'sovereign of Kōśala,' and in l. 19 he is stated to have "acquired the sovereignty of the whole of Kōśala."² He was the son of Nannadēva of the family of Pāṇḍu, and the grandson of Indrabala (l. 18 f.). Nannadēva and his father Indrabala, who was a son of Udayana of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kielhorn,³ who has also found the names of Udayana of the Pāṇḍava family, and perhaps of Indrabala, in a fragmentary inscription of the Nāgpur Museum.⁴ According to the same scholar, Tivaradēva must be assigned to about the middle of the eighth century of the Christian era.⁵

¹ Dr. Fleet's *Gupta Inscriptions*, Plate xlv.

² This epithet seems to have been omitted accidentally by the engraver of the Rājīm plates (l. 16), where *prāpta* corresponds to *prāpta-sakala-Kōśal-dhīpatyaḥ* in the Baloda plates (l. 19).

³ *Ind. Ant.* Vol. XVIII. p. 179. In l. 4 of this inscription, I would correct *Nannadēva-dhīyā* into *-dhīyāira*; compare e.g. *Narādēvāra* in *South-Ind. Inscr.* Vol. I. p. 38 and note 2.

⁴ Above, Vol. IV. p. 257.

⁵ Above, Vol. IV. p. 258.

Tivaradēva's edict was issued from Śrīpura (l. 2), which Dr. Fleet has identified with the modern Sirpur,¹ and is dated on the 27th day of the month Jyāishṭha in the 9th year of his reign (l. 40), i.e. about two years after the Rājīm plates. The king granted the village Menkiḍḍaka in the district of Sundarikāmārga (l. 22) for the benefit of a rest-house (*sattra*) which had been established at Bilvadraka at the request of his son-in-law Nannarāja (l. 25 f.). I am unable to identify the geographical names mentioned in the preceding sentence.

TEXT.²

First Plate.

- 1 श्री³ [॥*] जयति 'जगत्त्रयतिलकचित्तिभृत्कुलभवनमङ्गलस्तम्भः [1*] श्रीमत्ती-
वरदेवी
- 2 धीरियः⁴ सकलपुण्यकृताम् ॥ [१*] स्वस्ति श्रीपुरास्वमधिगतपञ्चमहाशब्दा-
नेकन-
- 3 तन्वृपतिकिरीटकोटिष्टुष्टचरणनखदर्पणोद्भासितोपकण्ठदिक्षुः प्र-
- 4 कटरिपुराजलक्ष्मीः⁵ केयपाशाकर्षणदुर्लभलितपाणिपङ्कजः⁶ निशितनि-
- 5 'स्निग्धघनघ⁷ [१*] तपातितारिहिरदकुम्भमण्डलगलहलशोणित-⁸
- 6 सटासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः⁹ विविधरत्नसंभारला-
- 7 भलोभविजृम्भमाणारिचारवारिवाडवानलचन्द्रोदय इवाकृतकरीड-
- 8 गः श्रीरोद इवाविभूतानेकातिशायिरत्नसम्पत् ॥ गरुत्मानिव भुजङ्गोडा-
- 9 रचतुरः¹⁰ परास्मृष्टशुक्लचनेचाञ्चनकोमलकपोलकुडमपन्न-
- 10 भङ्गः शिष्टाचारव्यवस्थापरिपालनैकदत्तचित्तः [1*] अपि च प्राक्तने तप-

Second Plate; First Side.

- 11 सि यशसि रहसि चेतसि चक्षुषि वपुषि¹¹ च पूजितो जनेनास्मिष्टतया
नि-
- 12 तान्तमवितृप्ती गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालङ्कृतः¹² स्वामी भ-
- 13 'वनप्यवहलपनोदुष्कृतकुटुम्बोपि नितान्तत्यागी रिपुजनप्रच-
- 14 ण्डोपि सौम्यदर्शनो भूतिविभूषणोप्यपश्यस्वभावः [1*] किञ्चासन्तुष्टो
- 15 धर्माजने¹³ न सम्पन्नानि स्वल्पः क्रोधः¹⁴ न प्रभावे सुखो यशसि न प-
- 16 रवित्तापहारे सक्तः¹⁵ सुभाषितयु¹⁶ न कामिनीक्रीडासु प्रतापानल-
- 17 दग्धाशेषपरिपुङ्गुलतूलराशिस्तुहिनशिलाशैलधवलयशोराशिप्र-
- 18 काशितदिगन्तः कान्तः प्रकृत्या श्रीमदिन्द्रवलसूनोरलङ्कृतपाण्डुव-

¹ Gupta Inscriptions, p. 293.² Read जगत्त्रय.³ Read 'वहल'.⁴ Read चालङ्कृतः.⁵ Read श्रीदे.⁶ From the original copper-plates.⁷ Read 'पङ्कजो.⁸ Read 'वाङ्मयी.⁹ Read 'वस्य'.¹⁰ Read 'तेषु.¹¹ Expressed by a symbol.¹² Read 'सिंह'.¹³ Read वपुषि.¹⁴ Read धर्माजने.¹⁵ Read 'दिन्द्रवल'.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २० ॥

22 22
24 24
26 26
28 28
30 30

32 32
34 34
36 36
38 38
40 40

- 19 इत्य¹ श्रीनन्ददेवस्य तनयः[*] प्राप्तसकलकीसलाधिपत्यः स्वपुण्य-
 20 सभारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचीसमुद्भूताखि-

Second Plate ; Second Side.

- 21 लक्षणकः परमवैष्णवी मातापितृपादानुद्धातः श्रीमहाशिवस्तीवरराजः²
 22 सुन्दरि कामार्गीयमेहिङ्गुके प्रतिवासिनः समान्नापयति [1*] विदितमस्तु
 23 भवता³ यथायं ग्रामो यावद्रविशशिताराकिरणप्रतिहतघोराभ्यकारं
 24 जगद्वतिष्ठते तावदुपभोग्यस्त्वनिधिः सीपनिधिरचाटभटप्रवेश्यः
 25 सर्वकरसमेतः समधिगतपञ्चमहाशब्दप्रियजामाढ्यी-
 26 नन्दराजविभ्र[1]स्था विश्वपट्टके परिकल्पितस[च]भोक्तृणां यद्य[1*]प्रा-
 27 त्तन्नाम्ना[णा*]दिजमाना⁴ चिह्नतः प्रत्यहमुपभोगाय अधिष्ठानेन च
 28 प्रतिपालना⁵ कार्यैत्यनया व्यवस्थयास्माभिर्म[1*]तापिचोरात्मनश्च पुण्याभि-
 29 वृद्धये⁶ प्रतिपादित इत्युप[ल*]भ्य यद्योचितभोगभागमुपनयन्तः[*] सु-
 30 खं प्रतिव[क्ष्य]थेति ॥ भाविनश्च भूमिपालानुदिश्येदमभिधीयते [1*] भू-

Third Plate ; First Side.

- 31 मिप्रदा दिवि ललन्ति पतन्ति हन्त हत्वा मही⁷ नृपतयो नरके
 32 नृशङ्काः[*] 1* एतद्वय¹⁰ परिकलय्य चलाञ्च लक्ष्मीमायुस्तया कुरुत यद्वा-
 33 व[त]ममोष्टः¹¹ [॥ २*] अपि च [1*] रक्षापालनयोस्तावत्फल¹² सुगति-
 दुर्गातो [1*] को नाम
 34 स्वर्गमुत्सृज्य नरक¹³ प्रतिपद्यते ॥ [३*] व्यासगीताद्याच¹⁴ श्लोकानुदाह-
 [२*]न्ति [1*] अग्ने-
 35 रपत्य¹⁵ प्रथमं सुवर्णं भूर्वैष्णवी सूर्य[सुताद्य] गावः[1*] दत्त[1]स्त्रयस्तेन
 36 भवन्ति लोका यङ्क[1*]ञ्चन¹⁶ गाञ्च महीञ्च दद्यात् ॥ [४*] षष्टिवर्ष-
 सहस्राणि
 37 स्वर्गं मोदति भूमिदः [1*] 17 अष्टैताञ्चानुमन्ता च तान्येव नरके
 वसेत् ॥ [५*] वडु-
 38 भिर्वसुधा दत्ता र[1*]जभिस्सगरादिभिः [1*] यस्य यस्य यदा भूमि-
 तस्य¹⁸ तस्य तदा

¹ Read 'वर्णस्य.

² Read 'जमानां चिह्नतः.

³ Read 'मुद्गिच्छे'.

⁴ Read एतद्वयं.

⁵ Read नरकं.

⁶ Read 'ञ्चनं.

⁷ Read 'शिवस्तीवर'.

⁸ Read कार्यैत्यं.

⁹ Read मही.

¹⁰ Read 'भीष्टं.

¹¹ Read 'गीताद्याच.

¹² Read 'अष्टैता चानु'.

¹³ Read भवतां.

¹⁴ Read 'वृद्धये.

¹⁵ Read 'वर्णसाः.

¹⁶ Read 'रफले.

¹⁷ Read 'पत्यं प्रथमं सुवर्णं भूर्वैष्णवी.

¹⁸ Read भूमिस्तस्य.

- 39 फलं ॥ [६*] स्वदत्ता^१ परदत्ताम्वा यन्नाद्रक्ष युधिष्ठिर [१*] मही-
महीमता^२ श्रेष्ठ
40 दानाच्छ्रेयोनुपालनमिति ॥ [७*] प्रवर्द्धमानविजयराज्ये सम्बत्स^३ ८
ज्येष्ठ दि २० ७ [११*]

Third Plate; Second Side.

- 41 उत्कीर्ण^४ चार्कशान्तिकसोत्तणामसूनुना बोपणगिनः^५

Seal.

- 1 श्रीमत्तीवरदेवस्य कोमल[१]धिपतेरि[६] [१*]
2 शास[न] ध[र्मा]वृ[द्ध]र्त्य^६ स्थितमाचन्द्रत[१]र[क] [१८*]

TRANSLATION.

On. (Verse 1.) Victorious is the glorious Tivaradēva, the foremost of all performers of meritorious acts, (and) the auspicious pillar (*supporting*) the mansion—the family of kings (*who are*) ornaments of the three worlds.

(Line 2.) Hail! From Śrīpura,— he who illuminates the neighbouring regions by the mirror of the nails of (*his*) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (*who are his*) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (*and*) which drop from the round temples of hostile elephants, struck down⁷ by the heavy blows of (*his*) sharp sword; (*who is*) the submarine fire to the ocean of (*his*) enemies, swelling with the desire of acquiring a mass of various gems; who does not cause distress by (*heavy*) taxes, just as the rising moon does not cause distress by (*hot*) rays; who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as Garuḍa is skilled in picking up snakes; who, (*by making them widows*), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (*his*) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(L. 10.) who, moreover, is spontaneously worshipped by men on account of (*his*) penance, performed in a previous birth; who is quite insatiable in (*acquiring*) fame; who is very reserved in (*keeping*) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (*śaśmin*), does not talk much (while the god Svāmin, i.e. Kārttikēya, has many, *viz.* six, faces);⁸ who, though not free from the desire

^१ Read स्वदत्ता परदत्ता वा.

^२ Read महीमहीमता.

^३ The *rw* of सम्बत्स seems to be engraved on an erasure and differs from the *rw* occurring in ll. 8, 14 and 32; but in the corresponding passage of the Rājim plates (l. 36) the *rw* is quite distinct.

^४ Read उत्कीर्णमाङ्ग.

^५ The *visarga* here represents a full stop.

^६ The photo-lithograph of the seal of the Rājim plates also reads स्थित^७, while the printed text (*Gupta Ins.* p. 224) has स्थिर^८.

^७ I do not consider it absolutely necessary to alter *pdīta* into *pdīta*, as proposed in *Ind. Ant.* Vol. XVIII. p. 2. 0.

^८ *Lapana* means both 'talking' and 'the mouth.'

for (conquering) the earth (*ku*),¹ is very liberal; who, though very fierce to enemies, is of gentle aspect; who, though adorned with majesty (*bhātī*), is not cruel in disposition (while Siva is both smeared with ashes (*bhātī*) and cruel in disposition);

(L. 14.) who, moreover, is never satisfied in acquiring merit, but the contrary in accumulating wealth; who is devoid of anger, but not of power; who is covetous of fame, but not of taking the property of others; who is fond of clever remarks, but not of playing with women; who by the fire of (*his*) valour burns the families of all (*his*) enemies (*like*) heaps of cotton; who by the mass of (*his*) fame, white as the mountain of ice, illuminates the quarters; who is handsome by nature;

(L. 18.) the son of the glorious Nannadēva,— (*who was*) the son of the glorious Indrabala (and) adorned the race of Pāṇḍu,— the glorious Mahāsiva-Tivaraṛāja, who has acquired the sovereignty of the whole of Kōśala; who by the abundance of his merit has allayed all the calamities of the world; who has removed all thorns (or small enemies) with the needle of his wisdom; (*who is*) a devout worshipper of Viṣṇu; (and) who meditates on the feet of (*his*) mother and father,— issues (*the following*) command to the inhabitants of Menkiḍḍaka, which belongs to (*the district of*) Sundarikāmarga :—

(L. 22.) "Be it known to you that, for the increase of the merit of (*our*) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars; together with treasures; together with deposits; not to be entered by regular or irregular troops; accompanied by all taxes; in order to feed daily thirty Brāhmaṇas or other men who happen to arrive (and) who use the rest-house established at Bilvapaḍṛaka at the request of (*our*) beloved son-in-law, the glorious Nannarāja, who has obtained the five great sounds; and under the condition that (*this charity*) has to be maintained by the (*local*) authority."²

(L. 29.) "Knowing this, you shall dwell in happiness, delivering (to the *sattra*) the proper share of the enjoyment."

(L. 30.) And the following is addressed to future rulers of the earth.

[Here follow two of the customary verses.]

[L. 34.] And with reference to this they quote (*the following*) verses sung by Vyāsa.

[Here follow four other verses.]

(L. 40.) The year 9 in the increasing reign of victory; the 27th day of Jyēṣṭha.

(L. 41.) (*This edict was*) engraved by Boppapāga, the son of the goldsmith³ Sottrapāga.

Seal.

(V. 8.) This edict, the object of which is the increase of merit, of the glorious Tivaraḍēva, the sovereign of Kōśala, (*shall*) endure as long as the moon and the stars.

¹ In order to understand the *virōdhā*, the primary meaning of *ku-ṭṭishā*, viz. 'mean greed,' must be also kept in mind.

² *Saumya* means also 'moon-like,' while the word *prachandā*, 'very fierce,' hints a comparison with the sun (*chāpādhā*).

³ Or, perhaps, 'by the town (of Bilvapaḍṛaka).' The meaning of *adhiśādhna* is doubtful.

⁴ *Arkasika* is a Sanskrit form of the Kanarese *akkasika* or *akkasika* (above, Vol. III. p. 213), 'a goldsmith,' which Dr. Kittel (*Kannada-English Dictionary*, s.v. *aka*, 2) derives from *arka*, 'metal.' In the Eastern Ganga copper-plates we find the Prakrit form *akkas[ā]lin* (above, Vol. III. p. 19) and the (apparently erroneous) Sanskrit form *akkasika* (*Ind. Ant.* Vol. XVIII. p. 145) and *akkasika* (*ibid.* Vol. XIII. p. 123). The *Arkasika* has to be distinguished from the *akṣapāṭika*, an officer who wrote grants, but did not engrave them; see above, Vol. IV. pp. 126 and 128, and compare *ibid.* pp. 121, 129 and 210. Professor Bühler's and Monsieur Senart's remarks (*Indische Palaeographie*, p. 94 f., and p. 69 above) have to be modified in accordance with this result.

No. 14.—INSCRIPTIONS ON THE THREE JAINA COLOSSI OF SOUTHERN INDIA.

By E. HULTSCH, Ph.D.

In the course of my two last cold-weather tours I had occasion to visit the sites of the three famous monolithic images at Śravaṇa-Belgoḷa in the Hassan district of the Mysore State and at Kārkaḷa and Vēpūr in the South Canara district of the Madras Presidency. For descriptive notices of these monuments the reader is referred to Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 29 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 231 and 236 f. The largest and most ancient of them is the one at Belgoḷa, which, according to Mr. Rice, is 57 feet high and was set up by the minister Chāmuṇḍarāja between A.D. 977 and 984. The second, at Kārkaḷa, is 41' 5" high and was erected by the chief Vira-Pāṇḍya in A.D. 1432. Along with the two inscriptions on the image at Kārkaḷa, I publish an inscription (E. below) on a neighbouring pillar which was raised by the same Vira-Pāṇḍya in A.D. 1436. The smallest and most recent of the three monoliths is the one at Vēpūr, which is 35 feet high and was established by the chief Timmarāja in A.D. 1604.

The saint or god whom the three images represent is called in Sanskrit Bāhubalin or Bhujabalin¹ and was believed to have been the son of Ādijina (G. below), i.e. the first Jina Rishabhanātha.² His vernacular name was Gummaṭa (D.), Gummaṭēśa (G.), Gommaṭa or Gommaṭēśvara.³

The inked estampages from which I am publishing the Kārkaḷa inscriptions (Nos. C., D. and E. below) were prepared by my peons. Those of the Belgoḷa and Vēpūr inscriptions (Nos. A., B., F. and G.) had to be done by Jains under my supervision, because none but Jains are permitted to touch the images at Belgoḷa and Vēpūr.⁴

A.—On the proper right side of the colossus at Belgoḷa.

This inscription (No. 52a of 1902) was first published by Mr. Rice,⁵ who, however, did not succeed in reading the second word in l. 2.

The alphabet and language of the first and third lines are Kanarese. The second line is a Tamil translation of l. 1 and consists of two words, of which the first is written in the Grantha and the second in the Vaṭṭeḷuttu alphabet. The first two lines record that Chāmuṇḍarāja caused to be made the image at the foot of which the inscription is engraved, and the third line, that Gaṅgarāja caused to be made the buildings which surround the image.

In Mr. Rice's opinion, these inscriptions "are undoubtedly of the period when that work was completed."⁶ A comparison of the alphabet of l. 1 with that of the epitaph of Mārasimha II.⁷ and of the alphabet of l. 3 with that of an inscription of Gaṅgarāja⁸ has convinced me that Mr. Rice is correct, i.e. that l. 1 belongs to the time of Chāmuṇḍarāja, the minister of the two Gaṅga kings Mārasimha II. and Rāchamalla II.,⁹ and that l. 3 belongs to the time of Gaṅgarāja, the minister of the Hoysala king Viṣṇuvardhana.¹⁰ The second line is probably contemporaneous

¹ See the Inscriptions C. and F. below.

² *Inscriptions at Śravaṇa-Belgoḷa*, Index, s. v.

³ Mr. Walhouse had the same experience; see *Ind. Ant.* Vol. V. p. 37.

⁴ *Inscriptions at Śravaṇa-Belgoḷa*, No. 76.

⁵ *Op. cit.* Introduction, p. 22.

⁶ No. 78 of 1893 (*Inscriptions at Śravaṇa-Belgoḷa*, No. 59).

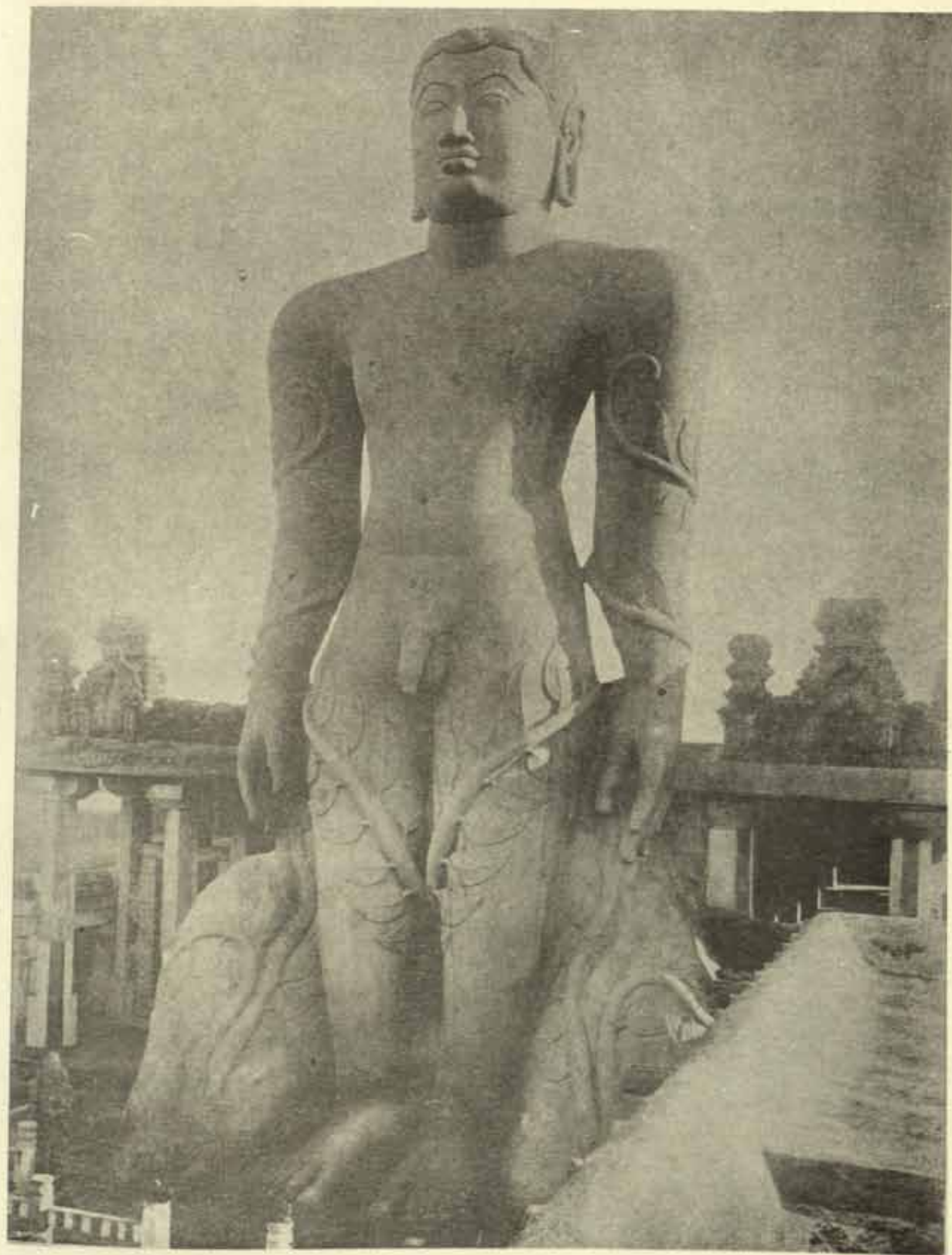
⁷ Above, Vol. V. pp. 171 and 173.

⁸ Compare *Ind. Ant.* Vol. II. p. 134.

⁹ Above, Vol. V. No. 18, Plate.

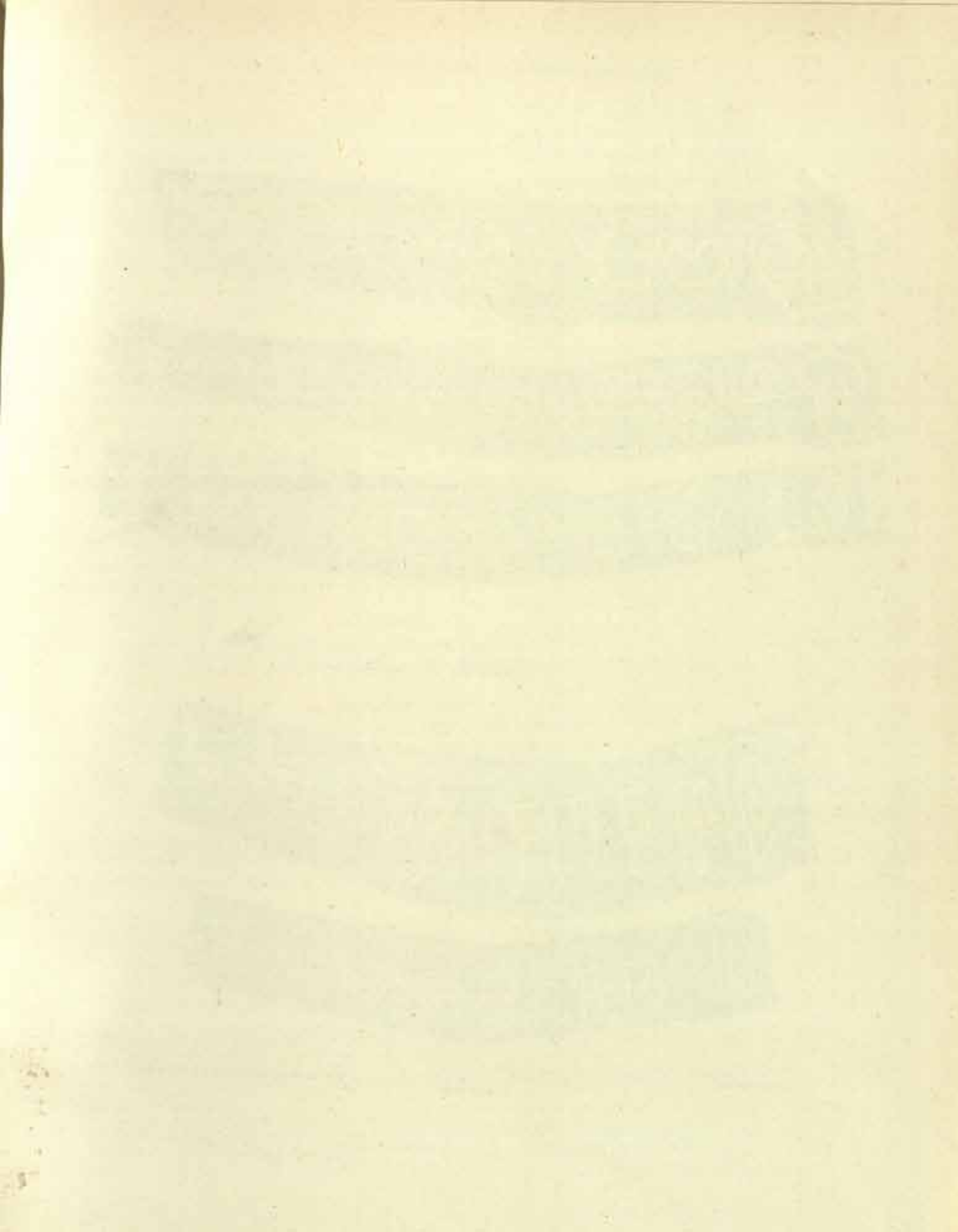
¹⁰ Dr. Fleet's *Dyn. Kan. Distr.* p. 499 f.

Jaina Colossus at Sravana-Belgola.



E. HULTSCH, PHOTO.

WIELE & KLEIN, HALF-TONE.



No. 1.

ಶ್ರೀ ವಸುಕೇಶವರಾಜ
ಶ್ರೀ ವಾಸುಕೇಶವರಾಜನು
ಶ್ರೀ ಗುರುಕೃಷ್ಣಯ್ಯವರಾಜ

No. 2.

ಶ್ರೀ ಗುರುಕೃಷ್ಣಯ್ಯವರಾಜ
ಶ್ರೀ ಗುರುಕೃಷ್ಣಯ್ಯವರಾಜನು

with the first line. In Mr. Rice's opinion, ll. 1 and 2 were engraved between A.D. 977 and 994,¹ and l. 3 between A.D. 1115 and 1118.²

TEXT.³

- 1 Śrī-Chāmunda-rājaṃ mādisidaṃ
- 2 Śrī-Chāmunda-rājaṃ⁴ [śe]yṇ[v]ittāṇ⁴
- 3 Śrī-Gaṅga-rāja suttālayavaṃ mādisida

TRANSLATION.

- (Line 1.) The glorious Chāmunda-rāja caused (*this image*) to be made.
 (L. 2.) The glorious Chāmunda-rāja caused (*this image*) to be made.
 (L. 3.) The glorious Gaṅga-rāja caused the enclosure to be made.

B.— On the proper left side of the colossus at Belgoḷa.

This inscription (No. 52b of 1902) also was first published by Mr. Rice.⁵

The alphabet is Nāgarī and the language is Marāṭhī. The first line is a translation of l. 1 of the preceding inscription (A.), and the second line of l. 3 of the same inscription. As the type of the alphabet of ll. 1 and 2 is quite identical, it may be assumed that both lines were engraved in the time of Gaṅga-rāja, whose name occurs in the second line. The Marāṭhī language was perhaps adopted for the benefit of Jaina pilgrims from the Marāṭha country.

TEXT.⁶

- 1 Śrī-Chāvunda-rājēṃ karaviyalēṃ
- 2 Śrī-Gaṅga-rājē suttālē karaviyalē

TRANSLATION.

- (Line 1.) The glorious Chāvunda-rāja caused (*this image*) to be made.
 (L. 2.) The glorious Gaṅga-rāja caused the enclosure to be made.

C.— On the proper right side of the colossus at Kārkaḷa;
Śaka-Saṃvat 1353.

This inscription (No. 63 of 1901) was first published in a tentative manner by Dr. Burnell.⁷ Mr. Rice's reprint of Dr. Burnell's text⁸ contains a few improvements, based on a copy which was supplied to him by the late Brahmasuri Sastri, the well-known Jaina scholar of Śravaṇa-Belgoḷa.

The alphabet is Kanarese, with the exception of the colophon *Śrī-Pāṇḍya-rāja* in l. 15, which is in Grantha characters. The inscription consists of two Sanskrit verses and a few words in Sanskrit prose (l. 14 f.). It records that the chief Vira-Pāṇḍya (l. 11) or Pāṇḍya-rāja (l. 15), who was the son of Bhairavendra of the lunar race, caused to be made the image of Bāhubalin, on which the inscription is engraved.

¹ *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 22.

² *Loc. cit.* p. 23; see *Ind. Ant.* Vol. XXIII. p. 116, Nos. 17 and 13.

³ From two inked stampages.

⁴ The *virdas* after *rdjan* and *ttāṇ* is expressed by a dot (*puḷḷi*) at the top of the letter. There is another unexplained dot behind *rdjan*.

⁵ *Inscriptions at Śravaṇa-Belgoḷa*, No. 75.

⁷ *Ind. Ant.* Vol. II. p. 353.

⁸ From two inked stampages.

⁹ *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 31 f.

According to verse 1, Vira-Pāṇḍya was prompted to undertake this work by the Jaina priest Lalitakirti, who belonged to the lineage of Panasôge¹ and to the *Désigana*. The same verse occurs in another Kārkaḷa inscription² of Immaḍi-Bhairavasa of the family of Jinadatta,—apparently one of the successors of Vira-Pāṇḍya,—who built the Chaturmukhabasti at Kārkaḷa in Śaka-Saṃvat 1508 (expired), the Vyaya year. It follows from this, that the Jaina *svāmīns* of Hanasôge bore the hereditary title Lalitakirti³ and were the spiritual preceptors of the chiefs of Kārkaḷa.

The day on which the image was consecrated fell into the (expired) Śaka year 1353 (in numerical words, 1. 5 f., and in figures, 1. 14 f.), the cyclic year Virôdhikrit. According to Professor Kielhorn's calculation, the date corresponds to Wednesday, the 13th February A.D. 1432.⁴

TEXT.⁵

- 1 श्रीमद्देशीगणे ख्या-
- 2 ते पनसोगेवलीखरः⁶ ।
- 3 योभूजलितकी-
- 4 र्त्वाख्यस्तन्मुनीद्रोपदे-
- 5 शतः ॥ [१*] स्वस्ति श्रीशकभूपते-
- 6 स्त्रिशरवर्ज्जिंदोर्विरोध्या-
- 7 दिक्कद्वये फाल्गुनसौ-
- 8 म्यवारधवलश्रीदा-
- 9 दशीसत्तिथौ । श्रीसोमा-
- 10 न्वयभैरवेद्रतनु-
- 11 जश्रीवीरपांड्येग्रिना नि-
- 12 र्माप्य प्रतिमाच वा-
- 13 हुवलिनो जीयाय-
- 14 तिष्ठापिता ॥ [२*] शकवर्ष
- 15 १३५३ [॥*] श्रीपांड्यराय [॥*]

TRANSLATION.

(Verse 1.) At the advice of that chief of sages, named Lalitakirti, who was the lord of the lineage (*śrālī*) of Panasôge, (which arose) in the holy (and) famous *Désigana*,—

(V. 2.) Hail! In the (cyclic) year Virôdhyaḍikrit⁷ (which corresponded) to (the year measured by) three, the arrows (5), the fires (3) and the moon (1) of the glorious Śaka king,⁸

¹ This is the modern Hanasôge in the Yeḍatore tāluka of the Mysore district. See Mr. Rice's *Ep. Carn.* Vol. IV., Introduction, p. 16.

² No. 62 of 1901. For a very incorrect transcript of this record see *Ind. Ant.* Vol. V. p. 40 ff. The *titthi* of the date is the sixth, and not the fifth as the published transcript has it.

³ Thus the *svāmīns* of Śravaṇa-Belgoḷa and Mūḍahidure have the title Chārukirti, and those of Humcha the title Dēvēndrakirti.

⁴ *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

⁵ From an inked estampage.

⁶ Read 'सोमावली'.

⁷ I.e. 'krit beginning with *Virôdhā*, which is an artificial way of expressing *Virôdhikrit*.

⁸ I.e. Śaka-Saṃvat 1353.

(on) a Wednesday in Phālguna, on the auspicious *tithi* of the holy *devadasi*¹ of the bright (fortnight),—an image of Bāhubalin was here caused to be made and was consecrated by the glorious lord Vira-Pāṇḍya, the son of Bhairavendra of the glorious family of the Moon. Let (this image) be victorious!

(Line 14.) The Śaka year 1353.

(L. 15.) O glorious Pāṇḍyarāya!²

D.—On the proper left side of the colossus at Kārkaṣa.

This inscription (No. 64 of 1901) consists of one verse in the Kanarese alphabet and language, and two words in Nāgarī characters and Sanskrit prose (L. 7). Like the preceding inscription (C.), it records that the image was caused to be made by Pāṇḍyarāya (ll. 2 f. and 7), the son of Bhairavendra. But the image is here stated to be one of Gummaṭa, the lord of Jinās.

TEXT.³

- 1 'सुरिनुतभैरवे-
- 2 द्रकुमारश्रीपांच-
- 3 रायनिंदतिमु-
- 4 ददिं । कारित गुमट-
- 5 जिनपतिचारुश्रीम्-
- 6 त्ति कुडुगी निमगभिम्-
- 7 तमं ॥ श्रीपांचराय जय [॥*]

TRANSLATION.

Let it grant you (every) wish,—the beautiful holy image of Gummaṭa, the lord of Jinās, which was caused to be made with great delight by the glorious Pāṇḍyarāya, the son of Bhairavendra who was praised by wise men! O glorious Pāṇḍyarāya, be victorious!

E.—On the Brahmadvastambha in front of the colossus at Kārkaṣa;
Śaka-Samvat 1358.

This inscription (No. 65 of 1901) is written in the Kanarese alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta,—the same prince whose name we have found in the two preceding inscriptions (C. and D.),—set up this pillar which bears at the top an image of Brahman. The date was the 12th *tithi* of the bright fortnight of Phālguna in Śaka-Samvat 1358 (current), the cyclic year Rākṣasa, i.e. A.D. 1436.

TEXT.⁴

- 1 ॥ शक्रपुन १३५८ राक्षससंवत्तर[द फ]ाल्गुन शु
- 2 १२ शु ॥ 'जिनउत्तान्वयभैरवतनयश्री[वी]रपा-

¹ I.e. on the twelfth *tithi*.

Compare the colophon of the next inscription (D.).

² From an inked estampage.

³ From an inked estampage.

⁴ Metre: Kanda.

⁵ Metre: Kanda. Read जिनदत्ता.

3 चतुर्पतिगे वरमं । मनमोक्षधीय[तु]¹ नेल[सि]द
4 जिनभक्तं ब्रह्मणीगे निमगभि[मत]मं ॥

TRANSLATION.

On the 12th (*tithi*) of the bright (*fortnight*) of Phālguna in the Rākshasa year (*which corresponded to the year*) 1358 of the Śaka king. Let it grant you (*every*) wish,—(*the image of*) Brahman, the devotee of Jina, who took up his abode² (*here*) in order to grant with pleasure (*every*) desire to the glorious prince Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta !

F.— On the proper right side of the colossus at Vēṇūr;
Śaka-Saṃvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the Introduction to his *Inscriptions at Śravaṇa-Belgoḷa*.³

The inscription is disfigured by a crack, which has injured one or more letters in almost every line. The alphabet is Kanarese, and the language is Sanskrit verse. In several instances the letter *d* is closed and consequently identical in shape with *dh*. This remark applies also to the next inscription (G.).

The inscription records that Timmarāja of the family of Chāmuṇḍa set up the image of the Jina named Bhujabalin⁴ at Ēṇūra (the modern Vēṇūr). This chief was the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew and son-in-law of Rāyakuvara.⁵ From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the *aṭṭiya-santāna*, i.e. the inheritance through nephews. Even now the Jaina laymen (*śrāvaka*) of South Canara follow this rule, while the Jaina priests (*indra*) practise the *makkāḷa-santāna*, i.e. the inheritance through sons.

Timmarāja is stated to have set up the image at the instance of the Jaina priest Chārukirti,⁶ who belonged to the *Dēśigaṇa* and was the pontiff of Belgoḷa (the modern Śravaṇa-Belgoḷa). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Chāmuṇḍa to whose family Timmarāja belonged (l. 14 f.) may be identical with the minister Chāmuṇḍarāja who had set up the colossal statue at Belgoḷa.⁷

The day on which the image was consecrated fell into the expired Śaka year 1525 (in numerical words, l. 4 f.), the cyclic year Śōbhakṛit. Professor Kielhorn kindly contributes the following calculation :—

"The date regularly corresponds, for Śaka-Saṃvat 1525 expired = Śōbhakṛit, to Thursday, the 1st March A.D. 1804, when the 10th *tithi* of the bright half ended 3 h. 33 m., and the *nakṣatra* was Pushya from 1 h. 58 m. (or 2 h. 38 m.), after mean sunrise.—The sign Mithuna was *lagna* from about 5 h. 20 m. to about 7 h. 20 m. after true sunrise, i.e. the time indicated by the date is about midday."

¹ Read °दीयतु.

² I. e. who was set up by the king.

³ *Loc. cit.* p. 32. The transcript supplied to Mr. Rice contains three misreadings :—*Indu-Pushyakt* for *Guru-Pushyakt* (l. 7); *Ēṇūra* for *Ēndra* (l. 10 f.); and *anuj-Ēndra-su-rāj-dhhyat* for *anujas-Timmarāj-dhhyat* (l. 14).

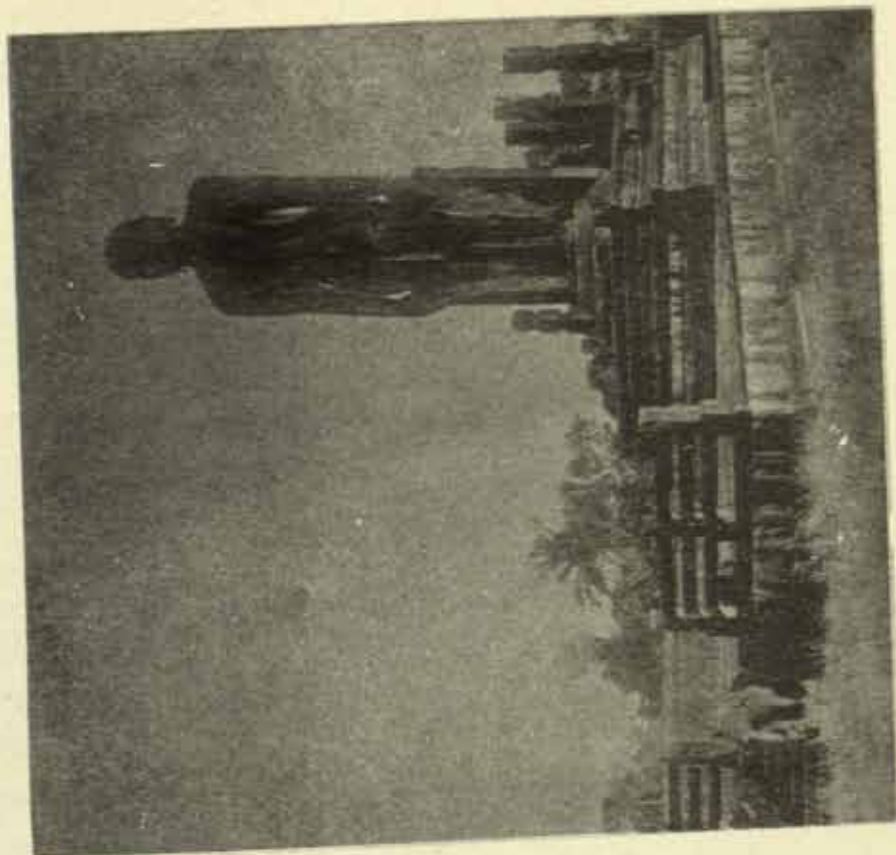
⁴ This is a synonym of *Bhūjabalin* in the Karkala inscription, C. above.

⁵ In the next following inscription (G.) he is called Rāyakumāra. *Kucera* is a *śādhaka* of *kumara*.

⁶ Compare above, p. 110, note 3.

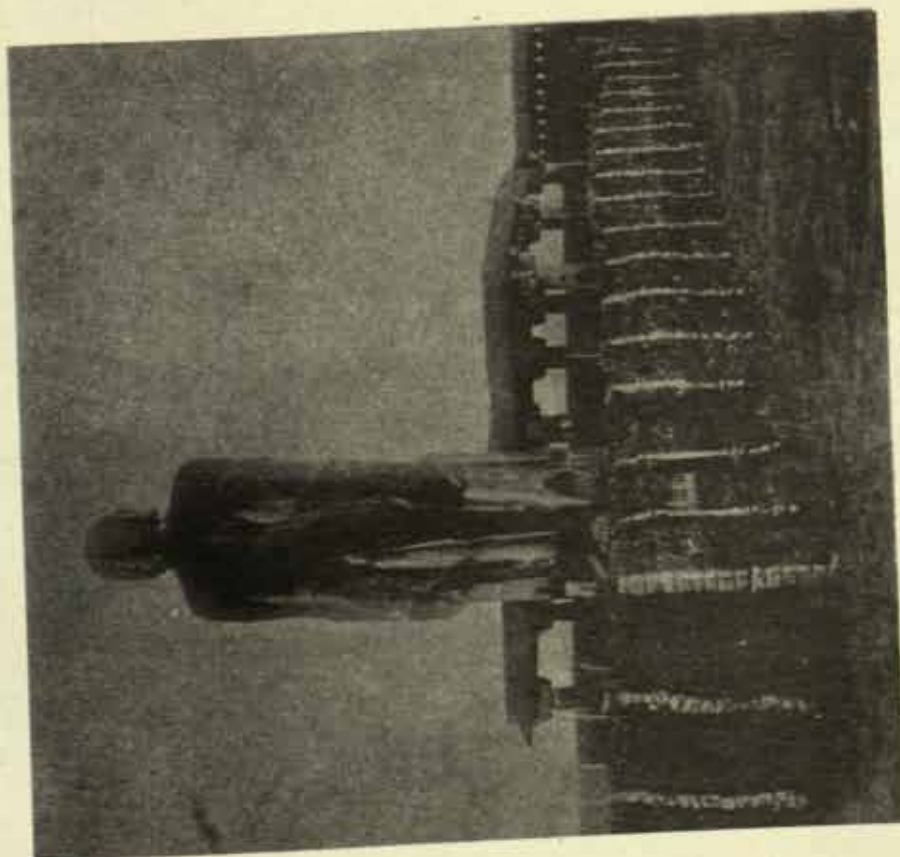
⁷ See p. 108 above.

VENUR.



WIELE & KLEIN, HALF-TONE.

KARKALA.



S. HULTZSCH, PHOTO.

TEXT.¹

- 1 श्रीमत्परमगंभीरस्वाहा-
- 2 दामीवलाङ्क[नं] । जीयात्तै-
- 3 लोक्वनायस्व शास[नं] जिनशास-
- 4 नं ॥ [१*] शक्तवर्षेवतीति[पु वि]षया-
- 5 चिश्चरेदुपु । व[र्त्तमा]ने शोभक्त-
- 6 ति वत्सरे फाल्गुना[ख्यके ॥] [२*] मासेष शु-
- 7 क्तपक्षेदशम्यां शु[क्लपु]ष्यके । सु-
- 8 लम्ने मिथुने देशी[गणां]रदिनेशितुः
- 9 [॥] [३*] वैष्णवकाख्यपुरीपट्टची[र]तुधिनिशा-
- 10 पतेः । चारुकी[र्त्ति]सु[नि]र्दिव्यवाक्पादे-
- 11 नूरपत्तने ॥ [४*] श्री[र]ायकुवरस्वाय
- 12 जामाता त[त्तही]दरी- । पांचका-
- 13 ख्यमहादेव्याः [सु]पुत्रः पांचभू-
- 14 पतेः । [५*] अ[नु]ज[स्ति]मरा[जा]ख्यचामुं-
- 15 डान्वय[भूष]कः । अस्मा[प]यत्प्रति[ष्ठाप्य]
- 16 भुजवत्खाख्यकं जिनं ॥ ५^३ ॥ शुभमस्तु ॥

TRANSLATION.

(Verse 1.) Let it be victorious,—the holy religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the extremely profound scepticism!²

(Vv. 2-6.) After the Saka years (measured by) the objects of the senses (5), the eyes (2), the arrows (5) and the moon (1)⁴ had passed, while the (cyclic) year Sôbhakrit was current, in the month named Phālguna, on the brilliant (?) tenth tithi of the bright fortnight, in (the nakshatra) Pushyaka (combined with) Thursday, (and) in the auspicious lagna Mithuna,—at the divine order of the sage Chârükirti, the sun on the firmament of the *Dévigana* (and) the moon in the milk-ocean of the pontificate⁵ of the town named Belgula,—he who was named Timmarâja, the ornament of the family of Châmuṇḍa, the son-in-law of the glorious Bâyakuvâra, the virtuous son of his sister—the great queen named Pândyaka, the younger brother of prince Pândya, consecrated and set up the Jina named Bhujabalin at the town of Enûra.

(Line 16.) Let there be prosperity!

G.—On the proper left side of the colossus at Vêpûr;
Saka-Samvat 1526.

This inscription (No. 73 of 1901) consists of two verses in the Kanarese alphabet and language. Like the preceding inscription (F.), it records that the image was set up by Timma,

¹ From two inked stampages.

² Read ५.

Compare e.g. *South-Ind. Inscr.* Vol. I. No. 152, verse 2, and No. 153, verse 1.

⁴ I.e. Saka-Samvat 1525.

Regarding *poṣṭa* see *South-Ind. Inscr.* Vol. I. p. 159, note 1.

the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew of Rāyakumāra. But the image is here stated to be one of the Jina Gummaṭṭēsa, the son of Ādijina, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjaḷike.¹

The date (v. 1) is identical in every detail with that of the preceding inscription (F.); but the Śaka year is here 1526 (in words) current, while there it was 1525 expired.

Two shrines in front of the Vēṇūr image contain two inscriptions (Nos. 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a *chaityālaya* of Chandranātha and was built by two queens of Virā-Timmarāja-Oḍeyaru *alias* Ajilaru, "the beloved chief disciple of the holy Chārukirtidēva," viz. Pāṇḍyakadēvi *alias* Vardhamānakka, and Mallidēvi. The shrine on the proper right is a *chaityālaya* of Śāntiśvara and was built by . . . *alias* Binnāṇi, another queen of the same chief.²

TEXT.³

- 1 श्रीशकवर्षमं⁴ गणि[से स]ासिरदिं मि-
- 2 गुवट्टुल्लिक्कु[कु]ा शतदिप्यता[ॐ]नेय
- 3 श्रीभक्तद्वन्द्व फाल्गुनाख्यमासायि-
- 4 [त]शुक्लपक्षदशमी गुरुपुत्रद यु-
- 5 [म्भ]ल[म्भ]दोळ्देशिगणा[य]गख्यगुरु-
- 6 पंडितदे[व]न दिव्यवाक्व[दि] ॥ [१*] राय.⁵
- 7 कुमार[नी]प्पुवळियं सति पांड्य-
- 8 कदेवि[य पुत्रनच]⁶ सोमायतवं-
- 9 श[धु]र्थ्यनुरुसाहसि पांड्यनृ-
- 10 पानुजनुवदानराधेयनुदा-
- 11 र[पुंजळि]केपट्टवनाळ्व नृपायणि
- 12 तिंमभूभुजं श्रीयुतनं प्रति[ठि]-
- 13 [सि]द[न]ादिजिना[ळ]ज[नं जि]नगुं[म]टेयनं ॥ [२*]

TRANSLATION.

(Verse 1.) In the year Śōbhakṛit (*which was*) the glorious Śaka year counted by twenty-six after one hundred having the number five, exceeding one thousand,⁷ (*on*) the tenth *tithi* of the bright fortnight falling into the month named Phālguna, in (the *nakshatra*) Pushya (*combined with*) Thursday, (*and*) in the *lagna* Yugma,—at the divine order of the *Garupaditadēva*⁸ who is the foremost of the *Dētigana*,—

(V. 2.) Prince Timma, the beautiful nephew of Rāyakumāra, the son of the virtuous Pāṇḍyakadēvi, the chief of the great family of the Moon, the very daring younger brother

¹ The kingdom (*rāṣṭra*) of Puñjaḷi or Puñjaḷike is mentioned also in two other inscriptions at Vēṇūr (Nos. 78 and 80 of 1901).

² A very inaccurate translation of Binnāṇi's inscription was given in *Ind. Ant.* Vol. V. p. 38, note.

³ From two inked stampages.

⁴ Metre: Utpalamāle.

⁵ I cannot find the name of this metre; it is a *samavṛitta* of 4 times 23 syllables.

⁶ The doubtful syllable *tra* looks as if it had been corrected from *ga*.

⁷ This is a "poetical" way of expressing Śaka-Samvat 1526.

⁸ This title refers to Chārukirti of Beḷguḷa; see l. 9 f. of the preceding inscription (F.).

of prince **Pāṇḍya**, a **Rādhēya** (Karna) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of **Puñjaḷike**, consecrated here (*the image of*) the blessed **Jina Gummaṭeśa**, the son of **Āḍijina**.

No. 15.—TWO JAINA INSCRIPTIONS OF IRUGAPPA.

By E. HULTZSCH, PH.D.

A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jaina temple at Vijayanagara¹ it is known that the general **Chaicha** or **Chaichapa** and his son **Iruga** or **Irugapa** were hereditary ministers of king **Harihara II.** of Vijayanagara. An inscription at Śravaṇa-Belgoḷa states that the general **Chaicha** or **Chaichapa** had already been the minister of **Bukkarāja**,² i.e. of **Bukka I.**, the predecessor of **Harihara II.**

The subjoined Tamil and Grantha inscription (No. 41 of 1890) is engraved on the base of the north wall of the store-room in the Jaina temple of Vardhamāna at Tirupparuttikkupru³ near Conjeeveram. It records that the village of **Mahēndramaṅgalam** in the division of **Māvaṇḍūr**⁴ was granted to the temple by the minister **Irugappa**, the son of the general **Vaichaya**. The donor is of course identical with **Irugapa**, the son of **Chaichapa**, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of **Bukkarāja**, the son of **Arihararāja**, i.e. **Bukka II.**, the son of **Harihara II.** Hence the Dundubhi year in which the grant was made must correspond to A.D. 1382. But Professor Kielhorn has shown that the details of the date do not work out correctly.⁵

TEXT.⁶

- 1 Svasti śr[i]ḥ [||*] Dundubhi-varsham Kāt[tig]ai-[m]āḍatt[i]l pūrvva-pakshattu-
Tt[i]ḷḡaṭ-kiḷamaiyum pauraiyum⁷ perṛa Tā(kā)tt[i].
- 2 gai-nāḷ mahāmaṇḍalēśvara Arihararāja-kumāraṇ śrīmat(d-)Bukkarājan dharmmam
āga Vaichaya-daṇḍanātha-putraṇ
- 3 Jain-ōttaman Iruga[pa]-mahāpradhāni Ti[rup]paruttikkupru-nāyaṇār Traiḷōkyavalla-
bharkku pūjaikku
- 4 śālaikkum tiruppanik[ku]m Māvaṇḍūr-ppōṛṭil Mahēndramaṅgalam nāṅ-pāṅk-
ellaikum iṛai-ili paḷlichebandam-āga chandr-āḍitya-varaiyum naḍakka-ttaruvittār
a. Dharmm[ō]-ya[ā-ja]yatu a.

TRANSLATION.

Hail! Prosperity! (In) the Dundubhi year, (on) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month Kāttigai,— for the merit of the glorious **mahāmaṇḍalēśvara** **Bukkarāja**, the son of **Arihararāja**,— the best of Jains, the great minister **Irugappa**, the son of the general **Vaichaya**, caused to be

¹ South-Ind. Inscr. Vol. I. No. 152.

² Inscriptions at Śravaṇa-Belgoḷa, No. 82. The Śubhakṛit year in which this inscription is dated corresponds to A.D. 1422, and not to A.D. 1362 as Mr. Rice thinks.

³ No. 61 on the Madras Survey Map of the Conjeeveram taluka.

⁴ This is evidently Māvaṇḍūr, 5 miles from Conjeeveram; see Mr. Sewell's Lists, Vol. I. p. 166. I cannot identify Mahēndramaṅgalam.

⁵ Above, Vol. VI. p. 329, No. 1.

⁷ The syllable *ṛai* is entered below the line.

⁶ From two inked estampages.

given to Trailōkyavallabha, the god of Tirupparuttikkunru, for worship, for the alms-house, and for repairs of the temple,— (the village of) Mahēndramaṅgalam in the division (*parṇu*) of Māvandūr, (up to its) boundaries on the four sides, as a tax-free *paḷlichchandaṁ*,¹ to continue as long as the moon and the sun. Let this pious gift be victorious!

B.—Dated in the Prabhava year.

This Grantha inscription (No. 42 of 1890) is engraved on the roof of the *maṇḍapa* in front of the shrine in the same temple as the preceding inscription (A.), and consists of one Sanskrit verse in the Śārdūlavikrīḍita metre. It records that the *maṇḍapa* on which it is found was built by the same general Irugappa, the son of the general Vaichaya, at the instance of (his spiritual preceptor, the Jaina priest) Pushpasēna, in the year Prābhava. This year might be meant for Parābhava = A.D. 1366-67, which would, however, fall into the reign of Bukka I. Hence it follows that Prābhava is used on account of the metre instead of Prabhava = A.D. 1387-88, which falls into the time of Bukka II.,² the contemporary of Irugappa.³

In this inscription the temple of the Jina Varāhamāna is said to have been included in Kāñchi, of which Tirupparuttikkunru⁴ was evidently considered a suburb.

TEXT.⁵

- 1 Śrīmat(d.)Vaichaya-daṇḍanātha-tanayas=samvatsarē Prābhavē samkhyāvān=Irugappa-daṇḍanripatis=śrī-Pushpasēn-ājñayā ||
- 2 śrī-Kāñchi-Jina-Varādhamaṇa-nīlayasy=āgrē mahā-maṇḍapam saṃgīt-ārttham=achikarach=cha śīlayā baddham samantāt sthalam || ॐ

TRANSLATION.

In the year Prābhava, at the order of the holy Pushpasēna,— the wise general Irugappa, the son of the glorious general Vaichaya, caused to be built, in front of the temple of the Jina Varāhamāna at the prosperous Kāñchi, a great hall for concerts and (caused to be) paved with stones the space all round.

No. 16.— TWO BRAHMI AND KHAROSHTHI ROCK-INSRIPTIONS IN THE KANGRA VALLEY.

By J. PH. VOGEL, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at Kanhiāra, three miles to the east of Lower Dharmasāla on the bank of the Māñjī torrent, and was edited by him in 1854 from drawings made by Lieutenants Croften and Dyas.⁶ In 1875 it was reproduced again and discussed by General Cunningham.⁷

The second inscription I found last summer in the course of an archaeological tour in the Kāngra district near a place called Paṭhyār, situated nine miles south of Kanhiāra on the bank of the Baner rivalet, at a distance of about one mile from the Dādih Travellers' Bungalow.

¹ This term means 'land belonging to a Jaina temple;' see *South-Ind. Inscr.* Vol. II. p. 52, note 2, and above. Vol. IV. p. 138.

² See above, Vol. VI. p. 329 f.

³ See p. 116 above.

⁴ See above, A. 1. 3.

⁵ From an inked estampage.

⁶ *J. A. S. B.* Vol. XXIII. p. 57.

⁷ *Arch. Survey Reports*, Vol. V. p. 175, Plate xlii.

The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanhiāra inscription has not yet been edited satisfactorily and the Paṭhyār inscription, as far as I know, has not been noticed before by any archæologist.

The legend in both cases is given in two different alphabets,—Brāhmī and Kharōṣṭhī, though evidently of two very different periods. In each case the inscription contains only two words in both scripts, whereas a third word occurs in one script only. But at Kanhiāra this additional word belongs to the Brāhmī, while at Paṭhyār it forms part of the Kharōṣṭhī legend. The explanation of this third word is somewhat difficult. Otherwise the reading may be said to be beyond doubt, owing to the enormous size and the clearness of the letters, which are deeply cut in hard granite boulders. Finally two auspicious symbols are in each case added after the Brāhmī legend, one of which is the well-known *svastika*.

The Kanhiāra inscription was read by Sir E. C. Bayley as follows:—*Krishnayasasa ārama* in Kharōṣṭhī, and *Krishnayasasya ārama medangisya* in Brāhmī. I may state at once that the correct reading of the first word appears to be *Krishnayasasa* and *Krishnayasasya* respectively, whereas the length of the first *a* of *ārama*, as a matter of fact, is not expressed in Kharōṣṭhī.¹ He explains it as “the garden of Krishnayasas, to which in the second inscription some wag has apparently added the epithet *medangisya* (corpulent) from *med* (fat) and *anga* (body).”

Cunningham, however, preferred to consider *ārama* as a synonym of *vihāra*, translating it by “the monastery of Krishnayasas,” and even went so far as to derive the name Kanhiāra from *Kanhiya-yasas-ārama*, *Kanhiya* being a synonym of *Krishna*. The third word he read *mādagisya*, and he thought it to be “the name of the district or possibly of the recorder of the inscription.”

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The Paṭhyār inscription consists of two lines, cut into one stone. The upper line gives the two words in Brāhmī followed by a *svastika* and a foot-print. In the lower line, which was partly buried in the ground, is the Kharōṣṭhī legend, which consists of three words. The Brāhmī letters are of considerable size, the final one being not less than $1\frac{1}{2}$ high. The Kharōṣṭhī characters are much smaller (5" to 9"). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, viz. $7\frac{1}{2}$ ’.

It is evident at once that the two words in Brāhmī correspond to the second and third words of the Kharōṣṭhī legend. I read them *Vayulasa pukarini*² or, in correct spelling, *Vāyulassa pukkarini*, the meaning being simply “Vāyula’s lotus-pond.” With regard to the first word of the Kharōṣṭhī, the meaning is less obvious. Manifestly it is a genitive defining the proper name *Vāyulassa*. It seems to me almost certain that it has to be read *rathidarasa*, i.e. in Sanskrit *rathitarasya*. The *i* may be either short or long. If short, the word is to be taken as the comparative of *rathin*; if long, of the Vedic *rathi*. The meaning remains the same, viz. ‘charioteer’ (from *ratha*). According to the *St. Petersburg Dictionary* the word *rathitara* occurs as a proper name in the *Vishnupurāṇa* also. But the meaning which has to be assigned to the word in the Paṭhyār inscription is, I believe, a different one. *Rāthi* is the name of an agricultural caste in Kāōgra.³ If Vāyula really was a *Rāthi*, we may infer that, in the time of the inscription, the *Rāthi*s were not inhabitants

¹ I have to point out that the *a* has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.

² The length of *a* in *sa* is expressed only in the Brāhmī. The *a*-stroke of *ya* is not found in the Brāhmī, but is perfectly clear in the Kharōṣṭhī legend.

³ *Gazetteer of the Kangra District*, Vol. I. (1883-84), p. 88 f.

of that fertile part of the valley to which Paṭhyār certainly belongs. For, if this had been the case, a man belonging to the Rāṭhī caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Paṭhyār inscription. Its chief interest, therefore, is purely palaeographical.

If we compare the two inscriptions, it is obvious that the Paṭhyār stone exhibits a much earlier type of script than the Kanhiāra one. This is evident in part from some of the Kharōṣṭhī letters, e.g. the *z*, which at Paṭhyār has the closed shape of the Aśoka period, whereas at Kanhiāra it is open as in the Śaka-Kushana inscriptions. On the whole, however, the Kharōṣṭhī of both inscriptions is fairly identical. But a striking difference is shown in the Brāhmī legends. The Kanhiāra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The *y* with its three vertical strokes of equal length agrees best with forms of the 2nd and 3rd centuries.¹ The *d* shows a great resemblance to the type of this letter in the 2nd century.² The *m* is angular instead of rounded as in the more ancient type. The *ś*, on the contrary, with its straight strokes, has a more archaic form. So has the *g*, which is angular and not rounded.

The Brāhmī type of the Paṭhyār inscription, however, corresponds entirely with that of the Aśoka period — the earlier Maurya type as Professor Bühler called it — and therefore can safely be said to belong to the 3rd century B.C.³ We may infer that both Brāhmī and Kharōṣṭhī were known and used in the Kāṅgra valley from that time until the first or second century after Christ.

It is a fact worth noticing, that, while the indigenous character had developed considerably during the course of the three or four centuries, the foreign alphabet had practically remained the same. The most plausible explanation would be that in those parts the Brāhmī was the popular script used in commerce and common life, while the use of the Kharōṣṭhī was limited to official documents and was in consequence fairly constant. The greater importance attached to the Brāhmī may also appear from its taking the first place in the Paṭhyār inscription and from the larger size of the letters, though it must be admitted that the fuller reading is given in Kharōṣṭhī. In the Kanhiāra inscription the Brāhmī has the additional word. But in both inscriptions the *maṅgalas* are placed after the Brāhmī and not after the Kharōṣṭhī.

Now, to return to the Kanhiāra inscription, it remains to be considered whether the newly found inscription throws any light on its meaning. First of all one feels inclined to assign to the word *ārāma* the ordinary meaning of 'garden,' and not that of 'monastery' as Cunningham did.⁴ For, considering that Vāyula found it worth while to cut an inscription which would stand the ages, simply to indicate that he was the owner of a lotus-pond, there is no reason to assume that Kṛishṇayaśas did not do the same with regard to his garden. Moreover, in the case of a monastery the founder would preferably have written his name on the building, and not on two boulders lying near it.

With regard to the doubtful term *medaṅgiśya*, we may with Cunningham reject Bayley's supposition that the word was added by some wag in order to ridicule Kṛishṇayaśas. It would have been a very poor joke indeed and scarcely worth the trouble of cutting into hard granite. And are we to believe that the same wag had cut the two *maṅgalas* also, possibly to make amends for the offence? Corpulence, moreover, is looked upon with a different eye by the Hindū

¹ See Bühler's *Indische Palaeographie*, Plate iii. 31, XV. and XVIII.

² *Ibid.* 2, XI.

³ Since writing the above, I had an opportunity of showing the impression to Dr. M. A. Stein, who, judging from a superficial examination of the Kharōṣṭhī, thought that the inscription was rather of the early Śaka type.

⁴ This meaning is not even mentioned in the *St. Petersburg Dictionary*.

Rock-Inscriptions in the Kangra Valley.

KANHIARA INSCRIPTION.



PATHYAR INSCRIPTION.



E. H. TZSCH.

SCALE '07.

WIELE & KLEIN, PHOTO-ZINCO.

From inked estampages supplied by Dr. J. Ph. Vogel.

and by the European. Large and round limbs were considered characteristics of a *mahāpuruṣa*,¹ and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word *māda* by the *St. Petersburg Dictionary* there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read *mādaṅgiya*. It is true that the *ā*-stroke is ordinarily attached to the right, not to the left leg of the *m*; but, on the other hand, we never find the *e*-stroke turned to the right. Comparing the manner in which the *ā*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct. Unfortunately *mādaṅgiya* is as difficult to explain as *medaṅgiya*. If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mādaṅgiya*; but that a member of this caste would be the owner of a garden and bear the name of *Kṛishṇaśāśa* is scarcely admissible.

It was stated above that one of the two *maṅgalas* added to the Brāhmī legend is the *svastika*. The other Cunningham interpreted as an abbreviation of the syllable *śm*. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two *maṅgalas* also. The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhistic times.

One point still remains to be discussed,—the language. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēni-Mahārāṣṭrī, not of the Māgadhi type, as appears from the *r* in *pukkarinī*.² In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōṣṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palaeographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

No. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI.

SAKA-SAMVAT 1129.

By H. LÜDERS, PH.D.; GÖTTINGEN.

The first of the following two stone inscriptions is engraved on the east wall of the Natarāja shrine in the *Vaṭāranyēśvara* temple at *Tiruvālaṅgādu*, 3 miles N.-N.-E. of the Chinnamapēt Railway Station in the North Arcot district. The second is on the north wall of the central shrine of the *Vāchiśvara* temple at *Tiruppāṣūr*, 2 miles W.-S.-W. of *Tiruvallūr* in the *Tiruvallūr* taluka of the Chingleput district. They are now edited for the first time from inked stampages supplied to me by Dr. Hultzsch.³

¹ A. Grünwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

² See Professor Pischel's *Grammatik der Prakrit-Sprachen* (1900), p. 24.

³ Nos. 408 and 407 of the Government Epigraphist's collection for the year 1896.

Both of them are intended to commemorate the donations of a king **Tammusiddhi** or **Tammusiddha**, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chôḍas of the Telugu country in the *Annual Report for 1899-1900*. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The **Tiruvālaṅgaḍu** inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the **Tiruppāṣūr** inscription. It is written in **Grantha** characters. The size of the letters varies from $\frac{1}{4}$ " to 2". Line 8 contains the rare subscript sign for *jha* in *nirjharā*. The language is **Sanskrit**, and, with the exception of the concluding words *svasty-astu*, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word *i* is written instead of *d* before a sonant consonant in the word *patma* in ll. 1, 2, 3, and in *bhavadbhīr* in l. 21.

After two introductory verses in praise of the donor, who, as stated above, is called both **Tammusiddhi** (ll. 2, 17, 18) and **Tammusiddha** (ll. 1, 20, 21), the inscription gives his genealogy, which shows the characteristic features of the Chôḍa genealogies.

It begins with some mythical ancestors. From the lotus of Vishnu's navel sprang **Brahma** (vv. 3, 4), from him **Marichi**, from him **Kāśyapa** (v. 5), from him the **Sun** (v. 6), and from him **Manu** (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the *Purāṇas*.¹ It is found also in the **Udayāndiram** plates of **Prithivīpati II**.² and those of **Vīra-Chôḍa**,³ as well as in the *Kaliṅgattu-Parāṇi*⁴ and the *Vikkirama-Śōḷaṅ-Uḷā*,⁵ but in the last three passages the third name appears as **Kāśyapa** or **Kāchhipan** instead of **Kāśyapa**. The *Vikkirama-Śōḷaṅ-Uḷā* differs besides in placing **Kāśyapa** before **Marichi**, and the **Udayāndiram** plates of **Prithivīpati II**. omit **Manu**.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of **Tammusiddhi**. The first of them, born in the lineage of **Manu**, is **Kalikāla** (v. 9). **Kalikāla** is identical, of course, with the ancient half-mythical Chôḍa king whose name is generally given as **Karikāla**. The various traditions about him have been collected by Dr. Hultzsch.⁶ In the present inscription we are told that he constructed the banks of the **Kāvēri**, and that, when he had lifted **Mount Méru** with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the **Poppi** or **Kāvēri** is alluded to also in the *Kaliṅgattu-Parāṇi*,⁷ the *Vikkirama-Śōḷaṅ-Uḷā*,⁸ and the large **Leyden** grant.⁹ The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two **Tamil** poems. According to the *Kaliṅgattu-Parāṇi* **Karikāla** inscribed on the side of **Mount Méru** the whole history of the **Tamil** race as foretold by the **Rishi Nārada**, and in the *Vikkirama-Śōḷaṅ-Uḷā* he is spoken of as "the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls," where the mountain meant by the poet would seem to be again **Mount Méru**.

¹ See, e.g., *Agnipurāṇa*, 5, 2:—

Vishvambhājajō Brahmā Marichir-Brahmayaj sutaḥ |
Marichōḥ Kāśyapas-tasmāt Sūryō Vairavato Manuḥ |

Compare also 272, 1 f.; *Rāmāyaṇa*, I. 70, 19 f.; 2, 110, 5 f.

² *South-Ind. Inscr.* Vol. II. p. 382.

³ Above, Vol. III. p. 80 f.

⁴ Canto 8, vv. 9, 10; *Ind. Ant.* Vol. XIX. pp. 330, 340.

⁵ *Ind. Ant.* Vol. XXII. pp. 144, 147 f.

⁶ *Ind. Ant.* Vol. XXII. pp. 144, 147 f. **Manu** is not mentioned here by name, but alluded to as "the stern sire who drove his chariot over his son to soothe a cow in dire distress."

⁷ *South-Ind. Inscr.* Vol. II. p. 377 f.

⁸ Canto 8, v. 20; *loc. cit.* pp. 331, 341.

⁹ *Loc. cit.* pp. 144, 148.

¹⁰ *Archaeological Survey of Southern India*, Vol. IV. p. 206.

The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikāla, and to have had two names,—**Madhurāntaka**, i.e. 'the death to Madhurā,' and **Pottapi-Chōla**. The former name he acquired by conquering **Madhurā**, the capital of the **Pāṇḍyas**, whose women he made widows; the latter was given to him for having founded, in the country of the **Andhras**, the town of **Pottapi**. **Madhurāntaka Pottapi-Chōla** is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient **Kāñchīpura**; in the list compiled by Mr. Sewell¹ it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of **Kāñchīpura** should be identical with the ancestor of **Tammusiddhi**; for one of his inscriptions is dated in the 18th,² and another in the 21st year of **Tribhuvanachakravartin Rājārājadēva**,³ which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with **Chōla-Tikka**, who probably was the successor of **Tammusiddhi**.⁴ The identification of **Pottapi**, which **Madhurāntaka Pottapi-Chōla** is said to have founded, must be left to future researches.⁵

In **Madhurāntaka Pottapi-Chōla**'s race was born **Tilūṅgavidya** (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of **Garaḍa** at the top of it at **Ujyapuri**.⁶ **Ujyapuri** may be the modern **Ujīpuram** or **Ujjapuram**, 18 miles east-south-east of **Koljāl** in the **Coimbatore** district. Mr. Sewell states that there is an old ruined fort at that place,⁷ and there is no difficulty in assuming that one of these **Telugu Chōlas** should have extended his conquests beyond the **Kāverī**, if another boasts even to have taken **Madhurā**.

With verse 13 begins a coherent genealogy of the direct ancestors of **Tammusiddhi**. In **Tilūṅgavidya**'s family was born king **Siddhi** (v. 13). His younger brother was **Betta (I)**, who had several sons (v. 14), the eldest of whom was **Dāyabhima** (v. 15). **Dāyabhima**'s younger brother was **Ērasiddhi** (v. 16). He again had three sons, **Manmasiddhi** or **Manmasiddha**, **Betta (II)**, and **Tammusiddhi**, whose mother bore the name of **Śrīdēvi** (vv. 17-20). Of these only **Siddhi**, **Dāyabhima** and **Manmasiddhi** are described in terms implying that they actually reigned, while of **Betta II** it is expressly stated that, being given to the practice of austerities, he conferred, after the death of **Manmasiddhi**, the government on his younger brother **Tammusiddhi**.

In verse 21 we are informed that in the **Śaka year 1129** (= A.D. 1207-8) **Tammusiddhi** allotted to the lord of **Vaṭṭaṭavi** all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, **Vaṭṭaṭavi** or its modern synonym **Vaṭṭaraṇya** being Sanskrit renderings of the **Tamil Tiruvālaṅgāḍu**, 'the holy banyan forest.'

The **Tiruppāṣūr** inscription closely resembles the **Tiruvālaṅgāḍu** inscription in outward appearance as well as in its contents. It is written in **Grantha** characters, about 1½" high. The form of the subscript *jha* in *nirjjharā* in l. 19 slightly differs from that of the **Tiruvālaṅgāḍu** inscription, the loop to the left having disappeared here altogether. The initial *ś* also has a

¹ *Lists of Antiquities*, Vol. I. p. 178 ff.

² No. 37 of the Government Epigraphist's collection for 1893.

³ *Lists of Antiquities*, Vol. I. p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated "in Śaka-Saivāt 1232, in the 24th year of his reign."

⁴ *Loc. cit.* p. 19. In the genealogical table, *ibid.* p. 18, Mr. Venkayya mentions a certain **Madhurāntaka Pottapi-Chōlasiddhi** who belonged to another branch of the **Telugu Chōlas**. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of **Telūṅgabijjana**, whereas the **Madhurāntaka Pottapi-Chōla** of our inscription was an ancestor of that king.

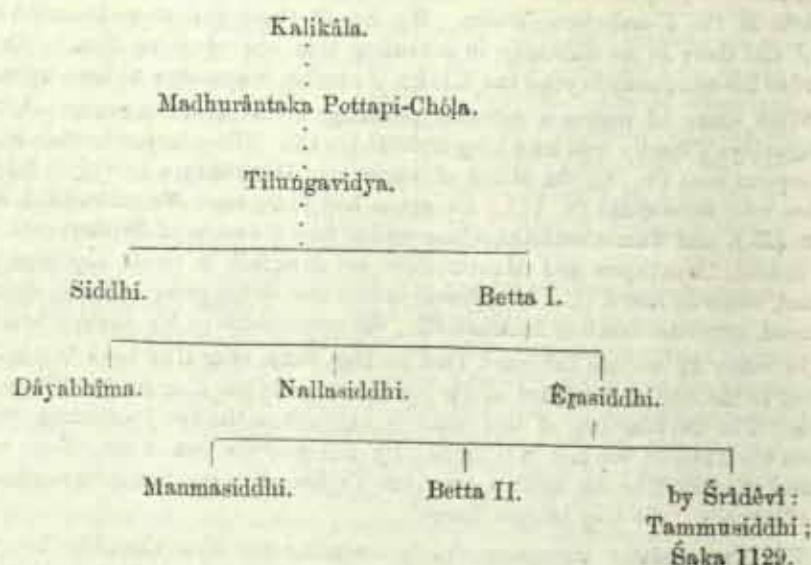
⁵ [See *South-Ind. Inscr.* Vol. III. p. 33, note 1. The *Postal Directory of the Madras Circle* mentions a village "Potapi" near "Tongootoor" in the **Pallampēt taluka** of the **Cuddapah** district.—E. H.]

⁶ Or, possibly, **Ujyapuri**. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (*yām-Ujyapuryām*).

⁷ *Lists of Antiquities*, Vol. I. p. 215.

very peculiar form in l. 61, whereas in l. 11 it appears in the usual shape. The language is **Sanskrit**, and the whole is in verse, with the exception of the words *svasty=astu* at the end. Here also a sord consonant is written instead of a sonant in *patma* (ll. 2, 3, 4) and *bharatbhīr* (l. 64), and besides in *drīkabhyaṃ* (l. 4) and *dik dakṣiṇā* (l. 35).

Of the 23 verses of the Tiruvālaṅgāḍu inscription 16 reappear in this inscription, occasionally with slight variations.¹ With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Manu and Tiluṅgavidya are omitted here. That portion also which deals with the direct line of Tammusiddhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dāyabhīma. Instead of the two verses devoted to them in the Tiruvālaṅgāḍu inscription we find here a verse (11) stating that in king Siddhi's family was born king Nallasiddhi. In the following verse Eṇasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvālaṅgāḍu inscription applies to Dāyabhīma spoken of in the preceding verse, and it might therefore easily be imagined that Dāyabhīma and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvorriyūr,² quoted by Dr. Hultzsch in his *Annual Report for 1893*, paragraph 13. leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner :³—



Besides the name of Nallasiddhi the Tiruppāsūr inscription contains little that is new. Nallasiddhi seems to have taken possession of Kāñchi or Conjeeveram; for in verse 11 it is said, with a well-known pun, that, when the southern quarter had obtained him as her husband, she was *gaḷita-kāñchi-guṇā*, which may be understood as 'having dropped her girdle' or 'having lost Kāñchi.' In verse 15 we are told once more, but in a more explicit way, that after the death of Manmasiddhi the government passed without any disturbances into the hands of Tammusiddhi, Betta II. being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that in the Śaka year 1129 (= A.D. 1207-8) Tammusiddhi allotted to the lord of Pāṣipura the revenues due to the king in the villages belonging to the

¹ The name of the town founded by Madhurāntaka Pottapi-Chōla is here spelled Pottappi (v. 9).

² No. 104 of the Government Epigraphist's collection for the year 1892.

³ The purely fictitious first portion has been omitted here.

temple, and that in the same year he presented the village of **Kaivaṇṭūr** to the god. Pāṣipura, of course, is nothing but the Sanskrit name of Tiruppāsūr. The village of Kaivaṇṭūr, as Dr. Hultzsch informs me, is identical with **Kaivaṇḍūr**,¹ 1 mile W.-N.-W. of Tiruppāsūr.

A.—TIRUVALANGADU INSCRIPTION.

TEXT.²

- 1 Svasti śri-Tammusiddhāya tasmai yat-sainya-rēṇava[b] [1*] [Brahma-pa]tma(dma)-
spriśas=śamkē bhāvi-bhū-spriṣṭi-hētavaḥ || [1*] Jayati vijayi-chāpaḥ kshālita-
ā[sē]sha-[pāpa]=satata-madhura-lā-
- 2 paḥ prāpta-vidyā-kalāpaḥ [1*] vitata-vitarāṇa-āpaś=śatru-māyā-durāpaḥ pra[śomita]-
kali-tāpas=Tammusiddhi-kshamāpaḥ || [2*] Udadhi-śayana-bhājaḥ Patma(dma)-
nābhāsa nābhēḥ kim=api nikhila-hētur-jjātam=āścha-
- 3 ryya-patma(dma)m [1*] yad=abhajad=api spriṣṭēḥ pūrvam=ētasya drigbhyā[m]=
mṛidu-kaṭhina-ma]hōbhyām=mīlan-ōnmīlanāni || [3*] Tasmād=Viriñchir-abhavat
suchiran=tad-a-
- 4 ntar=vvāsād=iva prakāṣayann=rajaśaḥ pra[vrittim] [1*] ya[h*] Śrīśa-ta[pa-phaṇi-mauli]-
maṇi-prarūḍha-bimbas=srijaṇn=iva babhau sadriśas=sahāyānḥ || [4*]
- 5 Marichir=udagāt=tasmād=uday-ādrēr=iv=ānśumān [1*] [tataḥ] Kaśyapa ētasmai
prakāśa iva nirgataḥ || [5*] Asmāj=ja[gaṭ*]-trita[ya-māṅgala-rat]nadipaś=chhanda-
- 6 s-tanus=timira-kānana-dāvavahniḥ [1*] di[k*]-kālayōḥ kim=aparaṁ vyavahā[m*]-
hētu[b] kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ || [6*] Tasmād=iddhi-
- 7 bdaḥ pūrvāḥ guṇair=nnikhila-nīti-patha-prayōktā [1*] dēvō Manus=sapadi gōptam=
iv=āvatirṇas=tan-maṇḍal-ānta[ra*]-gata[h] p]urushaḥ purāpaḥ || [7*] Babhū-
- 8 vur=ullāsita-kirtti-nirjharā Manōḥ kulē=smin bahavaḥ kshamābhṛitaḥ [1*] divas-
prithivyōr=api yair=nniyantribhir=nnirāmkuśō nīti-pathaḥ³ pravarttita[h] || [8*]
- 9 Tat-kulē **Kalikālōlo-bhūt**⁴ [Kāvēri-tīra-kṛin=nripaḥ] [1*] [yat-kē]i-yashṭi-tulitē
Mērau vyatikṛitā diśaḥ || [9*] Jātō=aya vamsē Madhurām viji-
- 10 tya paśchād=udañchana(n-Ma)dhurāntak-ākhyah [1*] mitānta-mukt-ābha[ra*]pāḥ
prachandah Pāṇḍy-āṅganāḥ prāg=iva yaś=chakāra || [10*] Jishpur-Andhrēshu
yah kṛitvā purim Pottapi-samūjitām⁵ [1*]
- 11 tatas=tat-pūrvva-[Chō][1*]-ākhyah⁶ prakhyāta-bhuja-vikramaḥ || [11*] Tad-vamsē sa
Tilumgavidya-nripatir=yyēn=ōjyapuryyām=asau chañchata(t)-kirtti-patākayā
tilakita-stambhaḥ pratishṭhāpi-
- 12 taḥ [1*] yasy=āgrē Garuḍan=nirikshya sahaja-snēhēna sūtē sthitē madbhyō-
vyō[ma] vilambatē dinapatiḥ prāyas=tad-ādi kshayam || [12*] Tat-kulē
Siddhi-bhūpālāḥ pālayām=ā-
- 13 sa mēdinim [1*] yadiya-dōḥ-pad-āyattam=artthi-pratyartthi-jlavitam || [13*] Anujann=
ābhavat=tasya Betta-bhūpaḥ pratāpavān [1*] tasy=āpi jājūirē putras=trātārās=
śarap-ārththiṇām || [14*] Dāyabhimō n[ripa]-
- 14 s-tēshā[m] jyēshṭhaḥ kahōṇim=apālayat [1*] yat-pāpīs=śātrava-śrīpān=kōś-ākriṣṭi-
kash[ā*]yitaḥ || [15*] Tasy=Airasiddhi-nripatis=sahajaḥ kanyān=dūran=nūnaya
kalim=asya punaḥ-pravōśam [1*] rōddhum pravri[t]ta

¹ No. 63 on the *Madras Survey Map* of the Tiruvallūr taluka.

² From inked stampages supplied by Dr. Hultzsch.

³ The sign for *ryga* looks rather strange, but it cannot possibly be meant for anything else.

⁴ The *śisarga* has been added below the line.

⁵ Read *-samyajitām*.

⁶ Read *-śahyā*.

⁷ Read *Kalikālōlo-bhūt*.

⁸ The *chō* has been added below the line.

- 15 iva yaḥ prachuraṁ yaśa[ḥ*] sva[n*]=dik-sīmasu sphaṭika-sāla-nibha[m babandha ||]
[16*] [A]sy=ābhavann=avani-maṇḍala-rakshitāraḥ putrās=traya[ḥ*] sphurita-
pauruṣa-bhūṣaṇās=tē [i*] yair=anvitaḥ prasavitā suchiraṁ vyarājat=tējō-
16 mayair=iva n[i*]jair=nnayanais=Triṇōtraḥ [|| 17*] Jyāy[ān=ēshām]=Manmasiddh-
īśvaraḥ kṣmām kṣhār-āmbhōdhi-śyāma-simā[m] śasāsa [i*] nity-ōdañchad-yad-
yaśaḥ-pañjar-āntar=vyōma dhyāmaṁ kōkila-
17 tvam bibharti || [18*] Tatra svar-llōkam=ārūḍhō madhyamō Be[ṭta-bhū]patiḥ [i*]
tapasvi rājyam=ādhatta Tammusiddhau kaniyasi [|| 19*] Sa Śrīdēvyām-
Ērasiddhi-kṣhitīśā[j*]=jāta[ḥ*] śrīmāu=Manmasiddh-ānujanmā [i*] dhātṛm=ō-
18 tān=drā(trā)yamāpas=samastām=ast-ārātis=Tammusiddhi-kṣhamāpaḥ || [20*] Asmai
Vaṭāṭaviśāya Śak-ābdō dhira-
19 yāyini [i*] grāmōahv=asya nṛipa-grāhyam prādād=āyam=asēshataḥ || [21*] Ētat
kṣhōṇībhṛitām=amēu-jatā-
20 lair=mmakuṭair=dhṛitam [i*] jagu[t*]-traya-prasiddhasya Tammusiddhasya śāsanam ||
[22*] Yatnēna dharmma-sarapiḥ parirakṣa-
21 pīyā s=ēyam bhavatbhi(dbhi)r=akhilair=iti Tammusiddhaḥ [i*] āgāmināḥ praṇayātē
nṛipatin=ajasran=dūran=natēna śira-
22 sā na śarā-
23 sanēna || [23*]
24 Svasty=astu [||*]

TRANSLATION.

(Verse 1.) Hail to that glorious **Tammusiddha**, the dust of whose troops, which touches the lotus of Brahman, (*will be*) the cause, I imagine, of creating the future world!

(V. 2.) Triumphant is king **Tammusiddhi**, whose bow is victorious, who has washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the tricks of (*his*) enemies, (*and*) who has appeased the torments of the Kali (*age*).

(V. 3.) From the navel of Padmanābha² reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (*Vishnu's*) eyes emitting light now soft, now fierce,³ used to close and to open even before the creation.

(V. 4.) From this (*lotus*) sprang Virūchi,⁴ who, manifesting, as it were, the action of *rajas*⁵ because (*he*) dwelt long in its interior, seemed to create companions similar (*to himself*), when his image was reflected by the crest-jewels of the snake (*which formed*) the couch of the husband of Śrī.⁶

(V. 5.) From him rose Marīchi as the sun from the eastern mountain. From him (*again*) went forth Kaśyapa as the light from that (*sun*).

¹ After this stands a sign much like the sign for medial *s*; and though it would be possible to read *yetndua*, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kanarese inscriptions.

² *I.e.* Vishnu.

³ [Vishnu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 24, verse 3.—E.H.]

⁴ *I.e.* Brahman.

⁵ The word *rajas* must be understood here in its double sense of 'pollen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Bāṇa's *Kaddambāri*.

⁶ *I.e.* Vishnu.

(V. 6.) From him originated a certain bulb (*which was the origin*) of a race¹ of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Vêda,² which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

(V. 7.) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, (*and*) who composed all the rules of policy, in order to rule this (*world*), like the primeval spirit (Vishnu) who resides in the orb of that (*sun*).

(V. 8.) In this family of Manu were many kings who made their fame rush along like torrents,³ rulers even of heaven and earth who laid down the principles of (*just*) policy without opposition.

(V. 9.) In that family was king **Kalikāla** who constructed the banks of the **Kāvēri**. When (*he*) had lifted Mount Mēru with his play-staff, the quarters were greatly disturbed.

(V. 10.) In his race was born he who, after his conquest of **Madhurā** getting renowned by the name of **Madhurāntaka**, cruelly caused the **Pāṇḍya** women to take off completely their ornaments (*so that they were*) as before (*when they had been wearing fine pearl ornaments*);⁴

(V. 11.) Who, crowned with victory (*and*) famous for the strength of (*his*) arm, after having founded in (*the country of*) the **Andhras** the town called **Pottapi**, bore the title of **Chōla** preceded by that (*name*).

(V. 12.) In his race (*was*) that king **Tilūṅgavidya** who erected the famous pillar adorned with a waving banner of fame at **Ujyapuri**; I am sure, it is since that time that the sun tarries for a moment in the midst of the sky,⁵ (*his*) charioteer⁶ stopping out of brotherly affection, when he perceives the Garuḍa at the top of that (*column*).

(V. 13.) (*Born*) in his family, king **Siddhi** ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (*respectively*).

(V. 14.) His younger brother was the mighty king **Betta**. To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king **Dāyabhima**, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (*his*) enemies, ruled the earth.

(V. 16.) His younger brother (*was*) king **Ērasiddhi**, who, having driven far away the Kali (*age*), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (*attired*) with the brilliant jewel of heroism. Attended by them who were full of energy, the father shone for along time like **Tripētnā**⁷ with his beaming (*three*) eyes.

(V. 18.) The eldest of these, the lord **Manmasiddhi**, ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (*which was*) his continually rising fame.

¹ Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.

² With *ekhandas-fanub* compare such epithets of the sun as *vêda-lagaḥ* in *Mahābh.* 3, 3, 19, or *vêda-mūrtiḥ* in the *Mārkaṇḍeyapurāṇa*, 102, 22. The latter passage contains also an account of the origin of this appellation.

³ The term *nirjara* is used in allusion to the second meaning of *kṣamadbhrit*, 'a mountain.'

⁴ The pun contained in the word *nīdanta-mukṣi-dbharaṇḍh*, the correct interpretation of which I owe to Dr. Hultzsch, can hardly be rendered in English. In the first case the compound must be taken as *nīdantaḥ mukṣiṇḥ dbharaṇḍhī yadbhīḥ*, in the second as *nīdantaḥ mukṣiḥ dbharaṇḍhī yadbhīḥ*.

⁵ The compound *madhyē-nyōma* is formed in accordance with Pāṇini, 2, 1, 18. Prof. Kielhorn, who drew my attention to this rule, quotes as an analogous case *madhyē-dinam*, 'in the midst of the day,' in *Trivikramabharata's Damayantīkathā*, in the first prose passage after l. 30 (p. 15 of the Nirayāsāgara Press edition).

⁶ The charioteer of the sun is Aruṇa or Anṛu, the son of Kāśyapa and Vinatī, and brother of Garuḍa.

⁷ I.e. Śiva.

(V. 19.) When he had ascended to the celestial region, the middle (*brother*), king **Betta**, being given to the practice of austerities, conferred the government on (*his*) younger (*brother*) **Tammusiddhi**.

(V. 20.) This glorious king **Tammusiddhi**, the son of king **Ērasiddhi** and **Śrīdēvi**, the younger brother of **Manmasiddha**, who, having destroyed (*his*) enemies, was ruling over this whole earth,—

(V. 21.) Allotted, in the **Śaka year** (denoted by the *chronogram*) **Dhirayāyin** (*i.e.* 1129), to this lord of **Vaṭāṭavi** all the revenues due to the king in the villages belonging to his (*temple*).

(V. 22.) This (*is*) the order of **Tammusiddha** famous in the three worlds, which is borne by kings on (*their*) radiant diadems.

(V. 23.) "This road of piety should be carefully preserved by all of you;" thus does **Tammusiddha** make a perpetual request to future kings, (*his*) head being lowly bent, (*but*) not (*his*) bow.

(Line 24.) Let there be prosperity !

B.—TIRUPPASUR INSCRIPTION.

TEXT.¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-saṁya-rēṇavaḥ [1*] Bra-
- 2 hma-patma(dma)-spraśās-saṁkē bhāvi-bhū-sriṣṭi-bhāvav || [1*] Udadhi-śnyana-
- 3 bhājav Patma(dma)nābhasya nābhēḥ kim=api nikhila-bhētur=jjātam=ā-
- 4 ścharyya-patma(dma)m [1*] yad-abhajaḍ=api sriṣṭēḥ pūrvam=ēta=ya drik(driḥ)-
- 5 bhyām=mrīdu-kāṭhina-mahōbhyām=mlan-ōmīlanāni || [2*] Ta-
- 6 smād=Virūchir=udabhūt suchiran=tad-antar=vvāsā[d=iva]
- 7 prakāṭayan rajasaḥ pravṛttim [1*] ya[h*] Śrīśa-talpa-
- 8 phaṇi-mauli-maṇi-pravīṣṭa-bimba-
- 9 a=srijaṇṇ=iva babhau sadṛśas=sahāyā-
- 10 n [1 3*] Marichir=udagāt=tasmād=uday-ādīr=ī-
- 11 v=ānśumān [1*] tataḥ Kaśyapa ētasmā-
- 12 t prakāśa iva nirggataḥ || [4*] Tasmā-
- 13 j=jaga[t*]-tritaya-maṁgala-ratnadīpa-
- 14 ś=chhandas-tanus-timira-kānana-dā-
- 15 vavahniḥ [1*] di[k*]-kālayōḥ kim=a-
- 16 param(ram) vyavahāra-bhētuh
- 17 kō=py=āvirāsa vasudhādhi-
- 18 pa-vamśa-kandaḥ || [5*] Babhūvur=ullāsi-
- 19 ta-kirtti-nirjjharā Manōḥ kulē=amī-
- 20 n bahavaḥ kṣamābhṛtaḥ [1*] divas-pri-
- 21 thivyōr=api yair=nniyantṛibhi-
- 22 r=nnirāṅkuśō nīti-pathaḥ pravarttitaḥ || [6*] Tat-
- 23 kulē **Kalikālō**=bhūt² **Kāvērī**-ti-
- 24 ra-krin=ṇṛipaḥ [1*] yat-kēlī-yasṭi-tulitē
- 25 Mērau vyantikṛitā dīśaḥ || [7*] Jātō=aya
- 26 vamśō **Madhurām** vijītya paśchād=udaśchan-**Madhu**-
- 27 rāntak-ākhyāḥ [1*] nītānta-mukt-ābharaṇāḥ prachanḍa-
- 28 ḥ **Pāṇḍy**-āṁganāḥ prāg=iva yaś=chakāra || [8*] Ji-
- 29 shqur=**Andhrēshu** yaḥ kṛitvā purim **Pottappī**-sa[m]-

¹ From inked estampages supplied by Dr. Hultzsch.

² The *akṣara* *śhū* seems to have been corrected out of something else, perhaps *śhāta*.

- 30 jūit[ām] [1*] tatas=tat-pūrvva-Chōl-ākhyah prakhyāta-bhu-
 31 ja-vikramah || [9*] Tad-vamśe Siddhi-bhūpālah pālayām=[ā].
 32 sa mēdinim [1*] yadiya-dōh-pad-āyattam-aritthi-pratyartthi-jī-
 33 vitam || [10*] Tad-vaśē(mśa)jas=sahaja-jitvara-satva(tiva)-rāsīś=śatru-kahi-
 34 tiśvara-yaśaś-śīśirāmsu-Rāhuḥ [1*] śrī-Nallasiddhi-nripa-
 35 tir-yyam-upētya kāntan=dik(g) dakṣiṇā gaḷita-ka(kā)ñchi-guṇā
 36 babhūva || [11*] Tasy=Aīrasiddhi-nripatis=sahajah kani-
 37 yān dūran=nirasya kalim=asya punah-pravēsam [1*]
 38 rōddhum pravṛitta iva yah prachuram yaśa[h*] avan=dik-
 39 sūmasu sphaṭika-sāla-nibham babandha || [12*] Aśy=ā.
 40 bhavann=avani-maṇḍala-rakṣitārah putras=traya[h*] sphurita-pau-
 41 rusa-bhūṣhaś=tē [1*] yair=anvitaḥ prasavitā suchira[m]
 42 vyarājat-tējōmayair=iva nripair=unayanais=Trinētra[h] || [13*]
 43 Jyāyān=ēśhān(shām)=Manmasiddh-iśvarah kṣhmām kṣhā-
 44 r-āmbhōdhi-śyāma-sīmām śaśāsa [1*] nity-ōda-
 45 ñchad-yad-yaśah-pañjar-āntar-vvyōma dhyāmām kōkila-
 46 tvam bibharti || [14*] Tan-madhyamas=tad-anu Betta-nrip ā-
 47 bhidhānaś=śāntas¹=tapōbhīr=avadhīrita-bhōga-
 48 vāñchah [1*] jyēsthē gatē divam-anākulam=ēva rā-
 49 jyan=nikṣhiptavān=api kaniyasi Tammusi-
 50 ddhau² || [15*] Jayati vipula-bhūbhīd-vamśa-janmā suvṛitta-
 51 h parichita-guṇa-gumphas=sambhavan-nāyaka-
 52 śrīh [1*] suchiram=avani-bhūṣhā Tammusiddh-ābhidhāna-
 53 s=sarasa-madhura-mūrttiś=chētanaḥ kō=pi hārah || [16*] Sa
 54 Śrīdēvyām-Ērasiddhi-kṣhiṭisā-jāta[h*] śrīmān=Ma-
 55 nmasiddh-ānujanmā [1*] dhātrīm=ētān=trāyamāṇas=sama-
 56 stām=ast-ārātis=Tammusiddhi-kṣhamāpaḥ || [17*] Asmai
 57 Pāśipurēśāya Śak-ābdē dhirayāyini [1*] grāmā-
 58 ahv=asya nripa-grāhyam prādād-āyam=asēśhi(sha)taḥ || [18*] Grāma-
 59 ñ=cha dattavān=asmāi Kaivaṇṭūr=iti viśrutam [1*] āva-
 60 pura-ērēsthinām prityai sō=yam=atr=aiya va-
 61 tsarē || [19*] Ētat kṣhōḥ[1*]bhīritām=amśu-jatā-
 62 lair³=mmakutair=dhīritam [1*] jaga[t*]-traya-prasiddhasya Tammusi-
 63 ddhasya śāsanam || [20*] Yatnēna dharmma-saravāḥ pa-
 64 rirakṣhapīyā s=ēyam bhavabhī(dbhīr)=akhi-
 65 lair⁴=iti Tammusiddhah [1*] āgāminah prapaya-
 66 tē⁵ nripatin=ajasran=dūran=natēna śirasā na
 67 śarāsanēna || [21*] Svasty=astu ||

TRANSLATION.⁶

(Verse 11.) In his (i.e. king Siddhi's) family was born the glorious king Nallasiddhi, the model (of a man) of innate, conquering energy, (a very) Rāhu to the moon-like fame of hostile

¹ After *śa*, the engraver seems to have originally engraved some other *akṣara*.

² The first component of the sign for *au* stands at the end of the preceding line.

³ The sign for *ai* stands at the end of the preceding line.

⁴ The sign for *ai* stands at the end of the preceding line.

⁵ The sign for *i* stands at the end of the preceding line.

⁶ Only the verses which are not found in the Tiruvālaṅkāḍu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvālaṅkāḍu inscription only with respect to the name of the god.

kings. When the southern quarter had obtained him as (*her*) husband, she dropped her girdle (*or she lost Kāñchi*).

(V. 15.) After that, when the eldest (*brother*) had gone to heaven, the middle one of them, who was called king **Betta**, being free from passions on account of (*his religious*) austerities (*and*) despising the desire for (*worldly*) pleasures, conferred the government, without any disturbances, on **Tammusiddhi**, though being the younger (*brother*).

(V. 16.) Victorious is a certain living necklace of pearls, called **Tammusiddha**, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (*and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance*).

(V. 19.) And in the same year (*viz.* 1129) this (*king* **Tammusiddhi**) gave to him (*i.e.* the lord of **Pāṣipura**) the village called **Kaivaṇṭūr**, to the delight of the merchants of his town.

NO. 18.—ARULALA-PERUMAL INSCRIPTION

OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1238.

By E. HULTZSCH, Ph.D.

This inscription (No. 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (*malai*) in the **Arulāla-Perumāḷ** temple at **Little Conjeevaram**. The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the **Sanskrit** language and the **Grantha** alphabet. Verse 4 is followed by a prose passage in the **Tamiḷ** alphabet and language, and another **Tamiḷ** prose passage occurs between vv. 5 and 6.

Vv. 2-4 record that **Muppiḍi**, a general (*nāyaka*) of the **Kākatīya** king **Pratāparudra** of **Ēkaṣilānagari**, came to **Kāñchi** and installed a certain **Mānavira** as governor of **Kāñchi**. The **Tamiḷ** portion records that the same **Muppiḍi-Nāyaka** granted the revenue from two villages to the **Arulāla-Perumāḷ** temple at **Kāñchipuram**. This revenue amounted to an annual sum of 1,002 "*māḍai* of **Gaṇḍagōpāla**." Of this sum, 240 *māḍai* were set aside for paying the attendants of a flower-garden on the southern bank of the **Veḷkā**, which the donor had purchased for 500 *paṇam* from a certain **Perumāḷ-tādar**;¹ 360 *māḍai* for daily offerings, *etc.*; 20 *māḍai* for purificatory rites in **Chaitra**; and 392 *māḍai* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of **Muppiḍi-Nāyaka**.

The inscription contains two dates, both of which fell into **Śaka-Samvat 1238** (expired), the **Nala-samvatsara**, = A.D. 1316-17. On the first date **Muppiḍi** installed **Mānavira** (verse 4), and on the second date he made his grant to the temple (line 3). Professor Kielhorn has favoured me with the following calculation of these two dates:—"The first date regularly corresponds to **Friday, the 11th June A.D. 1316**, when the 5th *tithi* of the dark half in the solar month **Śuchi** (**Mithuna**) ended 7 h. 5 m. after mean sunrise. The second date regularly

¹ This name is the **Tamiḷ** equivalent of **Viṣṇu-dāsa**.

corresponds to Wednesday, the 16th June A.D. 1316, which was the 21st day of the month of Mithuna (Āṇi) and on which the 11th *tithi* (of the dark half of Jyāishṭha) ended 17 h. 47 m. after mean sunrise."

The two villages granted by Muppiḍi were **Paīyyūr**, with the hamlets of **Āyirachchēri** and **Gummiḍippūṇḍi**, in the district of **Paīyyūr-kōṭṭam**, and **Pondaipākkam** in **Kachchiyūr-nāḍu**. According to Mr. Crole's *Manual of the Chingleput District* (p. 438), **Paīyyūr-kōṭṭam** formed part of the modern Ponnēri tāluka, and several villages which are stated to have been situated in that *kōṭṭam* have actually been traced in this tāluka.¹ **Paīyyūr**, the headquarters of the district, is not found on the map, but its position is indicated by its hamlet **Gummiḍippūṇḍi**.² The whereabouts of **Pondaipākkam** and **Kachchiyūr-nāḍu** are settled by a copper-plate grant of Venkātāpati, dated Śaka-Saṃvat 1526, Krōdhin.³ where both **Podavākam** and **Kachchūr** are stated to have belonged to **Kachchi-nāḍu**, a subdivision of **Īkkāṭṭu-kōṭṭam**. According to the *Chingleput Manual* (p. 438), the district of **Īkkāṭṭu-kōṭṭam** corresponded to the modern Tiruvallūr tāluka and was subdivided into **Kākkalūr-nāḍu** and **Kachchi-nāḍu**. **Īkkāḍu**, **Kākkalūr**, and several other villages of **Kākkalūr-nāḍu**, **Kachchūr-nāḍu** and **Malaya-nāḍu** in **Īkkāṭṭu-kōṭṭam**, which are mentioned in the British Museum plates of Sadāśivarāya, can still be traced on the maps of the Tiruvallūr tāluka and the Kālahasti Zamindāri.⁴ **Pondaipākkam** or **Podavākam** is also found on the former map as **Pondavākkam**,⁵ and **Kachchiyūr**, **Kachchi** or **Kachchūr**, the head-quarters of the *nāḍu* to which this village belonged, is represented on the second map by **Kachchūr**, about one mile south of **Pondavākkam**. The river **Velkā** mentioned in line 4 is the **Velkā** or **Vēgavati**, which flows past the Arulāla-Perumāḷ temple.⁶

The chief interest of this inscription lies in the statement that, in June 1316 A.D., Conjeeveram was tributary to the Kākatīya king **Pratāparudra** of Ēkaśīlānagari, i.e. Warangal.⁷ Another inscription of **Pratāparudra** is found as far south as the Jambukēśvara temple near Trichinopoly.⁸ Three inscriptions of his at Bezvāḍa (No. 306 of 1892), Warangal (No. 109 of 1902) and Palivela (No. 501 of 1893) are dated in Śaka-Saṃvat 1220 (Vilambin), the Pramādi-saṃvatsara (i.e. Śaka-Saṃvat 1235), and Śaka-Saṃvat 1239 (Piṅgala).

Who was the **Mānavira** whom **Pratāparudra**'s general **Muppiḍi** installed as governor of **Kāñchi**? An inscription of Śaka-Saṃvat 1219, Hēmalambin (= A.D. 1297-98), at Narasārāvaṇpēṭa (No. 213 of 1892) states that **Manma-Gaṇḍagōpāla**, **Rāya-Gaṇḍagōpāla** or **Manuma-Gaṇḍagōpāladēva-Chōdamahārāja**, the eldest son of **Nallesiddhi**, was a subordinate of **Pratāparudra**⁹ and took possession of **Kāñchipura**.¹⁰ An earlier chief of the same family, **Vijaya-rudra**¹¹ and took possession of **Kāñchipura**.¹² An earlier chief of the same family, **Vijaya-rudra**, was also connected with Conjeeveram, where three of his inscriptions, **Gaṇḍagōpāladēva**, have been found.¹³ Two records of the Arulāla-Perumāḷ temple dated in Śaka-Saṃvat 1187, have been found.¹⁴ Two records of the Arulāla-Perumāḷ temple dated in Śaka-Saṃvat 1156 and 1127, belong to two other chiefs of (Nos. 34 and 35 of 1893), dated in Śaka-Saṃvat 1156 and 1127, belong to two other chiefs of the same family, **Chōḷa-Tikka** and **Tammusiddhi**.¹⁵ **Nallasiddhi**, an uncle of **Tammusiddhi**, is stated to have occupied **Kāñchi**.¹⁶ If it is borne in mind that several of these later Chōḷas

¹ Above, Vol. IV. p. 9, and *South-Ind. Inscr.* Vol. III. p. 118, notes 1 and 5; see also *ibid.* p. 139.

² **Gummiḍippūṇḍi** is No. 199 on the *Madras Survey Map* of the Ponnēri tāluka.

³ See my *Progress Report* for May to September 1890, p. 3, No. 1X.

⁴ See above, Vol. IV. pp. 8, 9 and 10.

⁵ No. 229 on the *Madras Survey Map* of the Tiruvallūr tāluka.

⁶ See *South-Ind. Inscr.* Vol. III. p. 186 and note 8; above, Vol. IV. p. 146 and note 5.

⁷ *Ind. Ant.* Vol. XXI. p. 198 and note 12.

⁸ *Ibid.* p. 200.

⁹ *Tatv-draja-samāṇa Manma-Gaṇḍagōpāla-bhāṣaṇi*!

Pratāparudra-bhāṣaṇi prasaḍa-dvijita-vaibhavaḥ!

¹⁰ *Kāñchipura-Tripura-Tripittra* occurs among his *śirudās*.

¹¹ *Ind. Ant.* Vol. XXI. p. 122.

¹² The second of these two inscriptions will be published by Dr. Lüders in this *Journal*.

¹³ See page 122 above.

seem to have ruled over Conjeeveram and that the last of them, Manma-Gaṇḍagōpāla, was a subordinate of Pratāparudra, it becomes probable that the Mānavira of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeeveram was the "māḍai of Gaṇḍagōpāla"¹ (l. 4), which owes its name evidently to one of the later Chōlas, several of whom bore the surname Gaṇḍagōpāla. The latest known date of Rāja-Gaṇḍagōpāladēva (i.e. Manma-Gaṇḍagōpāla) is Śaka-Saṃvat 1221, which was the 9th year of his reign, in an inscription at Nellore (No. 194 of 1894). This date is 17 years prior to the installation of Mānavira. In the meantime Conjeeveram had been in the possession of Ravivarman of Kēraja, who was crowned at Kāñchi in A.D. 1312-13 and made a grant to the Arulāla-Perumāḷ temple in A.D. 1315-16.² Can it be that he was driven out by Muppiḍi, who installed Mānavira in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kāñchi, Muppiḍi "put to flight the princes of the South."

TEXT.³

- 1 Svasti śrī [||*] Yad-dēhā tanu-lōma-kūpa-vivarē śailā nagā dig-gajā nadyas=sapta
[sa]mudra-mudrita-mahī vistāram=adhyāsātē ||(1) dānśhtrā-daṇḍa-karāja-kāla-
vadana[h*] str[ī]-la[mgh]it-āgr-āsanō illā-kōla-kalēba(va)ras=sa Murabhit pāyād=
apāyāt(d=) bhuvam || [1*] Śrīman-mahā-maṇḍala-chakravartti Pratāparudrah
kila Kā-
- 2 katiyaḥ | karōti rājyaṃ kamaṇiya-kīrttiḥ pratāpavān=Ēkaśilā[na]garyyām || [2*]
*Tan-nāyakas=samprati *Muppiḍi-l[n]draḥ pratāpa-niśēshita-satru-pakshaḥ ||(1)
vidrāvya bhūpān=api dākshinātyān puriṇ=cha Kāñchim=aviśau=Naḷ-ābdē || [3*]
Māsē Śuchau Sarppadinē cha kṛishṇē vārē sa-Śukrē divasē=parābhē ||(1)
śrī-Mānaviran=nija-paṭṭabandham(ndham) vya-
- 3 [dh]āt=tad-ājñ-ānuchariṇ=cha Kāñchim || [4*] Śakar varsham 1238āvaḍu
Naḷa-saṃvatsaram Āpi-mādam irubattu-oprān-di[ya]di Budan-kiḷamaiyum
ēkādaśiyum peṇṇā nāḷ svasti śrīmatu-Muppiḍi-nāyakkar śrī-Kāñchipura[t]tu
Perumāḷ Arulālanāthapukku sarvva-niyōgattukku dakshinā-sahitam=āga udakam
paṇṇiṇa ūr 2=ttara[m*] Pa[ya]-
- 4 r-kkōṭṭa-stalattu⁶ Paiyyūrum piḍāgai Āyirachchēriyum Gumm[ī]dippūṇḍi
ut[pa]ḍa Gaṇḍagōpālan māḍai=ttaram 526m Kachchiyūr-nāṭṭil
Pondaipākkam māḍai=ttaram 476 āga ūr iruṇ[ḍu*]m māḍai 1002kkum
piṇivu Perumāḷ-tādar⁷ kaiyyil 500 paṇa-vilaiy=āga koṇḍa Velkāvil teḡ-
karaiyil tiru-

¹ The Tamil māḍai and the Telugu māḍa form part of the names of various gold coins, e.g. Madurāntakam-māḍai (above, Vol. V. p. 106 and note 3; *South-Ind. Inscr.* Vol. III. pp. 143 and 184), Bhujabala-māḍai (see my *Annual Report* for 1896-97, p. 4), Gaṇḍa-māḍa (above, Vol. V. p. 32), Kulōttunga-māḍa, Bīrudu-māḍa, Jaya-māḍa, Chāmarā-māḍa, Gandhadrāpa-māḍa or Gandhahasti-māḍa, Uttamagaṇḍa-māḍa and Rājardja-māḍa (see the Appendix of my *Annual Report* for 1897-98). Of these, the Rājardja-māḍa and Jaya-māḍa are perhaps identical with certain gold coins published in *Ind. Ant.* Vol. XXV. p. 321, Nos. 24 and 25, and p. 322, No. 29. The Gandhadrāpa-māḍa is mentioned in two inscriptions of Śaka-Saṃvat 1039 and 1042 (Nos. 232 and 212 of 1897). It seems to be the coin which is known in the *śāstras* of Southern India as *Gajapati-vardha* and which, according to the *Rājatarāṅgi*, was imitated by Harsha of Kāśmīr; compare Sir A. Cunningham's *Coins of Medieval India*, pp. 34 f. and 36, and Mr. Rapson's *Indian Coins*, pp. 32 and 36. It may be that these coins were first struck by Vikramāditya VI., because the *Rājatarāṅgi* (vii. 926) expressly states that Harsha copied his new gold coin from those of Karpāta, and because the only king of Karpāta who reigned during Harsha's time was Parmāḍi or Parmāṇḍi (*Rājatarāṅgi*, vii. 935 and 1119) of Kalyānapura (*ibid.* 1124), i.e. the Western Chālukya Vikramāditya VI.

² Above, Vol. IV. p. 146.

⁴ The syllable *ya* of *nāyaka* is entered below the line.

⁶ Read *Paiyyūr-kkōṭṭa-sthalattu*.

³ From two inked stampages.

⁵ The syllable *mw* is entered below the line.

⁷ The *d* of *tā* is entered below the line.

- 5 nandavaṇattukkum idil śeṇṇa-kkaḍava śeṇṇa[lu]ṇir ḍḍai 4kkum mēl
 śeṇṇum vyavasyattukkum nā[1] lkkum nīrkum ā[1] 20kku āḍḍ=onrukku
 māḍai 240m tiru[v]jottasāmattukku arisikku paṇam 2m sarvva-sugandh[i-
 dra]vyamgaḷukku¹ paṇam 1½m tiruviḷakkukku paṇam ½ pāl-miḷagukku
 utpaṭṭavaikku paṇa-
- 6 m 1m āga nāl lkkum māḍai [1] āga āḍḍu lkkum māḍai 860m [1*]
 tirappaḷittāmamu[m*] paḷamum kaṇi-amudum tirunandavaṇattilē naḍattavum [1*]
 [Ch]aiyitra-pavitraṇṇaḷukku māḍai 20m abi(bhi)shēka-maṇḍapam ulliṭṭa
 tirappaṇṇaḷukku 382 māḍaiyum=āga naḍakkavum [1*] Perumāḷukku=ppo[ṭ]-
 ppaṭṭamum padakkamum
- 7 kkiḍāra-ku[tta]-v[i]ḷakku 2m [ś]ēmakalam 4m
 dūpa-dīpa-p[ātraṇṇa]ḷ kai[y]-maṇi 2m tiruvāla[tta*]-ttaṭṭi 1m kachohu-kkaṭṭil
 1m [1*] inda ōr irāḍḍum sakala-prāptigaḷḍum chandr-āditya-varai sarvva-
- 8 nīḍ bhavat(d)bhīḍ ||(1) tasmād-ētān bhāvināḥ
 pārtthivēndrā[n*] bhūyō bhūyō yāchatē Rāmachandraḥ & [5*] Aruḷājanādan
 kōyilil śe[y*]yum tiruppaṇi āyirakkāl-tirumaṇḍapam Muḍivaḷaṇṇiṇṇaṇ-tirumaṇi-
 p[pa]-²
- 9 javvandi alari piḇchi śādi śeṇbagam magiḷ
 śeṇ[ga]ḷu[ni]r ḍ[ḍ]ai 4 mā=ppilā teṇṇamaram [m]āḍai elumbichchai nārttai
 magum=ulla maraṇṇa[ḷum] vaippadu || Yaṇy=āḷṇā sakala-kshittisvara-ś[i]rō-
 ratu-[ā*][māu]-sa[m]p[ā]-
- 10 ā³ Varāha[h*] aṇa-dhanaṇ=cha [d]āna[m](nam)
 nīyam(tyam) prapō[ḷ]yas=sa cha Sōmanāthaḥ ||(1) kiṇ va[rṇṇa](rṇya)ḍō
 [ta]ṇya cha bhāgatē(dhē)ṇa[m] kshōṇṇalē Muppiḍi[ti](ḍi)-nāyakasya || [7*]

TRANSLATION.

(Line 1.) Hail! Prosperity!

[Verse 1 contains an invocation of the boar-incarnation of Vishṇu].

(V. 2.) The glorious ruler of a great province (*mahā-maṇḍala-chakravartin*), the **Kākatīya** **Pratāparudra**, whose fame is beautiful (and) who possesses valour, conducts the kingdom at **Ēkaśilānagari**.

(V. 3.) And now his general (*nāyaka*), the lord **Muppiḍi**, who has annihilated the party of the enemies by (*his*) valour, having put to flight also the princes of the South, entered the city of **Kāñchi** in the **Nala** year.

(V. 4.) And in the month **Suchi**, on the **day of the serpents**,⁴ in the dark (*fortnight*), on a **Friday**, in the afternoon of (*this*) day, (*he*) made the glorious **Mānavira** possessed of the tying of the fillet (*paṭṭabandha*)⁵ and (*made*) **Kāñchi** obedient to his orders.

(Line 3.) (*In*) the **Śaka** year 1238, the **Nala-samvatsara**, (*on*) a day which corresponded to an **eleventh tithi**, to a **Wednesday**, and to the **twenty-first solar day** (*of*) the month **Āpi**,—Hail! the glorious **Muppiḍi-Nāyaka** granted, (*with a libation of*) water, accompanied by presents (*to Brāhmaṇas*), as exclusive property (*sarva-niyōga*), to (*the temple of*) **Perumāḷ** in the prosperous **Kāñchipuram** the revenue (*taram*) of 2 villages, (*viz.*) (1) **Aruḷājanātha** in the land of **Paīyyūr-kōṭṭam** (*the village*) **Paīyyūr**, (*having*), together with (*its*) hamlets **Āyirachohēri** and **Gummiḍippūṇḍi**, a revenue of 526 **māḍai** of **Gaṇḍagōpāla**, and (2)

¹ The syllable *dra* seems to be entered below the line.

² Read probably *tirumaṇḍippandal*.

³ *I.e.* the fifth *tithi*.

⁴ Read perhaps *Prāptō*.

⁵ *I.e.* he invested him with the dignity of governor.

Pondaipakkam in Kachohiyūr-nāḍu, (having) a revenue of 476 māḍai; altogether two villages, (having a revenue of) 1,002 māḍai.

(L. 4.) Out of this, 240 māḍai per year (shall be spent) for 20 people per day, in order to (maintain) a flower-garden on the southern bank of the Velkā, which (he) had purchased at the price of 500 paṇam from Perumāḷ-tādar; in order to construct 4 lotus-tanks in this (flower-garden); and, besides, in order to cultivate the fields.

(L. 5.) 2 paṇam (shall be spent) for rice for (offerings at) midnight;¹ 1½ paṇam for perfumes of all (kinds); ½ paṇam for lamps; and 1 paṇam for the ingredients of pepper-milk; altogether, 1 māḍai² per day and 360 māḍai per year.

(L. 6.) The temple garlands, fruits and vegetables for offerings shall be grown in the (above-mentioned) flower-garden. 20 māḍai shall be spent for the Chaitra-pavitraś,³ and 382 māḍai for the abhiśhēka-maṇḍapa and other buildings. To (the god) Perumāḷ (were given) a gold diadem, a breast-ornament,, 2 brass chandeliers, 4 gongs, (two) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (before the god), and 1 webbed bedstead. These two villages⁴ with all the revenue (prāpti), as long as the moon and the sun shall last.

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings].

(L. 8.) The buildings to be erected in the temple of Aruḷāṇātha (are) a maṇḍapa of one thousand pillars, a canopy of gems for (the image of) Muḍivaṅgiṇṇ

(L. 9.) jeevandi,⁵ oleander (alari), pichchi, tādī, champaka,⁶ bakula, 4 lotus-tanks,⁷ mangoes, jacks, cocoanut-trees, pomegranates, limes,⁸ oranges and other trees shall be planted.

(V. 6.) Whose command the rays of the jewels on the heads of all princes

(V. 7.) Varāha⁹ has received his wealth (as) a gift, and that Sōmanātha¹⁰ is to be worshipped (by him) daily: How can the fortune of that Muppiḍi-Nāyaka be described on earth?

No. 19.—SIX INSCRIPTIONS AT TIRUNAMANALLUR.

By E. HULTSCH, PH.D.

Tirunāmanallūr is a village in the Tirukoilur (Tirukkōvalūr) tāluka¹¹ of the South Arcot district. It contains a Śiva temple which is now called Bhaktajanēśvara. This Sanskrit name is represented in the inscriptions of the temple by its Tamil equivalent Tirutṭonḍiśvara. Both names refer to the 63 devotees of Śiva¹² (Tirutṭonḍar or Bhaktajana), whose lives are narrated in the Periyapurdānam, and one of whom is supposed to have been a chief of Tirunāmanallūr itself.¹³

¹ Ottaiḍmam is a tadbhava of the Sanskrit ardhagama.

² This total shows that 1 māḍai was equal to 5 paṇam.

³ Compare above, Vol. V. pp. 22 and 259.

⁴ This refers to Paiyyūr and Pondaipakkam in line 4.

⁵ According to the dictionaries, jeevandi is the Indian chrysanthemum.

⁶ Regarding Tamil jeevagam = Sanskrit champaka, compare Ind. Ant. Vol. XVIII. p. 105, note.

⁷ These were already mentioned in line 5.

⁸ Elumbichalai is meant for elumichalai.

⁹ I.e. the boar-incarnation of Viṣṇu.

¹⁰ This is an epithet of Śiva and suggests that Muppiḍi worshipped this god as well as Viṣṇu.

¹¹ No. 320 on the Madras Survey Map of this tāluka.

¹² Compare South-Ind. Inscr. Vol. II. pp. 134, 152 f., 167, 172 and 252 f.

¹³ See page 136 below.

An inscription of the Chôla king Parântaka I. (A. below) states that the stone temple of Tiruttonḍiśvara was built by his son Rājādityadēva. Hence it is also called Rājādityēśvara in some of its inscriptions.

Besides the shrine of Tiruttonḍiśvara or Rājādityēśvara, the same temple included the shrine of Agastyēśvara, which is mentioned in several inscriptions of the temple. Another inscription (No. 365 of 1902) records a gift to the temple of Kalināriśvara. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a *hauda* with a stout male person reclining in it, and the single word *śrī-Kalinārai* in Pallava-Grantha characters (No. 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Iśvara (Śiva) was built by a Pallava king named Kalinārai, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamil inscriptions, the ancient name of Tirunāmanallūr was Tirunāvalūr. The Śaiva saint Sundaramūrti, who was born at Tirunāvalūr and was the protégé of a chief of that place,¹ derived from it the surname Nāvalūrag, which he applies to himself in some of his hymns. Tirunāvalūr belonged to the district of Munaippāḍi (C. below) or Tirumunaippāḍi (A. and B. below). In the time of Rājendra-Chôla I. it bore the surname Rājādittadēvapuram,² which is due to the fact that its temple had been founded by Rājāditya, and was included in Mēlūr-nāḍu, a subdivision of Tirumunaippāḍi, a district of Jayaṅgonḍa-Chôla-maṇḍalam (F. below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunāmanallūr. Of these, Śevalai in Veppainallūr-nāḍu (C. below) survives in the two villages Periyāśevalai and Śiṅṅāśevalai³ (i.e. 'great and small Śevalai') close to Tiruveṇṇainallūr.⁴ Êkadhira-chaturvêdimanḍalam (D. below) cannot be identified, as it is not the name, but the surname of some village. Arumbākkam⁵ (E. below) is situated 2 miles south of Tirukoilur.

A.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 335 of 1902) is dated in the 28th year of "Parakēsarivarmaṇ who took Madirai (Madhurā)," i.e. of the Chôla king Parântaka I.⁶ who ruled from about A.D. 900 to about 940.⁷ It records the gift of two lamps by a servant of Kōkkilāṇaḍi, the queen of Parântaka I. and the mother of his son Rājādityadēva. The latter is the Rājāditya who, according to the large Leyden grant⁸ and the Âtakūr inscription of A.D. 942-50,⁹ was killed in battle by the Rāshtrakûṭa king Kriṣṇa III.

TEXT.

- 1 Svasti [ś]r[ī] [||*] [Madi]r[ai] ko[ṇ]ḍa kō=Pparakēśa-
- 2 riṇa[ṇ]ma[r*]kk-i[yāṇ]ḍu irubattēttāvaḍu [T]irumu-
- 3 paippāḍi-Ttirunāvalūr Tiruttonḍi(nḍi)śvara[n]
- 4 tiru-kka[r]-ra[i] śe[y*]vitta Rājādittadēvar tā[y]ār na[m]-birāṭṭiyār
- 5 Kō[k]ki[ā]ḍa[ḍi]gaḷ pari[b]ā(vā)rattā Śittirakōmaḷam va(vai)tta n[o]nḍā-viḷak-

¹ See page 136 below.

² Other inscriptions have the shorter form Rājādittapuram.

³ Nos. 267 and 265 on the *Madras Survey Map* of the Tirukoilur tāḷuka.

⁴ No. 273 on the same map.

⁵ *South-Ind. Inscr.* Vol. II. p. 379 f.

⁶ No. 17 on the same map.

⁷ See *ibid.* p. 381. If Professor Kielhorn's calculation of the date of the Kūram inscription (p. 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parântaka I. reigned from about A.D. 906 to about 946.

⁸ *Arch. Survey of S. India*, Vol. IV. p. 206 f.

⁹ Above, Vol. VI. p. 51.

- 6 k=[o]nrukku va(vai)[tta ś]āvā m[ā]vā=ppēr-āḍ[u] toṇṇūṇa īlā¹-viḷa-
 7 kk=onṇu [i*] idu paṇ-[M]āyē(hē)ēvarar irakshai ||—
 8 mēṇpaḍiyā! Śittirak[ō]maḷam vaitta viḷakk=onṇu īlā¹-
 9 viḷakku.||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-eighth year of king Parakēsarivarman who took Madirai, Chitrakōmaḷam,—a female attendant of our lady Kōkkilāṇaḍigaḷ, the mother of Rājādityadēva who caused to be made the sacred stone temple of Tirutṇṇḍiśvara at Tirunāvalūr in Tirumunaippāḍi,—gave one perpetual lamp. For (this lamp she) gave ninety undying (and) unaging big sheep² (and) one *īlā* lamp.³ This (gift is placed under) the protection of all Māhēśvaras.

(L. 8.) The same Chitrakōmaḷam gave one (other) lamp (and) an *īlā* lamp(-stand).

B.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 363 of 1902) is dated in the 39th year of the same king as A. and records the gift of a lamp by Mahādēvaḍi, the queen of prince Rājādityadēva and the daughter of Ilāḍarāyar, for the merit of her elder brother Rājādittan Pugaḷvippavargaṇḍa. Rājāditya was already mentioned in the preceding inscription (A.). Ilāḍarāyar means 'the chief of Lāṭa (Gujarāt).' This title was borne by a family of local chiefs, one of whom, named Vira-Chōḷa, is known to have been a feudatory of Rājārāja I.⁴ Vira-Chōḷa was the son of Pugaḷvippavargaṇḍa. This chief is probably identical with Rājādittan⁵ Pugaḷvippavargaṇḍa, the elder brother of Rājāditya's queen Mahādēvaḍi.

TEXT.

- 1 ||[a-] Śva(śva)sti āri [i*] Madiraiyum īḷammum⁶ koṇḍa kō=Pparakēsaripa-
 2 ṇ[ma][r*]kk-iyāṇḍu muppattu-onṇadāvaḍu Tirumunaippāḍi-Ttirunā-
 3 valūr Tirutṇṇḍiśvarattu⁷ Māhādēvarkku=ppīḷaiyār Rā-
 4 jādittadēvar dēviyār *[I]lāḍarāyar magajār⁸ Māhādēvaḍigaḷ tamai-
 5 yaṇṇār¹⁰ Araiyar Rā[jā*]dittan Pugaḷvippavargaṇḍanai¹¹ sārtti va(vai)chcha pottā¹²-
 6 viḷakk=[o]nṇiṇṇukkum [va](vai)[ch]cha śā[v]ā mu(mā)vā=ppēr-[ā]ḍu¹³ nū[ṇu]
 niḷai-viḷakku
 7 nīrai eḷu[ba]ḍiṇ palam śa[n]d[irā*]dittaval eri[p]padakku¹⁴ [i*] i[du] paṇ-Māhē[śva]-
 rar irakshai ||

TRANSLATION.

Hail! Prosperity! In the thirty-ninth year of king Parakēsarivarman who took Madirai and īḷam,—Mahādēvaḍigaḷ, the queen of prince Rājādityadēva (and) the daughter of

¹ Read *īlā*.

² The meaning of the two terms 'undying' and 'unaging' is, that those sheep which died or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime.

³ *I.e.*, apparently, a lamp-stand after the fashion of *īḷam* (Ceylon). According to the dictionaries, the word *īḷam* means also 'gold'; but, if this meaning were intended here, the writer would have probably used the common word *poṇ*.

⁴ See above, Vol. IV. p. 139.

⁵ This word is here prefixed to the name of the Lāṭa chief Pugaḷvippavargaṇḍa in honour of his brother-in-law, the Chōḷa prince Rājāditya.

⁶ Read *īḷammum*.

⁷ The secondary form of *i* is engraved above the initial *i*.

⁸ Read *Māhādēva*.

¹⁰ Read *Pugaḷvippavargaṇḍanai*.

¹¹ The *ā* of *ra* seems to be corrected from *ḍu*.

¹² Read *Tirutṇṇḍiśvarattu Mahādēva*.

¹³ Read *ṇṇu*.

¹⁴ Read *sonḍā*.

¹⁵ Read *ḍakku*.

Ilāḍarāyar, gave one perpetual lamp to (the god) Mahādēva of the Tirutṭonḍiśvara (temple) at Tirunāvalūr in Tirumūṇaiṇṇāḍi for the merit of¹ (her) elder brother Araiyaṇ Rājādittan Puḡaḷvippavarganḍan. For (this lamp she) gave one hundred undying (and) unaging big sheep² (and) a lamp-stand weighing seventy palam, to burn as long as the moon and the sun shall last. This (gift is placed under) the protection of all Māhēśvaras.

C.—INSCRIPTION OF KRISHNA III.

This inscription (No. 362 of 1902) is dated in the 17th year of Kannaradēva, i.e. of the Rāshṭrakūṭa king Kṛṣṇa III., the conqueror of the Pallava and Chōla countries.³ It records the gift of a lamp by a chief of Milāḍu, named Narasimhavarman and surnamed Śaktinātha and Siddhavaḍava. He claims to belong to the lineage of Śukra and to the Malaiyakula, i.e. and the family of the rulers of Malaiyāṇḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms. According to the Periyapurāṇam, the capital of this district was Tirukkōvalūr (Tirukoilur), the head-quarters of the present Tirukoilur tāluka.⁴ The chiefs of Malaināḍu claimed connection with the Chēdi family.⁵ They had the custom of prefixing the name of the reigning Chōla king to their title. Thus, six inscriptions of Rājendra-Chōla I. Kulōttuṅga-Chōla and Vikrama-Chōla at Kijūr near Tirukoilur (Nos. 241, 260, 284, 285, 286 and 290 of 1902) mention Milāḍuṇḍaiyāṇ Irāmaṇ Mūmmaḍi-Chōlaṇ alias Rājendra-Chōla-Milāḍuṇḍaiyāṇ, Kijiyūr⁶ Malaiyamāṇ Kulōttuṅga-Chōla-Chēdiyarāyaṇ, and Kijiyūr Malaiyamāṇ Vikrama-Chōla-Chēdiyarāyaṇ, the father of Vikrama-Chōla-Kōvalarāyaṇ; and in two inscriptions of Tribhuvanaśakravartin Rājarājadēva and Kulōttuṅga-Chōladēva (Nos. 288 and 293 of 1902) we find Kijiyūr Malaiyamāṇ Rā[ja]rāja-Chēdiyarāyaṇ.

The Trivikrama-Perumāḷ temple at Tirukoilur bears an inscription of the sixth year of Parakēsarivarman alias Rājendradēva, i.e. A.D. 1057-58⁷ or about a century after the present record. It belongs to a later chief of Milāḍu, whose name was likewise Narasimhavarman. He resided at Tirukkōvalūr (Tirukoilur), was a descendant of the lineage of Bhārgava (i.e. Śukra), and bore the surname Rāpakēsari-Rāma.

TEXT.

- 1 Svasti śri || ॐ Śrī-Kannaradēvaṅku yāṇḍu padinēḷāvaḍa Mūṇaiṇṇāḍi-
Ttirunāvalūr-Tti[ru]tṭonḍi[ṇḍi]śvarattu Mā(ma)hādēvaṅku svasti
Śukrānma(nva)y-ōḍayāchal-āḍitya Śa[k]tinātha sinha-ddhvaḷa śikhi-
makara-la(lā)ñchhana Malaiyakul-ō-
- 2 tbha(dbha)va Malaiyakula-śū(chū)ḷāmaṇi śrīmat(n)-Narasimhava[r*]mmā
Milāḍ-ṇḍaiya nāṭṭān Sittavaḍavan-āgiya Narasimhava[n]man vaitta
noṇḍā-viḷakk-onṇinukku vaitta poṇ padin kaḷāṇḷu [i*] i-ppoṇ padin
kaḷāṇḷu[ṇ]goṇḍu Veṇ-
- 3 nainallūr-nāṭṭu-Chechevalai sabhaiyōmum ūrōmum āṭṭu nāṅṅu nāḷi ney [k]oḍu
vaṇḍu māḍēviyālēy *śantrādityaval aṭṭuvōm-ānōm Sevalai sabhai ūrōm [i*] ḷa-
viḷakku onṅu ||— idu pan-Māh[ē]śvara[r*]
- 4 irakalai || ॐ

¹ This seems to be the meaning of the gerund *śṛtti*, which occurs frequently in the same connection.

² See above, p. 134, note 2.

³ See above, Vol. III. p. 232 ff. and Vol. IV. p. 81 f. and p. 280 f.; *South-Ind. Ins.* Vol. III. pp. 11 and 22.

⁴ *South-Ind. Ins.* Vol. II. p. 107.

⁵ See *loc. cit.* and *Ind. Ant.* Vol. XXII. p. 143.

⁶ Kijiyūr is a village in the Tirukoilur tāluka, No. 128 on the *Madras Survey Map*.

⁷ See page 7 above.

^{*} Read *chander*.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year of the glorious Kannaradēva,— Hail! the glorious Narasimhavarman, the sun of the eastern mountain— the lineage of Śakra, Śaktinātha,¹ whose banner bore a lion, whose crest were a peacock and a makara, who was born in the Malaiyakula, the crest-jewel of the Malaiyakula, the lord of the country of Milāḍu,— (this) Narasimhavarman who was called Siddhavaḍava² gave one perpetual lamp to (the god) Mahādēva of the Tiruttonḍiśvara (temple) at Tirunāvalūr in Mupaippāḍi. For (this lamp he) gave ten kaḷaṇḍu of gold.

(L. 2.) Having received these ten kaḷaṇḍu of gold, we, the members of the assembly and the inhabitants of the village of Śeivalai in Vennainallūr-nāḍu, shall have to bring every year one hundred nḍi of ghee and shall have to pour (it) out (i.e. measure it) by the māddei³ as long as the moon and the sun shall last.

(L. 3.) One Iḷa lamp(-stand)⁴ (was also given). This (gift is placed under) the protection of all Māhēśvaras.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No. 356 of 1902) and the next one (E.) are remarkable for being dated according to the Śaka era, which is employed in very few of the earlier Tamil inscriptions.⁵ The inscription D records the gift of a lamp by a Mupaiyadiyaraiyaṇ, i.e. a chief of the district of Mupai or Mupaippāḍi, in which Tirunāmanallūr was included.⁶ 'The chief of the people of Mupai' (Mupaiyar kōṇ) is mentioned as a vassal of Vikrama-Chōla in the *Vikrama-Chōla-Uḷā*.⁷ According to the *Pariyapuranam*, the Śaiva saint Sundaramūrti was the protégé of another chief of Tirumupaippāḍi (Mupaiyadiyar), named Narasimha, who resided at Tirunāvalūr (Tirunāmanallūr), and who is himself considered one of the sixty-three Tiruttonḍar or devotees of Śiva.

TEXT.

- 1 || Svasti śrī || ௨. Śagar[ai] yā[ṇ]ḍu
- 2 875āvaḍu Tirunāvalūr Ti-
- 3 ruttonḍi-īśvara-⁸garattu
- 4 dēvarkku Mupai[ya]diyarai[ya]-
- 5 ṇ Kulamānikkaṇ [I]rāma-
- 6 dēvaṇ vaitta nottā(nḍā)-vilak-
- 7 ku onṇu śāvā mu(mū)vā=ppēr-āḍu 100 [i*]
- 8 ivv-āḍu [nū]ṇu=gonḍu śau-
- 9 dirā[d]ittavālu[m] erikka ṇ[e]y at[ṭu]-
- 10 vār-[ā]ṇār dēvadāṇam [Ē]kadi(dhī)ra-śa(cha)[tu]-
- 11 [rvvē]dimāṅgalattu sabhai[yār] [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 875, Mupaiyadiyaraiyaṇ Kulamānikkaṇ Irāmadēvaṇ gave to the god of the Tiruttonḍiśvara temple at Tirunāvalūr one perpetual lamp (and) 100 undying (and) unsaging big sheep.⁹

¹ I.e. 'the lord of the spear' or 'the lord of power.' The same word is an epithet of the two gods Skanda and Śiva.

² I.e. 'the owner' of renowned mares.

³ I.e. a measure called after the chief queen (māddēf).

⁴ An inscription of the Śaka year 810 was published in *South-Ind. Inscr.* Vol. III, p. 95.

⁵ See page 133 above.

⁶ Read *Tiruttonḍiśvara*.

⁷ See above, p. 134, note 3.

⁸ *Ind. Ant.* Vol. III, p. 95.

⁹ *Ind. Ant.* Vol. XXII, p. 143.

¹⁰ See above, p. 134, note 2.

(L. 8.) Having received these hundred sheep, the members of the assembly of *Ēkadhira-chaturvédimaṅgalam*, (a *village*) granted to the temple, shall have to pour out ghee,¹ to burn as long as the moon and the sun shall last.

E.—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of Mupai, whose name resembles that of the other chief mentioned in the preceding inscription (D.).

TEXT.

- 1 Svasti śri [||*] Śagarai yāṇḍu 87[8]-
- 2 āvaḍu Tirunāvalūr Tirutṭonḍiśva-
- 3 rattu Mahādēvaṅku Mupaiyadiyaraiyar Kulamā-
- 4 ṇikkerumāṇār dēv[i]yā[=A]kkināṅ[=g]aiyār vaytta²
- 5 noṇḍā-viḷakkikuṅku va(vai)tta sāvā m[ū]vā pēr-āḍu
- 6 nūru³ nūruṅ[=g]oṇḍu nū⁴ ni[śa]da[m*] uḷakku māddēviyāl⁵
- 7 n[ey] aṭṭuv[ō]m-āṇōm Arumbākka[t*]t-ūr[ō]m [i*] idu [paṇ]-M[ā]y[ē](hē)-
[śvarar irakshai ||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 876, [A]kkināṅgaiyār, the queen of Mupaiyadiyaraiyar Kulamāṇikkerumāṇār, gave a perpetual lamp to (the god) Mahādēva of the Tirutṭonḍiśvara (temple) at Tirunāvalūr. For (this lamp she) gave one hundred undying (and) unaging big sheep.⁶

(L. 6.) Having received (these) hundred (sheep), we, the villagers of Arumbākkam, shall have to pour out daily one uḷakku of ghee by the māddēvi.⁷ This (gift is placed under) the protection of all Māhēśvaras.

F.—INSCRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of Parakēsarivarman alias Rājendra-Chōḷadēva, i.e. the Chōḷa king Rājendra-Chōḷa I. who ascended the throne in A.D. 1011-12.⁸ The figure denoting the year of his reign is lost. A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold.

TEXT.

- 1 Svasti śr[i] [||*] K[ō]-Pparakēsaripa[r*]mar-ā[ṇa] śri-Rājēndhi(ṇḍi)ra-
Śōḷadēvarku yā[ṇḍu] . . [va]ḍu Jayāṅḍa-Śōḷa-ma[ṇḍa]lattu-Ttiru-
- 2 mupaippā[ḍi] M[ō]lūr-nāṭṭu-Ttirunāvalūr-āṇa Rājādittadēvapurattu
[Tirutṭon]ḍi(ṇḍi)śvarattu āḍavalāṅku ṇḍaiyār paḍai Vi(vi)raṇārāya[ṇa]-
tte[r]i[ṇḍa-vil]ligal
- 3 śeyd-iṭṭa mālai iṇāl poṇ mu-kkaḷāṇj-arai [i*] idil taḍavi kaṭṭiṇa
spa(spha)ṭika[m] nāyagaṇ uṭpaḍa urn paḍiṇeṭṭu ni(m)lam iṇḍam [i*]
[mu]ttōḍu mālai o-

¹ Compare the preceding inscription (C.)

² Read *evitta*.

³ This sign of punctuation is expressed by a dot above the line.

⁴ The syllable *mā* is entered below the line.

⁵ Cancel this syllable.

⁷ See above, p. 136, note 3.

⁸ See page 7 above.

⁶ See above, p. 134, note 2.

- 4 uṇṇu [i*] idu śe[y]vitt=iḍuvittāṅ i-ppaḍaikkū nāyagam śeyda Mārāyan
 Paḷuvūr Nakkan [i*] ivanē tiru-kaiykkū sātti aruḷa taḍavi kaṭṭina
 sphatikam oṇṇu mutt=lēṇṇa kâ-
 5 rai oṇṇu po[n kaḷa]ṇju [i*] ivai pan-Māhahēśva[ra*]-²ra[kshai] [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the . . . th year of king Parakēsarivarman *alias* the glorious Rājendra-Chōḷadēva,—the chosen bowmen of Viranārāyaṇa,² a regiment of the king, made and gave 1 necklace, consisting of three and a half kaḷaṇju of gold, to (*the god*) Āḍavallār³ of the Tiruttoṇḍiśvara (*temple*) at Tirunāvalūr *alias* Rājādittadēvapuram in Mēlūr-nāḍu, (*a subdivision*) of Tirumunaippāḍi, (*a district*) of Jayanṅonḍa-Śōḷa-maṇḍalam. In this (*necklace*) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by Mārāyan Paḷuvūr Nakkan,⁴ who commanded this regiment.

(L. 4.) The same person (*gave*) one bracelet, to be placed on the arm of the god (*and consisting of*) one kaḷaṇju of gold, in which one crystal was fixed (*and*) on which pearls were mounted.

(L. 5.) These (*gifts are placed under*) the protection of all Māhēśvaras.

No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

By E. HULTZSCH, Ph.D.

Tirukkōvalūr is the head-quarters of a tāluka of the South Arcot district. It contains a Viṣṇu temple named Trivikrama-Perumāḷ, and the suburb of Kijūr a Śiva temple named Virattāpēsvara. Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Viṣṇu temple.

The sacred writings of the Śaivas and Vaiṣṇavas of the Tamiḷ country mention both of the Tirukkōvalūr temples. Tiruṇāgasambandar refers to the Śiva temple as 'Virattāpam at Kōvalūr,'⁵ and Tirumaṅgai-Ālvār to the Viṣṇu temple as 'Idaikali at Kōvalūr.' The subjoined inscriptions have the forms Tiruvirattāpam (A. to J.) and Tiruviḍaikali (K.) or Idai-kali (L.). Tirukkōvalūr (A. to C., E. to K.) or Kōval (L.) bore in the time of the Chōḷa dynasty the surname Madurantaka-chaturvēdimāṅgalam (K.). It was included in Kuṟukkai-kūṟram, a subdivision of Malāḍu or Milāḍu,⁷ a district of 2,000 (villages), which in the time of the Chōḷas was surnamed Jananātha-vaḷanāḍu (K.).

The subjoined inscriptions incidentally mention three villages, *viz.* Uṇṅalpūḍi (G.), Neṇmali and Śirriṇjūr (H.). Of these, I can only identify the second, which is the modern Nemali.⁸

¹ The first *t* of *mutt*= is entered below the line.

² This regiment was probably named after Parāntaka I., who had the surname Viranārāyaṇa; see *South-Ind. Inscr.* Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled Paḍḍita-Śōḷa-terinda-villigal, which was named after a surname of Rājendra-Chōḷa I. himself; see *ibid.* Vol. III. p. 127 and note 17.

³ Āḍavallār or Āḍavallār is a Tamiḷ synonym of Nāṭāḷa, a form of Śiva.

⁴ This person may have been a native of Kijappaluvūr, which is mentioned in the *Dēdram* under the name of Paḷuvūr; see *South-Ind. Inscr.* Vol. III. p. 162.

⁵ One of the sixty-three devotees of Śiva, Meypporāyapār, is supposed to have resided at Tirukkōvalūr; see *South-Ind. Inscr.* Vol. II. p. 167.

⁶ See page 135 above.

⁷ Read *Māhātēvara*.

⁸ No. 159 on the *Madras Survey Map* of the Tirukoḷḷur tāluka.

A.—INSCRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamil inscription (No. 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, i.e. of the Gaṅga-Pallava king Vijaya-Nandivikramavarman.¹ It records the gift of a lamp by a concubine of Vāṇakōvaraiyar. This was probably the title of the chief of Vāṇakōppāḍi or Vāṇagappāḍi, a district which according to other inscriptions (No. 40 of 1887-88 and No. 126 of 1900) included Tiruvaṇṇāmalai on the northern bank of the Pennai.² A later Vāṇakōvaraiyar is referred to in an inscription of Kulōttuṅga I.³ and another Vāṇakōvaraiyar in one of Kulōttuṅga III. (No. 72 of 1890).

TEXT.

- 1 Svasti śrī [||*] Kō Vijaiya-vikrama-Nandivi[k*]kīramarkku yāṇḍu 17āvaḍu(du)
 Malāṭṭu
 2 Kuṟukkai-kkūṟṟattu Tirukkōvalūr Tiruvi(vi)[ra]ṭṭāpattu-Pperumāḷukku oru-no-
 3 ndā-viḷakku Māṇikkā[t*]tār magalār Kōṇakkaṇār Vāṇakōvaraiyar bōgi-
 4 yār vaitta poṇ paḷaṇ-gāṇḍōḍu urai=oppadu 15 la⁵ [i*] i-ppoṇ
 5 paḍiṇḍi-gaḷaṇjuṇ=goṇḍu kaḍavōm ivv-ūr nagarattōm [i*] i-ppoṇ
 6 ṇiṇ paḷisaiyālēy niṣadam uḷakk-eppai ā(a)ṭṭuvōm=ānōm nagarattōm [i*] idu pan-
 Māhēśvara-rakshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king Vijaya-Nandivikrama,—
 Kōṇakkaṇār, the daughter of Māṇikkattār (and) the concubine⁷ of Vāṇakōvaraiyar, gave 15
 kaḷaṇḍu of gold, which was equal in fineness to the old kaḷu,⁸ (for) one perpetual lamp to (the
 god) Perumāḷ⁹ of the Tiruvirattāpam (temple) at Tirukkōvalūr in Kuṟukkai-kūṟam, (a
 subdivision) of Malāḍu.

(L. 4.) We, the citizens of this place, have received these fifteen kaḷaṇḍu of gold.

(L. 5.) Out of the interest of this gold, we, the citizens, shall have to pour out daily one
 uḷakku of oil.

(L. 6.) This (gift is placed under) the protection of all Māhēśvaras.

B.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMA.

This Tamil inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-Nripatunga-
 vikrama,—the son and successor¹⁰ of Vijaya-Nandivikrama whose name we have found in the
 preceding inscription (A.). It records the gift of a lamp by a servant of Veṭṭuvadaraiyar,—
 apparently a local chief.

TEXT.

- 1 Svasti śrī [||*] Kō Vijaiya-Nirupatoṅgavikramarkku yāṇḍu 21āvaḍu Mīla-
 2 ṭṭu-Kkuṟukkai-kkūṟṟattu Tirukkōvalūr Tiruvi(vi)raṭṭāpattu Mahādēvarkku
 natnā(ndā)-viḷa-
 3 kkiṇukku Veṭṭuvadaraiyarkku arāmuṇṇum Nannāṇ Kōṟṇaṇ kuḍutta poṇ
 4 12 la¹¹ [i*] paṇṇiru-kaḷaṇḍiṇ paḷisaiyālēy iravum pa[ga*]lum oru-nondā-viḷak-

¹ See above, Vol. VI. p. 321.

² South-Ind. Inscr. Vol. III. p. 152.

³ This letter slants towards the right; it is evidently an abbreviation for kaḷaṇḍu. In an inscription of

Kulōttuṅga I. (above, Vol. V. p. 105, text line 5) I have misread this symbol as pa.

⁴ Read paḍiṇḍi.

⁵ Bōgi is used in the sense of bōgiṇi (bhōgiṇi in Sanskrit).

⁶ This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 3.

This is one of the Tamil names of Viṣṇu, but is here applied to Śiva.

¹⁰ See above, Vol. VI. p. 321.

¹¹ See note 5 above.

5 k=erippôm=ânôm Tirukkôvalûr nagarattôm śāndrādittaval [i*] idu pan-Mā-
6 hēśvara-rakshai ||

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama,—Nannan Korraṇ, a servant¹ of Veṭṭuvadaraiyar, gave 12 kaṣāṇḍu of gold for a perpetual lamp to (the god) Mahādēva of the Tiruvirattāṇam (temple) at Tirukkôvalûr in Kuṟukkai-kûṟram, (a subdivision) of Milāḍu.

(L. 4.) Out of the interest of (these) twelve kaṣāṇḍu, we, the citizens of Tirukkôvalûr, shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall last.

(L. 5.) This (gift is placed under) the protection of all Māhēśvaras.

C.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamil inscription (No. 303 of 1902) belongs to the same king and year as the preceding one (B.) and records the gift of a lamp by the same servant of Veṭṭuvadiyariyar. This form of the title occurs also in an inscription of the 22nd year of Vijaya-Nripatungavarman at Tiruchcheṇṇambūṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly different form Veṭṭuvadaraiyar.

TEXT.

1 Svasti śri [i*] Kô Viśaiya-Niru[patunga]vikkira-
2 maparumarku yāṇḍu [21]āvadu T[ir]ukkô-
3 valûr Tiruvi(vi)raṭṭ[ā]ṇattu Mahādēvarkku [na]-
4 ndā-viḷak[k]iṇukku Veṭṭuvadiyariyar a-
5 ṛāmuṇṇu=Nannan Korraṇ kuḍutta po-
6 [ṇ] paṇṇiru-kaṣāṇḍu [i*] idaṇ paṭṭaiyā[ḷ]
7 nandā-viḷakku iravum pagalum erippô-
8 mm=āṇôm Tirukkôvalûr nagarattôm [i*] i-
9 [du] paṇ-Māhēśvara-ra*[k]shai [i]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama-varman,—Nannan Korraṇ, a servant of Veṭṭuvadiyariyar, gave twelve kaṣāṇḍu of gold for a perpetual lamp to (the god) Mahādēva of the Tiruvirattāṇam (temple) at Tirukkôvalûr.

(L. 6.) Out of the interest of this (gold), we, the citizens of Tirukkôvalûr, shall have to burn a perpetual lamp night and day.

(L. 8.) This (gift is placed under) the protection of all Māhēśvaras.

D.—INSCRIPTION OF PARAKESARIVARMAN.

This Tamil inscription (No. 299 of 1902) is dated in the 5th year of the Chôla king Parakesarivarman² and records the gift of a lamp by a queen of Vāṇakôvaraiyar.³

TEXT.

1 Svasti śri [i*] Kô-Ppara[kē]śaripaṇ[ma]rku yāṇḍu niṇjāvadu Tiruvi(vi)-
raṭṭāṇattu perumāṇḍigaṇukku na-

¹ In *arḍmēṇṇu*, *arḍm* is perhaps a poetical form of *arām*, 'charity'; compare *paḍam* and *kāḍam* for *paḍam* and *kāḍam*. *Uṇṇu* is the relative participle of *uṇ*, 'to eat.'

² See above, Vol. V. p. 42.

³ On this title see p. 120 above.

- 2 nd[ā]-vilakk[i]ṇukku Vāṇakōvaraiyar dēviyār-[I]lādaigaḷ magaḷā[r*] Naṅgai
 Kulamāṇ[i]kka-
 3 ttār vaitta poṇ paḍiṇaiṇ(ā)-gaḷaṇju [i*] i-pponṇukku kaḷaṇṇi-vāy=ttiṅgaḷ uri-
 4 ppaḍiyāl iravum pagalum nandā-vilakk=erippippōm=āṇḍ=naga[r*]ttōm [i*]
 5 idu paṇ-Māhēśvara-rak[sh]ai [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifth year of king Parakēsarivarman,— Naṅgai Kulamāṇikkattār, the queen of Vāṇakōvaraiyar (and) the daughter of Ilādaigaḷ,¹ gave fifteen kaḷaṇju of gold for a perpetual lamp to the god of the Tiruviraṭṭāṇam (temple).

(L. 3.) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one uri (of oil) per month for each kaḷaṇju.

(L. 5.) This (gift is placed under) the protection of all Māhēśvaras.

E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos. 279 and 280 of 1902) belong to the reign of "Parakēsarivarman who took Madirai (Madhurā)," i.e. of the Chōḷa king Parāntaka I.² The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of Kayirūr Perumāṇār, a chief of Milāḍu, and the inscription F. refers to a similar gift by the regiment of prince Arikulakēśarin. The same prince is mentioned as 'the royal son of the Chōḷa king' in an inscription of the 24th year of Parāntaka I. at Tirupandurutti near Tanjore.³ He is perhaps identical with Arimjaya, the third son of Parāntaka I.⁴

TEXT OF E. AND F.

- 1 Svasti śrī [i*] Madirai koṇḍa kō=Pparakēsaripanma[r*]kk-iyāṇḍu 28āvadu
 Malāṭṭu-Kkurukkai-
 2 kūrattu Tirukkōvalūr Tiruvi(vi)raṭṭāṇattu=Pperumāḷukku oru-nondā-
 vilakku[k*]ku Mi[i]lāḍ-ṇḍaiyār
 3 Kayirūr-Pperumāḷār magaḷār Rājadēviyār Tēsaḍakki Perumāṇār vaitta
 śāvā m[ū]vā=ppēr-āṇḍu nū-
 4 ru [i*] ivai paṇ-Māhēśvara-rakshai || 6. Svasti śrī [i*] Madirai koṇḍa
 kō=Pparakēsaripanma[r*]kk-iyāṇḍu [3]3āvadu Tiruk-
 5 kōvalūr Tiruvi(vi)raṭṭāṇattu Maḥ[ā*]dēvarkku piḷaiyār Arikulakēśariyār
 paḍaiyār Malaiyāṇa-ōṇṇaichchēvagar oru-
 6 nondā-vilakkukku śandirāḍittavall-eriya vaitta śāvā mu(mū)vā=ppēr-āṇḍu nūru [i*]
 ivai paṇ-Māhēśvara-rakshai || 6.]

TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king Parakēsarivarman who took Madirai,— Rājadēviyār Tēsaḍakki⁵ Perumāṇār, the daughter of the lord of Milāḍu, Kayirūr

¹ The name of this person suggests that she may have been connected with the Lāṭa chiefs of the North Arcot district; see above, p. 134 and note 4.

² See above, p. 133 and note 6.

³ Published by Mr. Venkayya in the *Madras Christian College Magazine* of August 1890.

⁴ No. 6 of the Table in *South-Ind. Inscri.* Vol. I. p. 112.

⁵ This word means 'the subduer of the lustre (of enemies)'. Both this surname and the following title *Perumāṇār* would be more appropriate for a prince, than for a princess.

Perumāṇār, gave one hundred undying (and) unaging big sheep¹ for one perpetual lamp to (the god) Perumāḷ² of the Tiruvirattāṇam (temple) at Tirukkōvalūr in Kurukkai-kūṇṇam, (a subdivision) of Malāḍu. These (sheep are placed under) the protection of all Māhēśvaras.

TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king Parakēsarivarman who took Madirai,—the Malaiyāṇa-ōṇaichchēvagar,³ the regiment of prince Arikulakēssariyār, gave one hundred undying (and) unaging big sheep for one perpetual lamp, (which was) to burn as long as the moon and the sun shall last, to (the god) Mahādēva of the Tiruvirattāṇam (temple) at Tirukkōvalūr. These (sheep are placed under) the protection of all Māhēśvaras.

G.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of Kapparaḍēva, i.e. of the Rāshtrakūṭa king Kṛṣṇa III.⁴ It records a grant of land by the Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ and (his queen) Śūttiradēvi.⁵

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Parāntaka I.⁶ 'Śandayaṇ Tiruvayaṇ,' i.e. Tiruvayaṇ, the son of Śandayaṇ, has to be identified with Tiruvaiyaṇ, the father of Śamkaradēva who was a contemporary of Rājārāja I.⁷ and who is called a Vaidumba in an inscription of Rājendra-Chōla I.⁸

The subjoined grant of Tiruvayaṇ is quoted, and the names and measurements of the fields are repeated, in an inscription of Rājārāja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

TEXT.

- 1 Svasti śri [||*] Kapparaḍēvark-iyāṇḍu irubattoṇṇāvadu Malāṭṭu-Kkurukkai-kkūṇṇattu Tirukkōvalūr-Ttiruvi(vi)ratṭāṇam-uḍaiya perumāṇa-
- 2 ḍigaḷukku Vaidumba-mahārājar Śandayaṇ Tiruvayaṇ Tirukkōvalūr sabhaiyār-īdai yāṇ vilai-kōṇḍa bhūmi Uṇāṅalpūṇḍi.⁹
- 3 yir-paḍu=nilam naṇṇeyum puṇṇeyum Bagavanda-kkaḷaṇi irubatteṭṭum Kāḍēru kālu=Marattulāṅ-vēli eṭṭum Kaḷarmēḍu ki(ki)ḷiṇa
- 4 pattum mēlaṇa irāṇḍu māvam Kāliya-kkaḷaṇi Kōrpāṇu eṭṭu māvam [||*] ittaṇai nilamum poṇ kuḍuttu iṅai ilichchi ālvār-
- 5 kku=ttiruvamudu [i]ratṭikku nivandaṇ=jeydu kuḍuttēṅ Tiruvayaṇ-ēṇ [||*] ivaiyirṭil Kaḍambagum=Uttirāṇ-īdai-Chchūttiradēvi koṇ-
- 6 ḍu kuḍuttāṇa pattu=chcheṇvum Uvachcha-kkaḷaṇ [||*] idu pan-Māhēśvarar=irakshai ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of Kapparaḍēva,—I, the Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ, purchased from the members of the assembly of Tirukkōvalūr (the following) wet land and dry land, situated in Uṇāṅalpūṇḍi:— the

¹ See above, p. 124, note 2.

² See above, p. 139, note 9.

³ I.e. 'the unrivalled warriors of Malayālam.' This was perhaps a regiment of Nairs.

⁴ See above, p. 135 and note 3.

⁵ This name may correspond in Sanskrit either to Śūtradēvi or to Śūdradēvi.

⁶ South-Ind. Inscr. Vol. II. p. 387, verse 9.

⁷ South-Ind. Inscr. Vol. III. p. 104.

⁸ Ibid. p. 108. For other references to the Vaidumbas see *ibid.* p. 106.

⁹ The *i* of *di* is expressed twice.

Bhagavanta field, (containing) twenty-eight (*mā*);¹ (the field called) *Kāḍēru*, (containing) a quarter (*vēli*);² the *Marattulāṇ* field, (containing) eight (*mā*); ten (*mā*) below the *Kaḷarmēḍu*; two *mā* above (the same); and eight *mā* (called) *Kōrpāḍu* (in) the *Kaḷiya* field. Having paid gold and having exempted this land from taxes, I, *Tiruvayaṇ*, gave (it) to the god of the *Tiruviraṭṭāgam* (temple) at *Tirukkōvalūr* in *Kuṟukkai-kūṟram*, (a subdivision) of *Malāḍu*, for the requirements of a double (daily) offering to the god.

(L. 5.) Out of this (land) *Śūttiradēvi* gave a field of ten (*mā*), which (she) had purchased from *Kaḍamban* and *Uttiraṇ*, (as) a field for the *Uvachchas*.³

(L. 6.) This (gift is placed under) the protection of all *Māhēśvaras*.

H.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 235 of 1902) belongs to the same king as the preceding one (G.). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the *Vaidumba-mahārāja Tiruvayaṇ*, whose name has been already met with in G.

TEXT.

- 1 Svasti śrī [||*] Kannaradēvaṟku yā[ṇ]ḍu⁴ [Mal*][āṭ]tu=
Kkuṟukkai-kkūṟratu-Ttirukkōvalūr-Ttiruvi(vi)raṭṭāpatt-ā[ṇ]vārkkū sam-
- 2 [kr]ānti-tōḡum sapaṇaṇ-jeyvadaṟku Vaidum[ba]-mahārājar Tiruvayaṇār dēviyār
mu(mū)tta-dēviyār Virattāp Vi(vi)raṇāraṇiyār vaitta
- 3 [po]ṇ irubadiṇ kaḷaṇḍu [||*] i-ppon irubadiṇ kaḷaṇḍu-gonḍu kaḷaṇḍu-vāy-kkala-
ppoliyūṭṭ-āga-ppēṇama(mai)[y]āl irubadiṇ
- 4 kala=nellum tūyav-ākki kūli-pparam paṭṭu tiru-muṟratukko koṇu ēṇṇ-ālaṇḍu
kuḍuppōm-āṇōm Milāḍamāṇikkam-āgiyā(ya) Neṇmali sa[bb]aiyōm [||*] i-nne-
- 5 l taḍuvārkkū me[y*]=kkaṇḍu sōḡu kuḍuppōm-āṇōm Neṇmali sabhaiyōm [||*]
Neṇmali sabhaiyārum Śirriṇḍūr sabhaiyārum pēṇa-
- 6 ma(mai)yāl-aḷakk[u]=nellu aḡubadiṇ kalam-ivai eṇṇāli-kkālāl eḷuba[t]taiṇ-
[ga]lamu[n-d]iṇḡaḷ-obādi aḡu-kalaṇḍ m[u]-kkuḡu[ṇi]yūṇ-gonḍu kalaṇḍu iruba . . .

TRANSLATION.

(Line 1.) Hail! Prosperity! In the [22nd?] year of *Kannaradēva*,— queen *Virattāp Viranāraṇiyār* (i.e. *Viranārayaṇī*), the elder sister of the queen of the *Vaidumba-mahārāja Tiruvayaṇār*, gave twenty *kaḷaṇḍu* of gold to the god of the *Tiruviraṭṭāgam* (temple) at *Tirukkōvalūr* in *Kuṟukkai-kūṟram*, (a subdivision) of *[Mal]āḍu*, for bathing (the god) at every *saṅkrānti*.

(L. 3.) Having received these twenty *kaḷaṇḍu* of gold, we, the members of the assembly of *Milāḍamāṇikkam* alias *Neṇmali*, shall have to supply — at the rate of interest of one *kalam* per *kaḷaṇḍu* — twenty *kalam* of paddy by the *pēṇama* (measure), cleaning (it), defraying the cooly charge, conveying (the paddy) to the very court-yard of the temple, going (there) and measuring (it).

(L. 4.) To those (temple officials) who shall call for this paddy, we, the members of the assembly of *Neṇmali*, shall have to supply boiled rice after having identified (their) persons.

¹ The *mā* is $\frac{1}{10}$ of a *vēli*.

² This is equal to five *mā*, the measurement of this field given in No. 236 of 1902.

³ I. e. the temple drummers; see *South-Ind. Inscri.* Vol. II. p. 299, note 2.

⁴ The existing traces of letters suggest the reading *22nd*.

(L. 5.) The members of the assembly of *Nepmali* and the members of the assembly of *Śirpiñjūr* have to measure sixty *kalam* of paddy by the *pēriḷamai*.

(L. 6.) Having received these (sixty *kalam*), (which are equal to) seventy-five *kalam* by the *kāl*¹ of eight *nāli*, and to six *kalam* and three *kuṟuṇi* per month,
 . . . twenty (?) pots²

I.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the *Vaidumba-mahārāja Tiruvayaṇ*, the donor of G.

TEXT.

- 1 Svasti śri [||*] *Kaṇṇaradēvaṅk-iyāṇḍu*(ṇḍu) *irubattu-nālāvadu Malāṭṭu-Kkuṟukkai-kūṟṟattu-*
- 2 *Ttirukkōval[ū]r-Ttiruv[ī]rattāpatt-ālvārkku Vaidumba-mahārājar Tiruvayaṇar*
- 3 *ālvārkku [cha]ndrādittaval tiru-viḷakku 24kku vaitta āḍu śāvā mu(mā)vā-ppē-*
- 4 *r-āḍu iraṇḍāyirattu-munnūṟṟu-nāliṇālum nondā-viḷakku pan-Māhēśvara-rakshai ||—*

TRANSLATION.

Hail! Prosperity! In the twenty-fourth year of *Kaṇṇaradēva*,— the *Vaidumba-mahārāja Tiruvayaṇar* gave to the god of the *Tiruvirattāpam* (temple) at *Tirukkōvalūr* in *Kuṟukkai-kūṟram*, (a subdivision) of *Malāḍu*, two thousand three hundred and four undying (and) unaging big sheep³ for 24 sacred lamps (which shall burn) before the god as long as the moon and the sun shall last. The perpetual lamps (fed) by (the ghee prepared from the milk of these sheep are placed under) the protection of all *Māhēśvaras*.

J.—INSCRIPTION OF RAJARAJA I.

This Tamil inscription (No. 239 of 1902) is dated in the 9th year of *Rājarājakēśari-varman*, i.e. of the *Chōla* king *Rājarāja I.*, and records the gift of a lamp by *Amitravalli*, (the daughter of) *Kundaṇan* and the mother of queen *Lōkamahādēvi*. The same queen of *Rājarāja I.* is mentioned in inscriptions at *Tanjore* and *Tiruvaiyāṟu*.⁴

TEXT.

- 1 Svasti śri [||*] *Kō Rājarājakēśarivanma[r*]ku yāṇḍu onppadā*.⁵
- 2 *vadu Mi[ī]ṭṭu-Kkuṟukkai-kkūṟṟattu-[T]tirukkōvalūr-Ttīdā(ru)-*
- 3 *vi(vi)rattāpam nḍe(ḍai)yār[k*]ku nam-birāṭṭiyār Ulōgamahādēviyā[rai]-*
- 4 *ttiru-vayiguvāyitta Kundaṇan [A]mittirava[ī]li ālvārk-*
- 5 *ku chaṇḍrādittavat vaichcha nondā-viḷakku onṟu [i*] tiruvuṇ[ū]ā[ī*]-*
- 6 *gaiyār i-[v*]viḷakkāl pon [k]onḍu chaṇḍr[ā]dittavala(lu)m⁶ viḷak[k]-eri-*
- 7 *[p]pōm-āṇōm tiruvuṇṇālig[ai]-sabbaiyōm [i*] iraṇḍu kāsū*
- 8 *perṟa [ī]a-viḷakku on[ru] [i*] idu pan-Māhēśvara-rakshai ||—*

¹ *Kāl* is a shorter form of *marakkāl* or *k-ṟuṇi*, a measure which consists of 8 *nāli* and is equal to $\frac{1}{12}$ *kalam*; compare *South-Ind. Inscr.* Vol. II. p. 48, note 5.

² These pots were evidently required for the bathing of the god, which was the purpose of the grant according to l. 2 of the inscription.

³ See above, p. 134, note 2.

⁴ *South-Ind. Inscr.* Vol. II. pp. 90, 142, 148, 162, and 278, note 7; above, p. 25, note 8.

⁵ Read *onpaddādu*.

⁶ The secondary sign for *i* stands above *tau* of *ṭavaḷam*.

B.

புதுவது குருகுலம் உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி

E. AND F.

புதுவது குருகுலம் உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி

G.

புதுவது குருகுலம் உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி

I.

புதுவது குருகுலம் உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி
 உருவாகுதல் பற்றி உருவாகுதல் பற்றி

TRANSLATION.

(Line 1.) Hail! Prosperity! In the ninth year of king Rājarājakēsarivarman,—Kundanaṃ Amitravallī, who gave birth to our lady Lōkamahādēviyār, gave to the god of the Tiruviraṭṭāgam (temple) at Tirukkōvalūr in Kurukkai-kūṭṭam, (a subdivision) of Milāḍu, one perpetual lamp (which shall burn) before the god as long as the moon and the sun shall last.

(L. 5.) Having received gold for this lamp, we, the members of the assembly (in charge) of the store-room of the temple,¹ shall have to burn the lamp as long as the moon and the sun shall last.

(L. 7.) One *ī* lamp(-stand),² worth two *kāṣu*, (was also given).

(L. 8.) This (gift is placed under) the protection of all Māhēśvaras.

K.—INSCRIPTION OF RAJENDRADEVA.

This inscription (No. 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet; the remainder is written in Tamil. It is dated in the 6th year of the Chōla king Parakēsarivarman alias Rājēndradēva, i.e. A.D. 1057-58.³ As in other inscriptions,⁴ Rājēndradēva is stated to have conquered Raṭṭapāḍi, to have set up a pillar of victory at Kollāpuram, and to have defeated Ābavamalla at Koppam.

The object of the inscription is to commemorate the rebuilding of the Tiruvidaiḱālī temple at Tirukkōvalūr by a chief of Milāḍu, named Narasimhavarman, who had the surname Rapakēsari-Rāma, belonged to the family of Bhārgava,⁵ and resided at Tirukkōvalūr.

TEXT.

- 1 || Svasti śrī-Narasimhavanma(rma)-uṣipatiḥ Śr[ī]kōvalūrē bhajan vāsaiḥ viśva-jagan-nivāsa-vapushaḥ śrī-Vāmanasy=[ā]kar[ō]t[ī] śailam śumbhita-śātakumbha-vilasat-kumbham ma-
- 2 hā-maḍa[pa]m prākāram para-mālikā-vilasita[m*] muktāmayi(yi)ū=cha prapā(bhā)m ||—Kōyil śrī-Vaiyishṇavar rakshai || Svasti śrī [||*] Tirumagaḷ maruviya ſēṅgōl vaḷara=ttag tiru-ttam[ai]yan[ō]ḍum [pō]-
- 3 y Irattapāḍi ā-arai ilakkamuḥ-gonḍu Kollāpurattu jayasta[m]bha=naṭṭi mēḍu pōṇḍu pēr-āraṇ-garai Koppattu Ābavamallapai aṇjuvittu āḱgavaṇ āḱaiyum kudiraiyum [p]e-
- 4 ṇḍir-paḍāramuḥ-gaiy-kkoṇḍu vijaiya[r-n]bhishēkaṇ=jeyḍu vi(vi)ra-simhāsanattu [vi]r-irund-aruliya kō=Pparakēsari-panmar-āṇa uḍaiyār śrī-Rājēndradēvaṅku yāḍu āḱavadu Milāḍ-āna Ja[nan]āda-[va]lanjāṭṭu-Ekkuṇ-
- 5 kkai-kūṭṭattu brahmadēyam Tirukkōvalūr-āṇa śrī-Madurāntaka-śadurvvedi-maṅgalattu-Ttiruvidaiḱālī [ā]iṅvār śrī-vi[m]ānam munbu [i]shṭagai-ppaḍaiy-āy=ppaḷagi=ppiḷandamai kaḍu Bhārggava-vaiṇṣattu Mi[ī]ḱaḍu [u]ḍai-
- 6 yār Irapakēsari-Irāmar-āṇa Narasīṅgava[nma]r kōyilai iḷich[chi-kka]ruṇ[ga]llō koṇḍu śrī-vimānamum [ma]ṇḍapamu[m] e[ḍu]ppittu pūra[ṇa]-por-kuḍam ai[ō]jju vai[p]pittu tiruchchurruṇḱigaiyum [mu]nbi[ī] maḍapa-
- 7 mun eḍu[p]pittu mu[t]tu-ppandaluḥ-guḍṇṭu munbu kal-v[e]ṭṭu-ppaḍiy-uḷla nima[nda]ṅgaḷ=ellām inda śrī-vim[āna]ttō kallum veṭṭuvittār Narasīṅgavanmar eṇṇu abishēgam paṇ-

¹ Compare *South-Ind. Inscr.* Vol. III. p. 20, note 5. The word *tiruvirattāḱāli* is repeated in a clumsy manner (l. 5 f. and l. 7).

² See above, p. 134, note 3.

³ See page 7 above.

⁴ *South-Ind. Inscr.* Vol. II. p. 303; Vol. III. pp. 39 and 111.

⁵ I.e. Śakra, the planet Venus; compare p. 135 above.

⁶ Read -*chaturvāḱṣi*.

8 *ni muḍi kavittu Milāḍu iraṇḍa[yi]ra]m pūmiyum āṇḍa Milāḍ-uḍaiyār*
Naraśi[n]gava[nma]r ||— Naraśiṅgavanmar śandrādittaval erikka vaitta
tirū-nundā-viḷakku iraṇ[ḍu] [i] [i]v[ai]-*
 9 *[ch]chukku viḷakk-erikka kuḍutta śāyā mu(mū)vā=pperu[m]-baśu [aṇu]battu-nālu [i*]*
ivaichchāl niśadam viḷakku ira[ṇ]ḍin[i]rku ney uri [i] i-ppaśu=kk[ai]-*
kko[nḍu]*

TRANSLATION.

(Line 1.) Hail! The glorious prince **Narasimhavarman**, residing in **Śrikōvalūra**,¹ made for the god **Vāmana**, in whose body the whole world abides, a great *maṇḍapa* of stone, resplendent with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls. (These buildings are placed under) the protection of the *śrī*-**Vaiṣṇavas** of the temple.

(L. 2.) Hail! Prosperity! In the sixth year of king **Parakēsarivarman** *alias* the lord *śrī*-**Rājendradēva**, who, while (*his*) sceptre, embraced by the goddess of Fortune, was prospering, went with his royal elder brother,² conquered the seven and a half *lakṣhas* of **Raṭṭapāḍi**, set up a pillar of victory at **Kollāpuram**, started again, terrified **Āhavamalla** at **Koppam** (*on*) the bank of the great river, seized his elephants, horses, women and treasures, performed the anointment of victors, and was pleased to take his seat on the throne of heroes,—

(L. 4.) Having perceived that the central shrine of the god of the **Tiruvīḍaikaḷi** (*temple*) at **Tirukkōvalūr** *alias* *śrī*-**Madurāntaka-chaturvēdimangalam**, a *brahmadvīpa* in **Kurukkal-kūram**, (*a subdivision*) of **Milāḍu** *alias* **Jananātha-vaḷanāḍu**, which formerly consisted of layers of bricks, had become old and cracked,—the lord of **Milāḍu** of the **Bhārgava** lineage, **Rapa-kēsari-Rāma** *alias* **Narasimhavarman**, pulled down the temple, rebuilt the central shrine and the *maṇḍapa* of granite, placed (*on the shrine*) five solid pitchers of gold, built a surrounding wall and a *maṇḍapa* in front, and gave a canopy of pearls.

(L. 7.) The lord of **Milāḍu**, **Narasimhavarman**, who, having been anointed and crowned under the name **Narasimhavarman**, ruled the two thousand country of **Milāḍu**, caused to be re-engraved (*on*) the stones of this central shrine all endowments from copies of the former engraving on stone.

(L. 8.) **Narasimhavarman** gave two perpetual lamps, to burn as long as the moon and the sun shall last. For feeding these lamps, (*he*) gave sixty-four undying (*and*) unaging big cows.³ From these, one *uri* of ghee (*has to be supplied*) daily to (*these*) two lamps. Having received these cows,

L.—INSCRIPTION OF RĀMA NARASIMHA.

This inscription (No. 118 of 1900) consists of a single **Tamiḷ** verse. It is a short poetical version of the preceding inscription (K.) and refers to the rebuilding of the **Idaikaḷi** temple at **Kōval**, i.e. **Tirukkōvalūr**, by **Rāma Narasimha**.

TEXT.

- 1 Svasti śrī [||*] Naṇ-gōṇ-Irāmaṇ=eliṇ-cheṇḍō-
- 2 Naraśi[n]gaṇ eṇ-gōṇ-raṇ Kōval Idaikaḷiyi-
- 3 1 nōḡy karuṇaṇ-paḍai ai[n]ḍu śem-boṇ-
- 4 kuḍan-dā=peruṇa=ppayilvittā=piṇṇu ||—

¹ This is a Sanskritized form of **Tirukkōvalūr**.

² *Vis. Rājadhīrāja* I.; see *South-Ind. Inscr.* Vol. III. p. 39.

³ Compare above, p. 134, note 2.

TRANSLATION.

Hail! Prosperity! Our king Rāma Narasimha, whose sceptre is beautiful, caused to be placed close together (and) permanently layers of granite (and) five pitchers of pure gold in the Idaikali (temple) at our god's Kōval.

M.—INSCRIPTION OF NARASIMHAVARMAN.

This Tamil inscription (No. 120 of 1900) gives the name of the architect who rebuilt the temple on account of Narasimhavarman, the chief of Milāḍu (see K. above).

TEXT.

- 1 Milāḍ-udaiyār Narasiṅgavanmarkkāga n[i]ṅṅu¹
 2 inda śrī-vimānam eḍappichchān Sembaṅguḍaiyān
 3 [N]ārāyaṇan Ādittan-āna Śō[la]śundara-Mu(mū)vēndavēlān ||—

TRANSLATION.

On account of the lord of Milāḍu, Narasimhavarman, this central shrine was caused to be built by Sembaṅguḍaiyān Nārāyaṇa Āditya *alias* Chōlasundara-Mūvēndavēlān.

N.—INSCRIPTION OF RAJARAJA II.

This Tamil inscription (No. 119 of 1900) records a gift by a chief of Malāḍu, named Narasimha, who is stated to have been the grandson of that Rāma Narasimhavarman who rebuilt the temple. This refers to Raṇakēsari-Rāma *alias* Narasimhavarman, the contemporary of Rājēndradēva (see K. above).

The inscription quotes the third year of Rājārājadēva. As the donor was the grandson of a contemporary of Rājēndradēva, the Rājārājadēva who is meant here must be the Chōla king Rājārāja II.²

TEXT.

- 1 Inda śrī-vimānaḥ-garuṅgar-paḍai śeyvitta Irāman Narasiṅgapapṇan pēraṅ
 Kariya-Perumāḷ Periyaṇāyan-ēṅ i-kkōyilil tiruppan[i]kku
 2 oru-talai-kaṅ-pūṇ oru-kiḍā Irājairājadēvarku mu(mū)ṅ[ra]vadu mudal eṅ
 vaṁśi[ya*]r³ param-āga iḍuvadāga-kkal vetti viṭṭēṅ Periyaṇāyan-āna⁴ Nara-
 3 śiṅga-Malāḍ-udaiyān-ēṅ ||⁵

TRANSLATION.

I, Kariya-Perumāḷ Periyaṇāyan *alias* Narasimha, the lord of Malāḍu,— the grandson of Rāma Narasimhavarman who caused this central shrine to be made (of) layers of granite,— (caused it to be) engraved (on) stone that (I) shall give (every year) from the third (year) of Rājārājadēva, for the merit of my ancestors, one ram, carrying one stone on (its) head,⁶ for the repairs in this temple.

¹ The second *n* is entered below the line.

² See *South-Ind. Inscr.* Vol. III. p. 79.

³ The final *r* has been inserted above the line.

⁴ *Periyaṇāyan-āna* is corrected by the engraver from **āḍyan-ēṅ* ||.

⁵ This punctuation is expressed by a *visarga* and a horizontal line.

⁶ What is meant, is perhaps a column ending in a ram's head, and above it a stone to support the roof.

No. 21.—TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI.

By H. LÜDERS, PH.D.; GÖTTINGEN.

A.—TIRUVORRIYUR INSCRIPTION OF SAKA-SAMVAT 1129.

The subjoined inscription is engraved on the east wall of the second *prākāra* of the Ādhipuriśvara temple at Tiruvorriyūr in the Saidāpēt tāluka of the Chingleput district.¹ The excellent inked estampages from which it is edited here were supplied to me by Dr. Hultzsch.

The inscription consists of 26 lines in *Grantha* characters which vary in size from $\frac{3}{8}$ " to $1\frac{1}{8}$ ". The language is *Sanskrit*, and the whole text is in verse. With regard to orthography it may be noted that the engraver has followed the common practice of the time in this part of the country, in writing a surd consonant instead of a sonant before a sonant, in *patma* (ll. 1, 2, 3), *drīkbbhām* (l. 3), *utbhavati* (l. 8), *ushatbudha* (l. 13), and *bhavatbhir* (l. 25). Instead of *ushadbudha* lexicographers teach *usharbudha*, and this form is actually found in the *Uttararāmācharita* (6, 4"). Nevertheless I do not venture to alter *ushatbudha* into *usharbudha*, as the word occurs again in exactly the same shape in line 15 of the Aruḷāḷa-Perumāḷ inscription of Tammusiddhi (B. below), and under these circumstances a mere clerical error seems to be out of the question.²

The inscription is one of king Tammusiddhi or Tammusiddha, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p. 119 ff. I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of Dāyabhīma and Nallasiddhi, which was left undetermined by the other two records.³ Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tammusiddhi claimed descent, viz. Raghu (v. 8), Daśaratha (v. 9), and Rāma (v. 10). Verse 12 also, which alludes to the feats of the ancient Chōḷa king Kalikāla, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions. The verses 26 and 27 are eulogies of Tammusiddhi after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king Betta as a descendant of Madhurāntaka Pottappi-Chōḷa and an ancestor of Tiluṅgavidya or, as he is called here (v. 16), Tiluṅgabijja. Literally translated, the verse runs thus: "In this family was born (a king) called Betta, who was the crusher of the thunderbolt whose flight was impelled by Śakra; if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place." Betta is here compared to Agni, the fire or the fire-god, who has the reputation of being able to split diamonds and thunderbolts.⁴ As Betta,

¹ No. 104 of the Government Epigraphist's collection for the year 1892.

² The writing *ushadbudha* is perhaps due to the influence of Tamil phonology. As in Tamil a Sanskrit dental generally assumes the sound of *r* before a labial (compare e.g. Tamil *urpatti* = Sanskrit *urpatti* and Tamil *arpudam* = Sanskrit *ardhuta*), I think it not unlikely that the *r* of *usharbudha* also was looked at as a secondary sound and therefore erroneously converted into *d* or *t*.

³ It will be noticed that the term *tad-vamāṇajāḥ* in verse 11 of the Tiruppāśūr inscription is replaced here (v. 20) by the words *asy-danujāḥ*.

⁴ See especially a passage in the *Uttararāmācharita* (6, 4"), pointed out to me by Prof. Kielhorn: *uḥḥāṇḍa-vajra-kḥāṇḍa-dāśphōḷa-paṭuḥ . . . usharbudhaḥ, 'the fire . . . which is able to split into pieces the exceedingly hard vajras.'* In this case, it is true, *vajra* would naturally suggest the meaning of diamond; but as *vajra* has also the meaning of thunderbolt, and as the thunderbolt is thought to be of the same substance with the diamond, it is easy to understand how later writers came to credit the fire also with the faculty of destroying thunderbolts.

however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words *Śakra-chōdita-gatēr āsanēḥ praharītā* must be understood in a double sense and as referring to some historical event. We are thus led to take *Āsani* as a proper name and to translate 'who defeated *Āsani* whose march had been ordered by *Śakra*.' In this case *Āsani* would seem to have been the general of a king called *Śakra* or *Indra*; but it is perhaps even more probable, as suggested to me by Prof. Kielhorn, that *Śakra-chōdita-gatī* is the Sanskrit rendering of some Tamil or Telugu *biruda* of *Āsani*, just as *Āsani* itself may be the Sanskrit equivalent of some Dravidian name. Who this *Āsani* was, I am unable to tell; but it can be shown, at any rate, that proper names or *birudas* with the meaning of 'thunderbolt' are by no means uncommon in Southern India. *Paṅṅpīḍugu*, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahēndravarmān I.¹ Among the ancestors of the Chōḷa chief Śrīkaṇṭha appears an *Agrāṇipīḍugu*, 'the thunderbolt to the foremost (of his enemies),'² and in the inscriptions of the Perumāḷ temple at Poygai we find four times a certain *Śambuvarāyaṇ* who bore the *biruda* *Virāṣani*, 'the thunderbolt to heroes.'³ To these may be added *Pīḍuvarāḍitya*, the *biruda* of Malla II., one of the chiefs of *Velanāḍu*, as the first member of the compound seems to be connected with *pīḍugu*.⁴

The object of the grant is to record that in the *Śaka* year denoted by the chronogram *Dhīrayāyin*, i.e. 1129 (= A.D. 1207-8), Tammusiddhi allotted to the god, the lord of *Ādhipuri*, all the revenue due to the king in the villages belonging to the temple. *Ādhipuri* is an attempt of Sanskritizing *Tiruvorriyūr*, the name of the village where the temple is situated.⁵

TEXT.⁶

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēpavaḥ [1*] Brahma-patma(dma)-
sṛpīśas=śamkē bhāvi-bhū-sṛiṣṭi-hētavah || [1*] Jayati vijayi-chāpaḥ kshājit-
āśēḥa-pāpas=satata-madhura-lāpaḥ prā-
- 2 pta-vidyā-kalāpaḥ [1*] vitata-vitarāṇ-āpas=śatru-māyā-durāpaḥ praśamita-kali-tāpas=
Tammusiddhi-kshamāpaḥ || [2*] Udadhi-śayana-bhājaḥ Patma(dma)nābhāya
nābhēḥ kim=api nikhila-hētur-jā-
- 3 tam=āscheryya-patma(dma)m [1*] yad-abhajaḥ=api sṛiṣṭēḥ pūrvvam=ētaśya
drikbhāyā(ghyā)m=mrīdu-kāthina-mahōbhyām=miḷan-ōnmīlanāni || [3*] Tasmād=
Virūchir=udabhūt=suchiran=tad-antar=vvāsād=iva prakāṣayan=rajasah
- 4 pravṛttim [1*] ya[h*] Śrīśa-talpa-phaṇi-mauli-maṇi-praviṣṭa-bimbās=srijaun=iva
babhau sadṛīśas=sahāyān || [4*] Marichir=udagāt=tasmād=uday-ādrēr=iv=ānśumān [1*]
tataḥ Kāśyapa śtasmāt
- 5 prakāśa iva nirggataḥ || [5*] Tasmāj=jaga[t*]-tritaya-maṅgala-ratnadīpas=chhandas-
tanus=timira-kānana-dāva-vahniḥ [1*] dik-kālayōḥ kim=aparāḥ vyavahāra-hētuḥ
kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ || [6*] Asmā-
- 6 d=idam prathama-sambhṛita-rāja-śabdaḥ pūrvvō guṇair=nnikhila-nīti-patha-prayōktā
[1*] dēvō Manus=sapadi gōptam=iv=āvatīrṇas=tan-maṇḍal-āntara-gataḥ puruṣaḥ
purāṇaḥ || [7*] Tasy=ānvayō Raghur=abhū-

¹ *South-Ind. Inscr.* Vol. II. p. 341. This and the following two references were kindly communicated to me by Prof. Kielhorn from his forthcoming *List of Inscriptions of Southern India*.

² Above, Vol. V. p. 123, note. I assume that *Agrāṇipīḍugu* stands for *Agrāṇipīḍugu*.

³ *South-Ind. Inscr.* Vol. I. p. 87 ff.

⁴ See verse 14 of the Pithāpuram pillar inscription of Pṛthivīvara and Dr. Hultzsch's note on that passage, above, Vol. IV. p. 49. In this verse Malla II. *Pīḍuvarāḍitya* is described as *vīja-khadga-khādita-mahāchapa-dhāniḥ*, 'he who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the *Uttaradīpikā* cited above.—[Compare also *Vidāḍivīḍugu*, 'the crashing thunderbolt,' in *South-Ind. Inscr.* Vol. III. p. 93.—E. H.]

⁵ [See above, Vol. V. p. 106 and note 5.—E. H.]

⁶ From inked stampages supplied by Dr. Hultzsch.

- 7 t Surabhēḥ payōbhir=yyaḥ pōshitaḥ prakṛiti-kārapatām upētaiḥ [1*] āharttur=adhvaram=amushya¹ kim=atra chitraṁ sarvasva-dānam=api viśva-diśām vijētuh || [8*] Ath=ābhavat Pañktirathas-tad-anvayē bhuj-āpadā-
- 8 nēna chirāya raksh[i]tā [1*] adānavā yēna kṛit=Āmarāvati sa-dāna-vā[h*]² svairam=iyān=cha mēdini || [9*] Tasmād=utbha(dbha)vati sma vikrama-dhanō Rām-ābhidhānō Harir=yyas=samkh[y*]³ē vinihatya rākhasa-patiṁ svar-gga-
- 9 rva-sarvvaṅkasham [1*] dēvīm svām śasinaḥ kṛisām=iva kalām=arkkam praviśy=ānalam śuddhim prāpya vinirggatām punar=api svikṛitya yātāḥ purīm || [10*] Babhūvur=ullāsita-kīrtti-nirjharā Raghōḥ kulē=smin bahavaḥ
- 10 kshamābhṛitāḥ [1*] divas-prithivyōr=api yair=nniyantṛibhir=nnirākuśō nīti-pathaḥ pravartitāḥ || [11*] Tasmin kulē samabhavat Kalikāla-Chōḷō vīraḥ Kavēra-tanayān=taṇinīm vidhātā [1*] yat=kēḷi-yashti-
- 11 parighaṭṭita-mātra ēva Mēruś=chalan=vyatikaram haritān=chakāra || [12*] Jātō=sya vāmśē Madhurām vijitya paśchād=udañchan-Madhurāntak-ākhyāḥ [1*] nitānta-mukt-ābharapāḥ prachandāḥ Pāndy-āṅganāḥ prāg=iva ya-
- 12 ś=chakāra || [13*] Jishṇur=Andhrēshu yaḥ kṛitvā purīm Pottappi-samjñitām [1*] tatas=tat-pūrvva-Chōḷ-ākhyāḥ prakhyāta-bhujā-vikramāḥ || [14*] Tasmin kulē samudapadyata Betta-nāmā yas=Śakra-⁴chōḍita-gatēr=a[śa]-
- 13 nēḥ praharttā [1*] prāg=ēva yady=aradagamishyad=⁴nshatbu(dbu)dh-ārechebiḥ paksha-kshayaḥ kshitiḥpitām=api n=ābhavishyat || [15*] Tad-vamśē sa Tilumgabijja-nṛipatir=yyēn-Ōjjapuryyām=asau chañchat-
- 14 kīrtti-patākayā tilakita-stambhaḥ pratishṭhāpitāḥ [1*] yasy=āgrē Garudan=nirīkhyā sahaja-sūhāna sūtō sthitō maddhyō-vyōma vīlambatō dinapatiḥ prāyas=tad-ādi kshaṇam || [16*] Tat-ku-
- 15 lē⁵ Siddhi-bhūpālāḥ pālayām=āsa mēdiniṁ [1*] yadiya-dōḥ-pad-āyattam=artthi-pratyartthi-jīvitam || [17*] Anujanm=ābhavat=tasya Betta-bhūpāḥ pratāpavān [1*] tasy=āpi jajāirē putrās=trātāras=śaraṇ-artthi-
- 16 nām || [18*] Dāyabhimō nṛipas=tēshān=jyēshṭhaḥ kshōḇim=apālayat [1*] yat-pāpīs=śātrava-śrīṇām kēs=ākṛishṭi-kashāyitāḥ || [19*] Asy=ānujas=sahaja-jitvarasatva(ttva)-rāsīs=śātru-kshitisvarā-yasās=śisīrāmśu-rāhuḥ [1*]
- 17 śrī-Nallasiddhi-nṛipatir=yyam=upētya kāntan=dig=dakshipā galita-kāñchi-guṇā babhūva || [20*] Tasy=Aīrasiddhi-nṛipatis=sahajaḥ kanīyān=dūran=nirasya kalim=asya punaḥ-pravēśam [1*] rōddhum pravṛitta iva yaḥ prachuram ya-
- 18 śa[h*] avan=dik-sīmasu sphaṭika-sāla-nibham babandha⁶ || [21*] Asy=ābhavann=avani-maṇḍala-rakshitāraḥ putrās=traya[h*] aphurita-pauruṣa-bhūṣaṇās=tē [1*] yair=anvitaḥ prasavitā suchiram vyarkjat=tējōmayair=iva nijai-
- 19 r=nnayanais=Tripētraḥ || [22*] Jyāyān=ēshām=Manmasiddh-iśvaraḥ kshām kshār=āmbhōdhi-śyāma-sīmām śasāsa [1*] nity-ōdañchad-yad-yaśaḥ=pañjar-āntar-vvyōma dhyāmām kōkilatvam bibharti || [23*] Tan-maddhyamas=tad=anu Betta-nṛip-ābhidhāna-
- 20 ś=śāntas=tapōbhir=avadhīrita-bhōga-vāñchhaḥ [1*] jyēshṭhē gatē divam=anākulam=ēva rājyan=nikshiptavān=api kanīyasi Tammusiddhau || [24*] Jayati vipulā-bhūbhṛid-vamśa-janmā suvṛittaḥ parichita-guṇa-gumpha-

¹ The m of ma has a peculiar form; it looks as if it had not been finished by the engraver.

² The length of the d of sādā is expressed by two signs.

³ The akshara kṛa looks like ta, but apparently only owing to a fissure in the stone.

⁴ Read =udagamishyad=.

⁵ The sign for ś stands at the end of the preceding line.

⁶ Read babandha.

- 21 s=sambhavan-nāyaka-śrīḥ [1*] suchiram=avani-bhūṣhā Tammusiddh-ābhidhānas= sarasa-madhura-mūrtiś-chētanah kō=pi hārah || [25*] Yaśaś=śubhraṁ yaśya śravapa-subhagaṁ saṁsadi muḥuṣ=Saṁsārākaśaś=śrīḥvan-madhura-vachasaḥ kinna-
 22 ra-mukhāt [1*] sva-chakshuṣ-saṁkhyāka-śruti-vibhava-kautūhala-vaśāt kalatrāya prāya[h*] sprihayati punar=Ggautama-munēḥ || [26*] Dalita-ripu-karindira-śrēpi-vistṛṇṇa-kumbha-sthala-vigajita-śumbhan-mauktika-vyāpta-
 23 mūrtiḥ [1*] jayati ghaṭita-lakshmiḥ kshīra-vās-chūṛṇṇa-kirṇah puruṣa iva purāṇa[h*] śyāma]ō yat-kṛipāḥ || [27*] Sa Śrīdēvyām-Ērasiddhi-kshittīśj-jāta[h*] śrīmān=Manmasiddh-ānjanmā [1*] dhātrim=ētān-trāyamāṇas=sa-
 24 mastām=ast-ārātis=Tammusiddhi-kshamāḥ || [28*] Dēvāy-Ādhipurīśāya Śak-ābdē dhirayāyini [1*] grāmēshv-asya nṛipa-grāhyam prādād-āyam-aśēhataḥ || [29*] Yatnēna dharmma-saraṇiḥ parirakṣaṇiḥ a-ēya-
 25 m bhavātbbi(dbhi)r=akhilair=iti Tammusiddhaḥ [1*] āgāminah prapayātē nṛipatin=ajasran=dūran=natēna śirasā na śarāsanēna || [30*] ॐ || Ētat kshōṇibhṛitām=aṁśu-jatālair=mmakutair=ddhṛitam [1*] jaga[t*]-
 26 traya-prasiddhasya Tammusiddhasya śāsanam || [31*]

TRANSLATION.¹

(Verse 8.) In his (i.e. Mann's) family was Raghu who was fed by the milk of Surabhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (his) whole property was given away, (and) that he should have conquered also all the quarters?²

(V. 9.) Then there was in his family Paṅktiratha,³ who, by the exploits of (his) arm protecting for a long time (both) Amarāvati and this earth, kept, of his own accord, (the one) free from demons (and the other sprinkled) with the water of donations.

(V. 10.) From him was born, under the name of Rāma, Hari full of valour,⁴ who, having killed in battle the lord of the Rākshasas who was injuring all (beings) through (his) arrogance (awakened by the conquest) of (Indra's) heaven,⁵ took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (emerges again in old splendour) from the sun after it has entered it,⁶ and went to (his) capital.

(V. 12.) In this family was born Kalikāla-Chōḷa, the hero who supplied with banks the daughter of Kavēra.⁷ When (Mount) Mēru had been merely touched by his play-staff, it began to shake and (thereby) caused a confusion among the quarters.

(V. 15.) In this family was born (a king) called Betta, who was the crusher of the thunder-bolt whose flight was impelled by Śakra;⁸ if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

¹ Only the verses which are not found in the Tiruvālaṅkāḍu and Tiruppāṭṭu inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvālaṅkāḍu inscription.

² According to the *Raghuvamśa* (II. 69 ff.) Raghu was conceived by Sudakṣiṇā, after her husband Dilipa had drunk from the milk of the cow Nandini, the daughter of Surabhi, and not of Surabhi herself as implied by the verse of the inscription. Raghu's *digvijaya* and his performance of the Viśvajit sacrifice are narrated in the fourth *sarga* of the *Raghuvamśa*; compare with our verse especially IV. 86 :— *sa Viśvajitam dīkṣat yajñam sarvasa-dakṣiṇam*.

³ I.e. Daśaratha.

⁴ The term *vikrama* is used with reference also to the three strides of Viṣṇu.

⁵ The term *vikrama* is used with reference also to the three strides of Viṣṇu.

⁶ Rāvana's conquest of Indra's heaven is told in the *Rāmāyaṇa*, VII. 27 ff.

⁷ According to the *Purāṇas*, the moon, when reduced by the draughts of the gods, enters the orbit of the sun

and is replenished by it; see e.g. *Viṣṇupurāṇa* II. 12, 4 ff.

⁸ I.e. the Kāvērī; see above, Vol. VI. p. 132, note 5.

⁹ Or 'of Aśvat Sakraśchōditagati.' Regarding this verse see my remarks above, p. 148 f.

(V. 26.) When the thousand-eyed (Indra) in (*his*) court constantly hears of his (*i.e.* Tammusiddhi's) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the Kinnaras, I am sure, he will covet again the wife of the sage Gautama¹ out of desire for the development of ears equal in number to his eyes.²

(V. 27.) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (*his*) enemies, (*and*) which resembles the primeval spirit (Vishnu), because it is dark-blue (*and*) covered with dust as (*Vishnu is sprinkled*) with the water of the milk-ocean, (*and*) because it has established (*his*) royal power (*as Vishnu is united with Lakshmi*).

B.—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultzsch, is engraved at the base of the north wall of the stone platform called 'the mountain' (*malai*) in the Arulāla-Perumāḷ temple at Conjeeveram.³

It is written in Grantha characters which vary in height from $\frac{1}{2}$ " to $1\frac{1}{4}$ ". Up to line 15, medial *ai* is expressed in the usual manner by putting the two spirals side by side; see *taimai* (l. 1), *sainya* (l. 1), *gunair* (l. 7), *sambhavair* (l. 8), *kirttyai* (l. 9), *svairam* (l. 10), *yair* (l. 12). But in the second half of the inscription the two signs are put one above the other; see *asy=Airasidhdhi-* (l. 16), *yair* (l. 17), *tājōmayair* (l. 17), *nijair=nnayanais* (l. 17), *-āimai Hastisailēvarāya* (l. 20), *akkilair* (l. 20), *jaṭṭalair=mmakutair* (l. 21). The language is Sanskrit, and, with the exception of a short passage in ll. 19 and 20, the whole text is in verse. The spelling of the words *patma* (ll. 1, 3, 4), *Vālmikivat bhānu-* (l. 9), *abhūt bhuj-āpadānēna* (l. 9), *utbhavati* (l. 10), *ushatbudha*⁴ (l. 15), *spāyāt-bhāmne* (l. 20), *prādāt grāmam* (l. 20), *bhavatbhīr* (l. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group *ddh* is written *dhā* in *Airasidhdhi* and *rōdhdhum* in line 16.

This is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, Ēgasiddhi, and the time and place of Tammusiddhi's inauguration. This information is found in l. 19 f. where it is recorded that in the Saka year 1127 (=A.D. 1205-6) king Tammusiddhi, the son of Gaṇḍagōpāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment in the town of Nellūr, presented the village of Muṭṭiyampākka, the head-quarters of Paṇṭarāshṭra, to the god, the lord of Hastisaila. Nellūr is the modern Nellore, the chief town of the district of that name. Muṭṭiyampākka and the district of Paṇṭarāshṭra I am unable to identify. The temple of the lord of Hastisaila, *i.e.* 'the elephant mountain,' is the Arulāla-Perumāḷ temple⁵ where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors: Brahman, Sagara, Bhagiratha and Kuśa. Perhaps it is worth mentioning that Tilnāgavidya and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (vv. 17, 19, 24).

¹ *J. A.* Ahalyā, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

² The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praise, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

³ No. 35 of the Government Epigraphist's collection for the year 1893.

⁴ With respect to this word I refer to my remarks above, p. 148.

⁵ [Compare above, Vol. III, p. 71, and Vol. IV, p. 145.—E. H.]

TEXT.¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēgavah [1*] Brahma-patma(dma)-
spriśas=śaṅkō bhāvi-bhū-spriṣṭi-hētavah [|| 1*] Jayati vijayi-chāpāḥ kṣhālit-
āśēṣa-
- 2 pāpas=satata-madhura-lāpāḥ prāpta-vidyā-kalāpāḥ [1*] vitata-vitarāḥ-āpaś=śatru-māyā-
durāpāḥ prasamita-kali-tāpas=Tammusiddhi-kṣhamāpāḥ [|| 2*] Udadhi-śaya[na]-
bhāṣaḥ
- 3 [Pa]tma(dma)nābhāsyā nābhēḥ kim=api nikhila-hētur-jjātam=āscharyya-patma(dma)m
[1*] yad=abhajad=api spriṣṭēḥ pūrvam=ētasya dṛigbhyām=mrīdu-kāṭhina-
mahōbbhyām=miḥan-ōnmīlanāni [|| 3*] Tasmād=ā-
- 4 virabhūch=charāchara-ja[ga]n-nirmāṇa-nirvāḥakas=tasy=āntas=chira-vāsa-sambhṛita-rajō
vṛittis=sa Patmā(dmā)sanaḥ [1*] yēna Śrīpati-talpa-pannaga-phapā-ratnēṣṭha-
bimba-spriśā sraṣṭā-
- 5 rō bahavas=sabhāya-vidhā[y]ē sampādyamānā iva [|| 4*] Marichir=udagāt=tasmād=
uday-ādrēr=iv=ānśumān [1*] tataḥ Kāśyapa ētasmāt prakāśa iva nirggataḥ
[|| 5*] Tasmāj=jagat-tritaya-maṅga-
- 6 la-ratna-dīpaś=chhandas-tanus-timira-kānana-dāva-vahniḥ [1*] dik-kālayōḥ kim=aparaṇ
vyavahāra-hētuh kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ [|| 6*] Tasmād=idam
prathama-sambhṛita-rōja-
- 7 śabdaḥ pūrṇō guṇair=akṣhila-nīti-patha-prayōktā [1*] dēvō Manu-sapadi gōptum=
iv=āvatīrṇas=tan-maṇḍal-āntara-gataḥ puruṣaḥ purāṇaḥ [|| 7*] Ath=ānvayē
tasya
- 8 babhūva rakṣitā kṣhitēr=udāras-Sagarō narēśvaraḥ [1*] chakāra yas=sāgaram=
ātma-sambhavaiv=yya[śas]-sama[ṣṭ]ēr=nnirapāyam=āśrayam [|| 8*] Bhagīrathas=tatra
babhūva divyām Sarasvatīm yaḥ kehi-
- 9 tim=ānināya [1*] Vālmīkivat(vad) bhānu-kulasya kirttyai sampādayitrīm² kavi-
kautukāni [|| 9*] Tad-anvayē Paṅktirathah kramād=abhūt(bhūd) bhuj-āpadānēna
chirāya rakṣa[i]tā [1*] adānavā yēna kṛit=Āmarāva-
- 10 ti sa-dāna-vā[h]ē svairam=iyāñ=cha mēdini [|| 10*] Tasmād=utbha(dbha)vati sma
vikrama-dhanō Rām-ābhīdhānō Harir=yyas=samkḥ[y]ē vinihatya rākṣhasa-patiṁ
svar-ggarvva-sarvvamkasham [1*] dēvīm sv-
- 11 ām śaśinaḥ kṛiśām=iva kalām=arkkam praviśy=ānalam śuddhim prāpya
vinirggatām punar=api svikṛitya yātaḥ purīm [|| 11*] Abhūt sutas=tasya Kuś-
- 12 sya [1*] Kumudvā[tī] eś sarasaḥ prarūḍhā vikasvar-āṅgi suchira[n=na]nanda ||
[12*] Babhūvur=ullāsiti(ta)-kīrtti-nirjjharā Raghōḥ kulē=smīn babavaḥ
kṣhamābhṛitaḥ [1*] divas-prithivyōr=api yair=nniyantṛi-
- 13 bhi[r=nni]raṁkuśō nīti-pathaḥ pravartitah [|| 13*] Tat-kulē Kalikālō=bhūt
Kāvēri-tira-kṛin=nripah [1*] yat-kēli-yasṭi-tulitē Mērau vyatikṛitā diśah [|| 14*]
Jātō=sya va[m]śē Madhurā[m] vijitya paśchād=udāñchan-Ma-
- 14 dhurāntak-ākhyah [1*] [ni]tānta-mukt-ābharapāḥ prachandah Pāṇḍy-āṅganah
prāg=iva yaś=chakāra [|| 15*] Jishpur=Andhrēshu yaḥ kṛitvā purīm Pottappi-
sarijñitām [1*] tatas=tat-pūrvva-Chōl-ākhyah prakhyāta-bhujā-vikramaḥ [|| 16*]
sarijñitām [1*] tatas=tat-pūrvva-Chōl-ākhyah prakhyāta-bhujā-vikramaḥ [|| 16*]
- 15 Tasmin kulē samudapadyata Vetta-nāmā yaś=Śakra-chōdita-gatēr=aśanēḥ prahartā
[1*] prāg=ēva yady=udagam[i]shyad=ushatbu(dbu)dh-ārchchi[h] pakṣha-kshayah
[1*] prāg=ēva yady=udagam[i]shyad=ushatbu(dbu)dh-ārchchi[h] pakṣha-kshayah
kṣhitibhṛitām=api n=ābhaviṣyat [|| 17*] Tad=va[m]śē Siddhi-bhāpāḥ pālayām=ā-

¹ From inked stampages supplied by Dr. Hultzsch.

² The syllable *apd* has been added below the line.

- 16 sa mēdinim [i*] yadiya-dōh-pad-āyattam-artthi-pratyartthi-jīvitam [|| 18*] Anujanm=ābhavat=tasya Vetta-bhūpaḥ pratāpavān [i*] tasy=āpi jajūirē putrās-trātāras=śaraṇ-artthinām || [19*] Dāyabhimō nripas=tēshā[m] jyēshthah kabhōnim-apālayat [i*] yat-pāp[i]ś=śātrava-śr[i]ṇām kēs-ākṛishṭi-kashāyitaḥ [|| 20*] Asy=Aīrasiddhi(ddhi)-nripat[i]s=sahajaḥ kaṇyān=dūran=nirasya kal[i]m=asya punaḥ-pravēsam [i*] rōdhdu(ddhu)m pravṛitta iva yaḥ prachurata yaśa[h*] svan=d[i]k-sīmasu sphatika-sāla-nibham babandha [||] [21*]
- 17 Asy=ābhavann=avani-maṇḍala-ra[kahi]tāra[h pu]trā[s=traya][h*] sphuri[ta]-pauruṣa-bhū[aha]nās=tē [i*] yair=anvitaḥ prasavitaḥ suchiraḥ vyarājat=tējōmayair=iva nijair=unāyanais-Tripētraḥ [|| 22*] Jyāyān=ēshām=Manmasiddh-śāvaraḥ kshamā kshārāmbhōdhi-śyāma-sīmāḥ śasāsa [i*] nity-ōdañchad-yad-yaśaḥ-paūjar-āntar-vyōma ddhyāmāḥ kōkilatvam bīharti || [23*] Tan-madhyamas=tad=anu Vetta-nrip-ābhidhānās=sāntas=tapōbhīr=avadhīrita-bhōga-vāñchah [i*]
- 18 jyēshthē gatē divam-anūkūlam=ēva rājyan=nikshiptavān=api kaṇyāsi Tammusiddhau [|| 24*] Jayati vipula-bhūbhṛid-va[m]śa-janmā suvṛittah parichita-guṇa-gumpha=sambhava[n*]-nāyaka-śrīḥ [i*] suchiram=avani-bhūshā Tammusiddh-ābhidhānās=sarasa-madhura-mūrttis=chētana[h*] kō=pi h[āraḥ] [|| 25*] [Ya]śas=śubhrah yasya śravaṇa-subhagaḥ saṁsadi muḥuḥ-Sahasrākshaś=śrīṇvan=madhura-vachasaḥ kinnara-mukhāt [i*] sva-chakshus-samkhyāka-
- 19 śruti-vibhava-kautūhala-vaśāt kaṭatrāya prāya[h*] spṛihayati punar=Gautama-munēḥ || [26*] Dalita-ripu-karīndra-śrēpi-vistṛa[n]ja-kumbha-sthala-vigalita-śumbhan-mauktika-vyāpta-mūrttiḥ [i*] jayati ghaṭita-lakshmiḥ kabhira-vās-chūṇa-kīṇaḥ puru[aha] iva pu[rāpa][h*] śyāmaḥ yat-kripāḥ || [27*] Sa khalu samasta-sāmrajyāya Nellūr-nagarē kṛit-ābhishēka[h*] śrī-Gaṇḍagōpāla-Śrī-
- 20 dēvi-vīra-sūtir=Mmanmasiddhi-mahārāj-ānujanmā Tammusiddhi-mahipālaḥ pālaya[nn=a]khilām-arṇav-āmarām [i*] Dēvāy=āsmāi Hast[i]śailēśvarāya sphāyat(yad)-bhūmnē śārayō[gyē]śa[k-a][bd]jē [i*] . . . ddhim³ Paṇṭa-rāshṭra-pradhānam prādāt(dād) grāmam=Muṭṭiyampākka-samjñam || [28*] Yatnēna dharmma-sarapiḥ parirakshaḥ[ī]yā s=ēyam bhavat(vad)bhīr-akhilair=iti Tammusiddhah [i*] āgāminah prapayatē nripatīn=sajasra=dūran=natēna śira-
- 21 sā na śarīsanēna [|| 29*] Ēta[t] kshōṇibhritām=amśu-jatālair=mmakuṭair-ddhṛitam [i*] jaga[t*]-traya-prasiddhasya Tammusiddhasya śāsanam || [30*]

TRANSLATION.*

(Verse 4.) From this (*lotus*) arose that Padmāsana,¹ who, having accumulated the power of *rajas*, because he had dwelt long in its interior,² accomplished the creation of the animate and inanimate world, (*and*) who, in order to create companions, seemed to produce many creators, when he touched the images reflected in the jewels of the hoods of the snake (*which formed*) the couch of the husband of Śrī.⁷

(V. 8.) Then there was in his (*i.e.* Manu's) family an illustrious ruler of the earth, king Sagara, who by his own sons made the ocean an everlasting receptacle of the aggregate of (*his*) fame.

(V. 9.) In this (*family*) was Bhagīratha, who led to the earth the heavenly Sarasvatī³ that produced wonders of poets like Vālmīki for the glorification of the solar race.

¹ The *la* has been added below the line.

² Three *akṣaras* before *ddhim* are illegible.

³ The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.

⁴ *I.e.* Brahman.

⁵ See above, p. 124, note 5.

⁶ *I.e.* the Gaṅgā, and, at the same time, the goddess of eloquence.

⁷ *I.e.* Vishṇu.

(V. 12.) His (i.e. Râma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvatī, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.¹

(Line 19.) Now, this king Tammusiddhi, the heroic offspring of the glorious Gaṇḍa-gōpāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment to universal sovereignty in the town of Nellūr, while protecting the whole (earth) girt with the oceans,—

(V. 28.) Presented, in the Śaka year (denoted by the chronogram) Śārayōgya (i.e. 1127), the village called Muṭṭiyampākka, . . . the head-quarters of Paṇṭarāshṭra, to this god, the lord of Hastīśaila, whose wealth is increasing.

No. 22.—MADHUBAN PLATE OF HARSHA;

THE YEAR 25.

By F. KIRLHORN, PH.D., D. LITT., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered, in January 1888, in a field near the village of Madhuban² in the pargana Nathūpūr of the tahsil Sagri, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Bühler,³ in *Ep. Ind.* Vol. I. p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultsch by the late Mr. E. W. Smith.

This is a single copper-plate, about 1' 8" broad by 1' $\frac{3}{4}$ " high, and inscribed on one side only. Judging from the impressions, a seal was soldered on to the middle of the proper right side of the plate, just as is the case with the Banaskhēra plate of Harsha and the three plates of the *Mahārājās* of Mahōdaya,⁴ but it must have got detached from the plate⁵ and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about $\frac{1}{16}$ ". The characters belong to the north-western class of alphabets;⁶ in general, they closely resemble those given (from the Lakkhā Maṇḍal inscription, *North. Inscr.* No. 600) in columns xv. and xvi. of Table IV. of Professor Bühler's *Ind. Palaeographia*. Of initial vowels the text only contains a (e.g. in *anayōra*, l. 15); i (e.g. in *iva*, l. 6), the form of which, employed here, in Professor Bühler's Table occurs only in much later inscriptions; u (in

¹ The words used of Kumudvatī are selected with reference to the original meaning of that name. Kumudvatī is likened to a group of lotuses (*kumudevatī*) growing in a pond (*śarasaḥ prarūḍhā*), which open their blossoms (*vikāśaḥ-dāyī*) when touched by the beams (*kara-sparśam adāpya*) of the moon. The marriage of Kuśa and Kumudvatī, the sister of the serpent Kumuda, is told in the sixteenth *sarga* of the *Raghuvaṃśa*.

² According to Dr. Führer, *Monumental Antiquities and Inscriptions in the N.-W. Provinces and Oudh*, p. 189, where the above information is given, the village of Madhuban is 32 miles north-east of Azamgarh; but I have not found the name in the *Indian Atlas*, sheet No. 103.

³ Some of the errors which Prof. Bühler's text contains were corrected by him, when editing the Banaskhēra plate of Harsha, above, Vol. IV. p. 208 ff.

⁴ See above, Vol. IV. p. 208, and Vol. V. p. 208.

⁵ Compare the Sōnpat seal of Harshavardhana, *Gupta Inscr.* p. 231, and Plate.

⁶ The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śaśāṅkarāja (above, Vol. VI. p. 144, Plate) which are only about ten years older than this Madhuban plate.

utkhiya, l. 7); and *ś* (in *śkachakkra*°, l. 3). Of the consonants, *gh*, *qh* and *b* do not occur; and *chh*, *jh*, *ñ* and *th* are only found as subscript letters, e.g. in *tach=chhāsanaṁ*, l. 10, *ujjhitaṁ*, l. 7, *ājāḍ*, l. 15, and *jyōshṭha*°, l. 13. Regarding the other signs it may be noted that five of them—*k*, *g*, *q*, *r* and *ś*—when they have no subscript letters, have a small hook at the bottom (see e.g. *bhōgakara*°, l. 15, *taḍit*°, l. 16, and *samādésāch*°, l. 18); and attention may also be drawn to the forms of *k* (e.g. in *kara*°, l. 15), *ś* (e.g. in *sōdraṅgaḥ*, l. 11), *ch* (e.g. in *chamchaldyāḥ*, l. 16), *t* (e.g. in *paṭalā*°, l. 17), *d* (e.g. in *dānaṁ*, l. 16), *ph* (in *phalaṁ*, l. 16), and *v* (e.g. in *Śivadēsa*°, l. 14). The superscript sign for *r* is sometimes written above, and sometimes on, the line; *y*, where it follows upon another consonant, is always denoted by the secondary, subscript form, even in the conjunct *ry* (e.g. in *paryantaḥ*, l. 11). The ordinary form of the subscript *th* may be seen from the *sthā* of *rājasthāniya*°, l. 9; the same form is used in the conjunct *rth*, in *samprīṭīrthi*°, l. 5, but the full form of *tha* is exceptionally employed in the *sthā* of *sēd-pasthānaṁ*, l. 15. The subscript form of *ṣ* does not differ from the sign for *ṣa*; see e.g. *Sāvarṇī*°, l. 13, and *Vishṇuvriddha*°, l. 14. Apparently in order to distinguish clearly between the subscript *dh* and *v*, the latter is denoted by a peculiar triangular sign; compare e.g. the *ddh* of *-bhivridhaya*°, l. 13, with the *tv* of *-āgrahāratvāna*, l. 14. The only final consonant which occurs is the *t* of the word *samvat* in line 18; it is denoted by the lower part of the sign for *ta*, with a separate horizontal line above it.—As regards medial vowels, only the signs for *ā*, *u* and *ī* call for remarks. The ordinary sign for *ā* (and for the *ā* of *jā*) may be seen e.g. in *vahārājālhi-rāja*°, l. 12. When *ā* follows upon *ś*, *t* or *ṣ*, or a conjunct beginning with one of these consonants, it is denoted by a wavy line placed vertically above the sign for *ś*, *t* or *ṣ*; see e.g. *bhaḥktvā*, l. 10, *bhaffāraka*°, l. 13, and *°karaṇādhi*°, at the end of line 17. In the same way *ī* is denoted in the *khyā* of *samākhyaṭaṁ*, l. 17 (compare with it the *khyā* of *vimukhāḥ*, l. 7), and in the *jāḍ* at the commencement of line 10 (compare with it the *jāḍ* of *ājāḍ*°, l. 15).¹ Excepting in the syllable *ru* (for which see *Varna*°, l. 5), the vowel *u* is either denoted by a subscript vertical line—or prolongation of the vertical line of the consonant-sign—ending with a small hook, or by a sign which resembles the subscript *u* of the modern Nāgarī alphabet. The former way of denoting *u* is followed in writing the *aksharas chehhu*, *āḥṇu*, *du*, *nu*, *pu*, *mu*, *yu*, *vu*, *du* and *ru*, the latter in *ku*, *tku*, *gu*, *tu*, *ṣtu* and *bhu*; compare *vichehḥurita*°, l. 4, *dushṭa*°, l. 6, *samuchita*°, l. 15, and *tulya*°, l. 15, *Skandaguptaḥ*, l. 17, etc. For two ways of writing the medial *ā*—the one followed only in *dā*, and the other in *kā*, *pā* and *bhā*—compare *dātakā*, l. 17, and *kāṭa*°, l. 10.—The inscription does not contain the signs of the *jihvāmālīya*, *upadhmāniya* and *avagraha*; but in line 18 it has three numerical symbols, for 20, 5 and 6. The symbol for 20 is like the *akshara thā*; that for 5 looks like *tri*, with the sign of the medial *ā* attached to it; and the symbol for 6 resembles the *akshara dā* with a subscript *u*. Signs of punctuation are used in the text three times, in lines 16 and 17. Throughout the writer has formed the letters with great care and skill.—The language of the inscription is Sanskrit.² Any unusual or rare words and technical terms which it contains will be drawn attention to in the notes on the translation. The text generally is in prose, but it contains a verse in lines 6 and 7, and two benedictive and imprecatory verses—in one of which the king Harsha himself is referred to as an authority for the sentiment expressed—in lines 16 and 17. In respect of orthography it need only be stated that the sign for *v* denotes both *v* and *ṣ*, that *k* and *t* are generally doubled before *r* (e.g. in *putras*°, l. 1, and *-ātikkraṇṭa*°, l. 3, but not in *-pravṛtta-chakra*, l. 3), and that now and then the rules of *sandhi* have not been observed.

The inscription is a charter of the well-known king Harsha—or Harshavardhana, the hero of Bāṇa's *Harshacharita*, who ruled part of Northern India at the commencement of the 7th

¹ In the Banāskhera plate of Harsha the same superscript sign for *ā* is more frequently employed.

² According to Prof. Bühler the language of the Banāskhera plate is better than that of this plate; but I cannot find any difference.

century A.D.—by which the village of *Sōmakunḍakā* in the *Kuṇḍadhāni* *vishaya* of the *Śrāvastī bhukti*, which had been previously held by a Brāhmaṇ on the strength of a forged charter, was granted to two other Brāhmaṇs. The king's order was issued from the royal residence or camp of *Kapitthikā* (l. 1), and is dated on the 8th of the dark half of the month *Mārgaśīrṣa* of the year 25 (apparently of the king's reign¹). The actual order is preceded by the genealogy of Harsha, in the course of which it is stated that his immediate predecessor, his elder brother *Rājyavardhana*, after defeating *Dēvagupta* and other kings, was treacherously slain in his enemy's quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the localities mentioned in the inscription, *Kapitthikā* apparently is the *Kie-pi-tha* (*Kapittha*) of *Hien-Tsiang*,² which, again, is the same as *Sāmkāśya*, identified by the late Sir A. Cunningham³ with the modern *Sankisa*,⁴ on the *Kālinadī* river, about 40 miles north-west of *Kanauj*. And *Śrāvastī*, after which the *Śrāvastī-bhukti* was called, is the modern *Sahet-Mahet*⁵ in the *Gonda* district of *Oudh*. *Kuṇḍadhāni*, from which the *Kuṇḍadhāni-vishaya* received its name, and the village of *Sōmakunḍakā* have not been identified.

TEXT.⁶

- 1 Om? svasti [||*] Mahā-nau-hasty-aśva-jayaskandhāvārāt-Kapitthikāyāḥ mahārāja-
śrī-Naravarddhanas-tasya putras=tatpādānudyātāḥ śrī-Vajrīnīdēvyām=utpannaḥ
paramādityabhaktō
- 2 mahārāja-śrī-Rājyavarddhanas-tasya putras=tatpādānudyātāḥ śrī-⁷Apsarōdēvyām=
utpannaḥ paramādityabhaktō mahārāja-śrīmad-A(ā)dityavarddhanas-tasya putras=
tatpādānudyātāḥ śrī-Mahā-
- 3 sēnaguptādēvyām=utpannaḥ⁸ chatussamudr-ātīkkrānta-kirttiḥ pratāp-ānurāg-ōpanat-
ānyarājā⁹ varṇa-āśrama-vyavasthāpāna-pravṛtta-chakra ēkachakkraratha iva
prajānām=ārtti-haraḥ
- 4 paramādityabhaktāḥ paramabhaṭṭāraka-mahārājādhirāja-śrī-Prabhākaravarddhanas-
tasya putras=tatpādānudyātāḥ sitayaśapratāna-vichchhurita-sakalabhuvanamaṇḍalāḥ
parigrihita-
- 5 Dhanada-Varṇa-Endra-prabhṛti-lōkapāla-tējāḥ satpath-ōpārjīti-ānēka-draviṇa-bhūmi-
pradāna-samprīti-ārthihridayō=tiṣayita-pūrvvarāja-charitō dēvyām=amalaśōmatyām
- 6 śrī-Yasōmatyām=utpannaḥ paramasaugataḥ Sugata iva parahit-aikarataḥ
paramabhaṭṭāraka-mahārājādhirāja-śrī-Rājyavarddhanaḥ Rājānō¹⁰ yudhi dushṭa-vājina
iva śrī-Dēvagupt-ā-
- 7 dayāḥ kṛtvā yēna kaśāprahāra-vimukhāḥ sarvā samam saṁyatāḥ [||*] utkhāya
dvishatō vijitya vasudhām kṛtvā prajānām priyam prāpān-ujjhitavān-arāti-bhavanō
saty-ānurōdhēna yaḥ [||*] Tasy-ānuja-

¹ If the Harsha era dates from the commencement of Harsha's reign, the date must fall in A.D. 630-31.

² See Beal's *Si-yu-ki*, Vol. I. p. 202; compare also *Jour. Roy. As. Soc.* 1897, p. 431.

³ *Archaeol. Survey of India*, Vol. I. p. 271.

⁴ See the *Imperial Gazetteer of India*, 2nd ed., Vol. XII. p. 225.

⁵ See *ibid.* p. 126. Compare also Dr. Bloch in *Jour. As. Soc. of Bengal*, Vol. LXVII. Part. I. pp. 269 and 290; to the inscriptions there enumerated as mentioning *Śrāvastī* may now be added the Lucknow Museum plate of *Kirtipāla*, above, p. 96, l. 12 of the text.

⁶ From impressions supplied by the Curator of the Provincial Museum, Lucknow.

⁷ Denoted by a symbol.

⁸ Here and in other places below the rules of *sandhi* have not been observed; read **kdgd*.

⁹ Read **ry-*.

¹⁰ Read **rdjō*.

¹¹ Originally **tpannaḥ* and **śchataḥ* was engraved.

¹² Metre: *Śārdūlavikṛīḍita*.

- 8 s=tatpādānudhyātaḥ paramamāhēśvarō Mahēśvara iva sarvvasat[t*]v-ānukampi
paramabhaṭṭāraka-mahārājādhirāja-śrī-Harshaḥ Śrāvastī-bhuktau Kuṇḍadhāni-
vaishayika-Sōmakunḍakā-¹grāmē
- 9 samupagatān² mahāsāmanta-mahārāja-dauśśādhāsādhānika-pramātāra-rājasthāniya-
kumārāmāty-ōparika-vishayapati-bhaṭa-chāṭa-sēvak-ādīn=prativāsi-janapadās=cha³ samā-
- 10 jūāpayaty=astu vaḥ samviditam⁴=⁵ayam Sōmakunḍakā-grāmō vrā(brā)hmaṇa-
Vāmarathyēna kūṭa-sāsanēna bhuktaka iti vichārya yatas=tach=chhāsanam
bhaṭktvā tasmād-ākshipya cha svasimā-
- 11 paryantaḥ s-ōdraṅgaḥ sarvva-rājakulābhāvya-pratyāya-samētaḥ sarvva-parihṛita-
parihārō vishayād=uddhṛita-piṇḍaḥ⁶ putra-pautr-ānugaḥ⁷ chandrārkkakehiti-
samakālīnō
- 12 bhūmichchidra-nyāyēna mayā pituḥ paramabhaṭṭāraka-mahārājādhirāja-śrī-
Prabhākara-varddhanadēvasya mātuh paramabhaṭṭārikā-mahādēvi-rājñī-śrī-
Yaśōmatidēvyāḥ⁸
- 13 jyēshṭhabhṛatṛi-paramabhaṭṭāraka-mahārājādhirāja-śrī-Rājyavarddhanadēvapādānām cha
puṇya-yaśō-bhivṛiddhayē Sāvarapisaḡōttra-chchhandōgasavra(bra)hmachāri-bhaṭṭa-
Vātasvāmi-
- 14 Vishṇuvṛiddhasaḡōttra-va(ba)hvrichasavra(bra)hmachāri-bhaṭṭa-Śivadēvasvā m i b h y ā m
pratigraha-dharmmap=⁹āgrahāratvēna pratipāditaḥ¹⁰ viditvā bhavadbbhiḥ saman-
mantavyaḥ prati-
- 15 vāsi-janapadair=apy-ājūāśravāṇa-vidhēyair=bhūtvā yathāsamuchita-tulyamēya
bhāgabhōgākara-hiraṇy-ādi-pratyāyāḥ¹¹ anayōr=ēv=ōpanōyāḥ sēv-ōpasthānam cha
karapīyam=ity-a-¹²
- 16 pi cha || ¹³Asmat-kula-kkramam=udāram=udāharadbhir=anyaiś=cha dānam=idam=
abhyānumōdanīyam [I*] lakshmyās=taḍit-salila-vudvuda-chamchalāyāḥ¹⁴ dānam
phalam parayasaḥ-paripālanaḥ cha || Karmaṇā¹⁵
- 17 manasā vāchā karttavyaṁ prāpinē hitam [I*] Harshēṇ=aita¹⁶ samākhyātām dharm-
ārjjanam=anuttamam || Dūtako=ttra mahāpramātāra-mahāsāmanta-śrī-Skanda-
guptaḥ [I*] mahākshapaṭalādhikaraḡādhi-
- 18 kṛita-sāmanta-mahārāj-Ēśvaragupta-samādēśach=ch=ōtkirṇam Garjjarēṇa¹⁷ [II*]
Samvat¹⁸ 20 5 Mārgaśīrsha-vadi 6 [II*];

TRANSLATION.

(Line I.) Ōm. Hail!

From the great royal residence¹⁸ of victory, (furnished) with boats, elephants and horses—
from Kapitthikā:¹⁹—

(There was) the Mahārāja Naravardhana.²⁰ Begotten on Vajrinidēvi, his son, who medi-
tated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rājyavardhana [I.].

¹ Originally Sōmakunḍikā—was engraved, but the vowel i of the akṣara gēi has been struck out; see the name below, in line 10.

² Read *gatān=.

³ Read *paddmā=cha.

⁴ Read samviditam=.

⁵ The akṣara du of vishayāddaddhṛita- is quite clear in the impressions.

⁶ Read *anuga=.

⁷ Read *dēvyā.

⁸ Read *dharmmēṇ=; see my note on the translation.

⁹ Here one would have expected *pādita iti.

¹⁰ Read *tyāyā.

¹¹ Read =iti & A=.

¹² Metre: Vasantatilakā.

¹³ Read *buddha-chamchalāyā.

¹⁴ Metre: Ślōka (Anuṣṭubh).

¹⁵ Read =atata=.

¹⁶ The first akṣara of this word is undoubtedly ga.

¹⁷ Read samvat.

¹⁸ Or 'from the great camp.'

¹⁹ The sentence is continued below, in the words 'his younger brother . . . Harsha issues this command.'

²⁰ In the original the names of the kings and queens—including the name Dvāgupta in line 6, but excluding the name Harsha in line 17—have the word śrī or śrīmat, 'the illustrious' or 'glorious,' prefixed to them.

2 4 6 8 10 12 14 16 18

2 4 6 8 10 12 14 16 18

Madhuban Plate of Harsha. The year 25. The plate contains a large inscription in Devanagari script, which is a form of the Sanskrit language. The text is arranged in approximately 18 horizontal lines. The script is highly stylized and dense, with many characters being small and closely packed together. The plate itself is dark and appears to be made of a material like stone or metal, with the inscription carved into it. The overall appearance is that of an ancient historical document.

W. GRIGGS, COLLOTYPE.

SCALE '43

FROM AN IMPRESSION SUPPLIED BY THE LATE E. W. SMITH.

F. KIELHORN.

Begotten on **Apsarōdevī**, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the **Mahārāja Ādityavardhana**. Begotten on **Mahāsēnaguptādēvi**, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the **Paramabhāṭṭāraka Mahārājādhirāja Prabhākaravardhana**, whose¹ fame crossed the four oceans; before whom other kings bowed down on account of his prowess and out of affection for him; who wielded his power for the due maintenance of the castes and orders of life, (*and*) who, like the sun,² relieved the distress of the people. Begotten on the queen of spotless fame **Yasōmatī**, his son, who meditated on his feet, (*was*) the devout worshipper of Sugata (Buddha)—like Sugata solely delighting in the welfare of others—the **Paramabhāṭṭāraka Mahārājādhirāja Rājyavardhana [II.]**, the tendrils of whose bright fame overspread the whole orb of the earth; who appropriated the glory of Dhanada, Varuṇa, Indra and the other guardian (deities) of the world; who gladdened the hearts of suppliants by many donations of wealth and land acquired in righteous ways, (*and*) who surpassed the conduct of former kings.

He in battle curbed **Dēvagupta** and all the other kings together, like vicious horses made³ to turn away from the lashes of the whip. Having uprooted his adversaries, having conquered the earth, having acted kindly towards the people, he through his trust in promises⁴ lost his life in the enemy's quarters.

(L. 7.) His younger brother, who meditates on his feet, the devout worshipper of Mahēśvara (Śiva)—like Mahēśvara taking compassion on all beings—the **Paramabhāṭṭāraka Mahārājādhirāja Harsha** issues this command to the **Mahāsāmantas, Mahārājas, Dauḥśiddhasiddhanikas, Pramātrās,⁵ Rājasthānīyas, Kumārāmdīyas, Uparikas, Viśhayapatis**, regular and irregular soldiers, servants and others, assembled at the village of **Sōmakunḍakā** which belongs to the **Kuṇḍadhānī viśhaya⁶** in the **Śrāvastī bhukti**, and to the resident people:—

(L. 10.) Be it known to you! Having ascertained that this village of **Sōmakunḍakā** was held⁷ by the **Brāhmaṇ Vāmarathya** on the strength of a forged charter,⁸ I therefore have broken that charter and taken (*the village*) away from him, and, for the increase of the spiritual merit and fame of my father, the **Paramabhāṭṭāraka Mahārājādhirāja Prabhākaravardhanadēva**, of my mother, the **Paramabhāṭṭārikā Mahādēvi**, the queen **Yasōmatīdēvi**, and of my revered eldest brother, the **Paramabhāṭṭāraka Mahārājādhirāja Rājyavardhanadēva**, have given it, in the nature

¹ Compare *Gupta Inscr.* p. 220, lines 1 and 2 of the text.

² The word for 'sun,' employed in the original on account of the preceding *-pravṛtta-cakra*, is *śakachakra-ratha*, 'whose chariot has only one wheel'; compare for it e.g. in the third act of the *Ratnavallī* the verse commencing with *adhednaṁ nṛaikachakraṁ prabhavati*, and Mayūra's *Sāryatata* a, v. 59 (where the Sun says: *na hi rathō yditi mē nṛaikachakraḥ*). For the idea that the sun relieves distress, compare e.g. *Gupta Inscr.* p. 162, text, l. 2.

³ The Gerund *kyitā* of the original text is employed, in an unusual way, to convey a passive sense; 'like vicious horses (curbed) after they have been made to turn away from the lashes of the whip.' In Prākṛit we do find passive Gerunds; compare e.g. *bhajjīu janti* (= *bhāṅktā yānti*), 'they run away after having been broken,' and *passive Gerunds*; compare e.g. *bhajjīu janti* (= *bhāṅktā yānti*), 'they run away after having been broken,' in Prof. Pischel's *Materialien zur Kenntnis des Apabhraṃśa*, p. 23. For Sanskrit I can only quote, from the *Dakṣamāra-charita*, *kim upakṛitya pratyupakṛitanatī bhavdyam*, where the Gerund *upakṛitya* must mean 'after having been favoured.'

⁴ According to the *Harsha-charita*, 'allured to confidence by false civilities on the part of the king of Gauḍa,' see Prof. Cowell and Mr. Thomas's Translation, p. 178.

⁵ On *pramātrās* and *mahāpramātrās*, which occurs in line 17 of the text, see *Ind. Ant.* Vol. XXV. p. 182, note 70; *pramātrī* also apparently occurs in *Gupta Inscr.* p. 216, l. 9.

⁶ With *Kuṇḍadhānīviśhayaika* compare *Āgādīyaviśhayaika*, above, Vol. IV. p. 211, l. 7. *Vālaśviśhayaika*, *Gupta Inscr.* p. 216, l. 6, *Gayāviśhayaika*, *ibid.* p. 256, l. 7 of the text, . . . *viśhayaika*, *ibid.* p. 50, l. 25, etc.

⁷ In *bhuktaka* the suffix *ka* has been added to *bhukta*—as noted already by Prof. Bühler, through the influence of the Prākṛit—without altering the meaning of *bhukta* (*substituted*); compare Prof. Pischel's *Grammatik der Prākṛit-Sprachen*, § 598. In *Gupta Inscr.* we similarly find *atīrīṣṭaka*, *kṛitaka*, *ḍattaka*, *prastīṣṭaka*, *prastīṣṭitaka*, *utpannaka*, *utpadyamānaka*.

⁸ On the subject of forged copper-plates see now Dr. Fleet in *Ind. Ant.* Vol. XXX. p. 201 ff.

of a donation¹ (to Brāhmanas), as an *agrahāra* — extending to its proper boundaries, with the *udraṅga*, together with all income that might be claimed by the king's family,² exempt from all obligations,³ as a piece taken out of the district⁴ (to which it belongs), to follow the succession of⁵ sons and sons' sons, for as long as the moon, the sun and the earth endure, according to the maxim of *bhāmichchhidra* — to the *Bhaṭṭa* Vātasvāmin who is of the *gōtra* of Sāvargi and a fellow-student of the Chhandōgas,⁶ and the *Bhaṭṭa* Śivadēvasvāmin who is of the *gōtra* of Vishṇuvriddha and a fellow-student of the Bahvrīchas.⁷ Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two⁸ the *tulya-māya*,⁹ the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover :—

(L. 16.) Those who profess (to belong to) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others' fame¹⁰ are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This Harsha has declared to be the very best way of earning religious merit.

(L. 17.) The *dātaka* in this matter is the *Mahāpramātāra Mahāsāmanta*, the illustrious Skandagupta. And by order of the great officer in charge of the office of records, the *Sāmanta Mahārāja* Īśvaragupta, (this was) engraved by Garjara.

The year 20 5 Mārgaśīrsha-vadi 8.

No. 23.— TIRUVENDIPURAM INSCRIPTION OF THE TIME OF RAJARAJA III., NĀRASIMHA II. AND KOPPERUNJINGA.

By E. HOLTZSCH, PH.D.

This inscription (No. 142 of 1902) is engraved on the west wall of the *prākāra* of the Dēvanāyaka-Perumāḷ temple at Tiruvēndipuram, a village $4\frac{1}{2}$ miles west-north-west of

* ¹ Since *pratigraha-dharmāṇa*, which would be a Bahavrīhi compound, could not be taken to qualify *agrahāra* in the abstract noun *agrahadrātēna*, I have altered it to *pratigraha-dharmīṇa*. With the whole passage compare e.g. above, Vol. VI. p. 189, l. 34, *akṣaṇṭha-dharmīṇa-dharmatēna pratipdditah*. Compare also phrases like *pratigrahaṇa pratipdditah*, *Ind. Ant.* Vol. XV. p. 113, l. 12 of the text; *agrahadrātēna pratipdditah*, *ibid.* Vol. XX. p. 124, l. 9 of the text; *dēvagrahadrātēna pratipddayati sma*, *Gupta Inscr.* p. 289, l. 10; etc.

² With *rājakulābhāya* compare *rājābhāya* in the plates of the *Mahārājas* of Uchchakaipa, *Gupta Inscr.* p. 118, l. 11; p. 122, l. 13; p. 127, l. 20; etc.

³ With *sarva-parihṛita-parihṛa* compare *sarvasaṁhṛi-parihṛa-parihṛita* in the plates of the Vākātaka *Mahārājas*, e.g. above, Vol. III. p. 262, l. 30. The meaning intended is more correctly expressed by *parihṛita-sarvaṁhṛa*, e.g. above, Vol. IV. p. 250, l. 53, and by *sarvakara-parihṛitaṁ hṛitā*, above, Vol. III. p. 223, l. 15. Compare also *sarva-bādhā-parihṛa* (e.g. *Ind. Ant.* Vol. IX. p. 123, l. 35), and for similar expressions see above, Vol. VI. p. 13, note 3.

⁴ The expression *viśayād-uddhṛita-piṇḍa* I have found again only in the Pāṇḍukēśvar plate of Lalitādēva, *Ind. Ant.* Vol. XXV. p. 180, l. 21. I am not quite certain about the exact meaning of it.

⁵ I.e. 'to be inherited in turn by'; compare *putra-pautra-dāyadīna*, e.g. above, Vol. III. p. 262, l. 21.

⁶ I.e. a student of the Sāmavēda.

⁷ I.e. a student of the Rīgvēda.

⁸ Instead of *anayōrēna* one would have expected *ābhyāma-ēna*.

⁹ I do not know the exact technical meaning of *tulya-māya* which might be translated by 'things to be weighed and to be measured'; *māya* by itself we find, in *grāma-pratyagā māya-hiranyā-dāyag*, in *Gupta Inscr.* p. 257, l. 12; and *tulya* occurs *ibid.* p. 70, l. 10, apparently in a technical sense. See also above, p. 62.

¹⁰ Viz. by not resuming the grants made by them.—The verse occurs with different readings in *Ind. Ant.* Vol. XIX. p. 349, l. 9 of the text, and Vol. XXV. p. 181, l. 23.

Cuddalore (Kūḍalūr), the head-quarters of the South Arcot district.¹ It consists of 9 lines in the Tamil alphabet and language and forms a single big sentence, which can, however, be dissolved into several distinct periods with the help of the gerunds *kōṭṭu*, 'having heard,' in line 2, and *eṣṟu*, 'having said,' in lines 3 and 4. The pronoun *namakkum*, 'to us,' in line 9 shows that the subject of the passage beginning in line 4 is the plural of the pronoun of the first person.

The language exhibits a few peculiarities. The letters *ḍ* and *ḍ* are doubled after a nasal in *yāṇḍu* (l. 1), *Ṣṇḍā*² (l. 2) and *eṇḍu* (l. 9). Instead of the gerund *koṇḍu* (twice in l. 6, and l. 8), the poetical form *koṇḍu* occurs four times (ll. 2, 3, 4 and 9). *Aruṣivittu* (ll. 4 and 9), *aruṣivikka* (l. 9) and *veṭṭivittu* (l. 7) are vulgar forms of *aruṣivittu*, etc.

This inscription is distinguished from most other South-Indian inscriptions, as it does not record a donation or similar transaction, but is of a purely historical character. It is dated in the 16th year of Tribhuvanachakrartin Rājārājādēva (l. 1) and must have been engraved at the instance of two military officers (*daṇḍāḱka*³), named Appaṇa and Samudra-Goppaya⁴ (l. 5), in the service of the Hoysāṇa (or Hoysala) king Vira-Narasimhadēva (l. 1). This king had heard that Kōpperuñjiṅga had captured the Chōḷa emperor at Śēndamaṅgalam. Anxious to vindicate his title 'the establisher of the Chōḷa country,' he started from Dōrasamudra and conquered the Maha[ra] kingdom. When at Pāchehūr, he ordered the two above-mentioned officers to continue the campaign. They advanced through the enemy's country until they reached Śēndamaṅgalam, forced Kōpperuñjiṅga to release the Chōḷa emperor, and accompanied the latter into his dominions.

The title 'establisher of the Chōḷa country,' which the inscription applies to Vira-Narasimhadēva (l. 3), and the statement that he conquered the Mahara kingdom, show that this king is identical with the Hoysala Narasimha II., who in several inscriptions is styled 'the establisher of the Chōḷa kingdom' and 'the uprooter of the Makara or Magara kingdom.'⁵ As the inscriptions of Narasimha II. are dated between A.D. 1222 and 1234, it follows that the king Rājārāja, to whose 16th year the subjoined inscription belongs (l. 1), is the Chōḷa king Rājārāja III., who ascended the throne in A.D. 1216,⁶ and whose 16th year accordingly corresponded to A.D. 1231-32. He is no doubt identical with the 'Chōḷa emperor' who was captured and released at Śēndamaṅgalam. The dates of other inscriptions of Rājārāja III. show that he continued to reign after his re-installation. His latest known date is A.D. 1243-44 in an inscription at Poygai.⁷

The subjoined inscription mentions a considerable number of geographical names. Dōrasamudra, the capital of Narasimha II., is the modern Halébid in the Belūr taluka of the Hassan district in the Mysore State. Pāchehūr, where he halted on his expedition against Kōpperuñjiṅga (l. 4), is perhaps identical with a village of that name in the Trichinopoly taluka, opposite to the island of Śrirāṅgam, 2 miles north of the Coleroon river, and 9½ miles west by south of Kappayūr, the southern capital of Narasimha's successor Sōmēśvara.⁸ If this identification of Pāchehūr is correct, it would follow that Narasimha II. left his dominions by way of the Gajalhaṭṭi pass, and that the Mahara (Makara or Magara) kingdom (l. 3) has to be looked for in the Coimbatore or Salem district. In the course of the expedition which Appaṇa and Samudra-Goppaya undertook against Kōpperuñjiṅga, they first destroyed the villages of Eḷḷeri, Kalliyūrmūlai and Toḷudagaiyūr (l. 5). Then they worshipped the god at Poggambalam

¹ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 212, where the name is spelt 'Tiruvandipuram.' The same erroneous form is found on the *Madras Survey Map* of the Cuddalore taluka. The *Postal Directory of the Madras Circle*, p. 1350, has correctly 'Tiruvendipuram.'

² *Daṇḍāḱka* and *daṇḍyaka* are *tadbhavas* of the Sanskrit *daṇḍāṇḍyaka*; see *Ind. Ant.* Vol. XX. p. 304 and note 7.

³ The first part of this name is apparently derived from Dōrasamudra.

⁴ Dr. Fleet's *Dyn. Kan. Distr.* p. 507; Mr. Rice's *Ep. Carn.* Vol. IV., Ng. 98, and Vol. VI., Kd. 12a.

⁵ See page 9 above. ⁶ *South-Ind. Inter.* Vol. I. No. 64.

⁷ Above, Vol. III. p. 8 f.

(l. 6 f.), destroyed **Topḍaimāṅallūr**, and halted at **Tiruppādirippuliyūr** (l. 7). Next they destroyed **Tiruvadigai** and **Tiruvekkarai** (l. 7) and the country between the **Vāraṇavāsi** river in the north, **Śēndamaṅgalam** in the west, and the sea in the east (l. 8). As far as the route of **Narasimha's** two officers can be followed on the map, it appears that they crossed the present South Arcot district from south to north. **Ellēri** and **Kalliyārmūlai** (now **Kaliyamalai**) are in the southern portion of the **Chidambaram tāluca**.¹ **Ponnambalam** is one of the Tamil names of **Chidambaram** itself. **Topḍaimāṅallūr** is perhaps the modern **Topḍamānattam** in the **Cuddalore tāluca**,² and **Tiruppādirippuliyūr** is the well-known ancient name of **Tirupāpuliyūr**,³ a railway station north of **Cuddalore**. **Tiruvadigai** is **Tiruvadi**⁴ near **Pagruṭṭi**,⁵ and **Tiruvekkarai** is **Tiruvakkarai** in the **Villupuram (Viḷuppuram) tāluca**.⁶ As regards **Śēndamaṅgalam**,⁷ where **Kōpperuñjīga** kept the **Chōḷa** king prisoner, and at the gates of which the war seems to have ended,—the *Postal Directory of the Madras Circle* mentions no less than eighteen villages of this name, three of which belong to the South Arcot district. The **Śēndamaṅgalam** which is intended here is probably the one in the **Tirukoilur (Tirukkōvalūr) tāluca**.⁸ I am unable to identify the **Vāraṇavāsi** river, which has to be looked for to the north of **Śēndamaṅgalam**,⁹ and the village of **Toḷudagaiyūr**, which must have been situated south of **Chidambaram**. It is not clear why **Appapa** and **Samudra-Goppaya** selected the temple of **Tiruvēndipuram** for engraving this account of their achievements. Perhaps it was at this village that they took leave of the **Chōḷa** king **Rājarāja III.**, whom they had rescued from the hands of **Kōpperuñjīga** at **Śēndamaṅgalam**.

As far as we know at present, **Narasimha II.** was the first among the **Hoysala** kings who possessed a portion of the **Trichinopoly** district. In an inscription on a *vīrakai*, dated in A.D. 1222,¹⁰ he is stated to be "marching against the **Raṅga** in the South," i.e. the island of **Śrīraṅgam**, and in the **Harihar** inscription of A.D. 1224¹¹ he is already called 'the uprooter of the **Makara** kingdom' and 'the establisher of the **Chōḷa** kingdom.' Hence his conquest of **Śrīraṅgam** seems to have taken place between A.D. 1222 and 1224. This first invasion of the **Makara** and **Chōḷa** kingdoms was distinct from and prior to the conquest of the same two kingdoms which is related in the **Tiruvēndipuram** inscription, and it is presupposed by the wording of the latter, which implies that the king started on his new campaign in order to vindicate his previously earned title 'establisher of the **Chōḷa** country.' A further testimony to **Narasimha's** influence in the **Chōḷa** country is supplied by an inscription in the **Gōkarpēśvara** temple at **Tirugōkarṇam** near **Pudukkōṭṭai** (No. 410 of 1902), which is dated in the [1]0th year of **Tribhuvanachakravartin Rājarājadēva**, i.e. A.D. 1225-26, and records a grant of land by a servant of **Sōmaladēvi**,¹² the wife of **Sōmēśvaradēva**, the son of the **Pōśala** king **Vīra-Narasimhadēva** of

¹ Nos. 274 and 280 on the *Madras Survey Map* of this tāluca.

² No. 229 on the *Madras Survey Map* of this tāluca.

³ No. 204 on the *Madras Survey Map* of the **Cuddalore tāluca**.

⁴ See above, Vol. VI. p. 331 and note 8.

⁵ No. 79 on the *Madras Survey Map* of the **Cuddalore tāluca**.

⁶ 'Tiruvakkarai,' No. 239 on the *Madras Survey Map* of this tāluca.

⁷ This word is derived from **Śēndaṅ**, 'the red one,' a name of the god **Skanda**.

⁸ No. 288 on the *Madras Survey Map* of this tāluca.

⁹ The nearest river on the north of **Śēndamaṅgalam** is the **Gedilam**.

¹⁰ Mr. Rice's *Ep. Carn.* Vol. VI., Cm. 56:—*Saka-varuṣa 1144 Chitrabhadra-samī rada Aśvīja-sudda 10 [da*]sumi Maṅgaḷavēdrad-aṇḍu*. On this date Professor Kielhorn remarks as follows:—"For **Āśvīna-sudi 10** of **Saka-Samvat 1144** expired—**Chitrabhadra** this date is wrong; it would correspond to Friday, the 16th September A.D. 1222. If we could read *sudda 7 sa[pta*]mi*, it would regularly correspond to Tuesday, the 13th September A.D. 1222."

¹¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

¹² See above, Vol. III. p. 9, note 6. Another princess of the same name is mentioned in Mr. Rice's *Ep. Carn.* Vol. IV., Kp. 63. She is there compared to **Lakshmi**, and **Narasimha II.** to the **Moon**. Hence she must have been his sister, and not his wife as Mr. Rice thinks (*ibid.*, Introduction, p. 21). According to other inscriptions, the wife of **Narasimha II.** and the mother of **Sōmēśvara** was **Kāḷadēvi**; see *ibid.* Vol. III., Md. 122; Vol. IV., Ng. 98; and Vol. VI., Kd. 125.

Dōrasamudra.¹ Finally, a mutilated inscription in the Raṅganātha temple at Śrīraṅgam (No. 54 of 1892), dated in A.D. 1233,² records a grant by a female relation of Bhujabala-Bhīmakēśava-Daṇḍanāyaka, the great minister (*mahāpradhāna*) of *Pratāpachakravartin* Pōśaḷa śrī-Vīra-Nārasimhadēva.

Among the opponents of Narasimha II., the Harihar inscription of A.D. 1224 and the Basarāju inscription of A.D. 1234 mention the Kādava king and the Pāṇḍya king,³ and three inscriptions state that "his valour caused the reduction of the Pāṇḍya sovereignty."⁴ As will appear below (p. 164 and note 3), Kōpperuñjiṅga claimed to belong to the Kādava or Pallava family. If he is meant by the expression 'Kādava king' in the Harihar inscription, it would follow that he had come into hostile contact with Narasimha II. before the time of the Tiruvēndipuram inscription, perhaps on the occasion of Narasimha's first attack on Śrīraṅgam between A.D. 1222 and 1224. The Pāṇḍya contemporary of Narasimha II. was Māravarman *alias* Sundara-Pāṇḍya I., who, as shown by Professor Kielhorn,⁵ ascended the throne in A.D. 1216. This king boasts on his part to have conquered the Chōḷa country and to have restored it to the Chōḷa king; and an inscription of his 9th year, *i.e.* A.D. 1225, is actually found in the Raṅganātha temple at Śrīraṅgam,⁶ while we have seen that Narasimha II. was marching against Śrīraṅgam in A.D. 1222.

Among the partisans of Kōpperuñjiṅga, the inscription mentions two chiefs named Śōḷakōṇ⁷ (l. 5) and Kolli-Śōḷakōṇ (l. 6). Viragaṅganādālvāṇ and Chipattarayan are stated to have been killed and are called 'officers of the king.' Apparently, they were originally in the service of Rājarāja III. and had gone over to Kōpperuñjiṅga. Of special interest is the statement that "four officers including Parākramabāhu, the king of Īlam," were killed. What the author wants to say is perhaps "Parākramabāhu and three of his officers." Īlam is the Tamil name of Ceylon. According to Wijesinha's Translation of the *Mahāvamsa* (page xxiv. ff.), Parākramabāhu I. died in A.D. 1197 and Parākramabāhu II. in A.D. 1275, and neither of them fell in battle. Hence the Parākramabāhu of this inscription must be different from both; perhaps he was not a king, but a prince of Ceylon.

Kōpperuñjiṅga, the person who was responsible for Narasimha's interference in the affairs of the Chōḷa kingdom, is first mentioned in an inscription of the Vīddhagiriśvara temple at Vīddhāchalam (No. 136 of 1900), the head-quarters of a tāluka in the South Arcot district. This record opens as follows:—

- 1 ॐ Svasti śrīḥ [||*] Tribhuvanachchakravatti-
- 2 gaḷ śrī-Rājarājadēvarṅku yāṇ-
- 3 ḍu 14āvaḍu uḍaiyār Tīru-
- 4 mudugunṅam-uḍaiya nāyanāṅku Pal-
- 5 lavan Kōpperuñjiṅgan agam-
- 6 baḍi-mudaliguḷiḷ Edirigaṇṇayan Po-
- 7 ttappi-Chchōḷan i-nṅāyan-

¹ *Tōraḷamuttirattu śrī-Pōśaḷa-Vīra-śrī-Nārasimhadēvar muganḍr Śōṇṭaradēvar mḍḍar Śōṇṭadēviḷy]dr.*

² *Vijaya-samma(samva)tsarattu Kāttigai tuddha-paṇḍhami Adiedra-mudāl*; "from Sunday, the fifth tithi of the bright (fortnight) of Kāttigai in the Vijaya year." Professor Kielhorn kindly informs me that, "for the month Kārttika of Śaka-Samvat 1155 expired—Vijaya, this date regularly corresponds to Sunday, the 9th October A.D. 1233."

³ Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

⁴ Mr. Rice's *Ep. Carn.* Vol. III., Md. 121; Vol. IV., Ng. 98; and Vol. VI., Ed. 12a.

⁵ Above, Vol. VI., p. 314.

⁶ See *Ind. Ant.* Vol. XXI., p. 344, and above, Vol. VI., p. 303, No. 5. The Tirupparaṅgūṅgam cave-inscription and the smaller Tiruppāṇṇam grant belong to the reign of the same king.

⁷ A different person of the same name is mentioned among the officers of Vikrama-Chōḷa in the *Pikkirama-śōḷay-Uḷ*; *Ind. Ant.* Vol. XXII., pp. 143 and 148.

8 āṅku vaitta tirunundāṇḍa-

9 kku onṅukku

"In the 14th year of the emperor of the three worlds, the glorious Rājarājadēva,—Ediriganāyan Pottappi-Chōla, (one) among the chiefs of the body-guard¹ of the Pallava Kōpperuñjiṅga, gave to the lord, the god of Tirumudugunṅam,² one perpetual lamp," etc.

From this inscription we learn that Kōpperuñjiṅga claimed to belong to the Pallava family,³ and that in A.D. 1229-30, i.e. two years before the Tiruvēdipuram inscription, he still acknowledged Rājarāja III. as his sovereign. The defeat which Narasiṁha II. inflicted on Kōpperuñjiṅga enabled Rājarāja III. to remain in power until at least A.D. 1243-44.⁴ About this time he was either ousted or succeeded by his former enemy; for, an inscription of Kōpperuñjiṅga, who had assumed the titles *dēva*, 'king,' and *Sakalabhuvanachakravartin*, in the Aruḷāla-Perumāḷ temple at Conjeeveram shows that the 18th year of his reign corresponded to Śaka-Samvat 1182. I subjoin the date-portion of this inscription, and that of three other inscriptions at Tiruveṅṇainallūr, Tiruviḍaimarudūr and Tirukkuḷukunṅam.

A.—In the Aruḷāla-Perumāḷ temple at Conjeeveram.⁵

- 1 Svasti śrī [||*] Śakābdam āyiratt-orunūṅṅu-eṇ[ba]tt-irandip mēl śeḷlānigra
 Śagalabuvanaḥ[cha]kkaṇavattigaḷ śrī-Kōpperuñjiṅga[dē]vaṅku yāṇḍu
 [18ā]vadu Vṛiśchika-nāyāṅṅu apara-pakshattu daśamiyum Nāyāṅṅu-
 kkiḷamaiyu[m*]⁶

"In the [18th] year of the emperor of the whole world, the glorious Kōpperuñjiṅgadēva, which was current after the Śaka year one thousand one hundred and eighty-two,—
⁷ a Sunday and the tenth *tithi* of the second fortnight of the month Vṛiśchika."

B.—In the Vaikuṇṭha-Perumāḷ temple at Tiruveṅṇainallūr.⁸

- 1 [Svasti*] [śrī ||] Sakalabhuvanaḥchakravartigaḷ śrī-Kōpperuñjiṅga[dē]var[k*]ku
 yāṇḍu [7ā]vadu Siṁ[ha]-nāyāṅṅu apara-pakshattu chatuṛtthiyam Velli-
 kkiḷamaiyum peṇṇa Rēvati-nāḷ.

"In the [7]th year of the emperor of the whole world, the glorious Kōpperuñjiṅgadēva,—on the day of Rēvati, which corresponded to a Friday and to the fourth *tithi* of the second fortnight of the month Siṁha."

C.—In the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr.⁹

- 1 Svasti[i] śrī [||*] Śagalabuvanaḥakkaṇavattigaḷ śrī-Kōpperuñjiṅga[dē]vaṅku yāṇḍu
 18vadu Kaṇ[ṇ]-i-nāyāṅṅu pūrvva-pakshattu pañchadaśiyum Nāyāṅṅu-kiḷam[ai]
 peṇṇa Śadayattu [ṇ]āḷ.

"In the 18th year of the emperor of the whole world, the glorious Kōpperuñjiṅgadēva,—on the day of Śatabhishaj, which corresponded to a Sunday and to the fifteenth *tithi* of the first fortnight of the month Kanyā."

¹ See Dr. Gundert's *Malayālam Dictionary*, p. 2, s.v. *agambadi*.

² This is the Tamil name of Vṛiddhāchalam; compare *South-Ind. Inscr.* Vol. I. p. 123, and Vol. III. p. 152.

³ In the *Madras Christian College Magazine* of March 1892, Mr. Venkayya states that two inscriptions at Tiruvappāmalai also call Kōpperuñjiṅga a Pallava or Kāḍava. Regarding Kāḍava as a synonym of Pallava, see above, p. 25, and *South-Ind. Inscr.* Vol. III. p. 68.

⁴ See above, p. 161 and note 6.

⁵ No. 38 of 1890; see *South-Ind. Inscr.* Vol. II. p. 340, note 5.

⁶ The remainder of the line is built in.

⁷ A portion of the date, which probably contained the name of the *nakṣatra*, is lost.

⁸ No. 320 of 1902.

⁹ No. 135 of 1895.

D.—In the Vēdagiriśvara temple at Tirukkaḷukkunṇam.¹

- 1 Svasti śrī [i] Śaḡalabuvanachchakkaravatt[i]ḡaḷ Avaniy-āḷa-ppirandār Kōpperuñ-
j[i]ḡḡadēvarkku yāḡḡu [3]lvadu Kumba-nāyaru pūrvva-pakshattu d[v]it[i]yaiyum
Śa-
2 ni-kkiḷamaiyum perḡa Uttirattādi-nāḷ.

"In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Kōpperuñjīḡadēva,—on the day of Uttarabhadrapadā, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month Kumbha."

According to Professor Kielhorn, who has kindly examined these four dates, "the first date (A.), of Śaka-Samvat 1182 expired and the 18th year current, regularly corresponds to Sunday, the 31st October A.D. 1260, which was the 4th day of the month Vriśchika, and on which the tenth *tithi* of the dark half (of the month Kārttika) ended 6 h. 31 m. after mean sunrise. The second date (B.), of the 7th year, corresponds to Friday, the 30th July A.D. 1249, which was the 3rd day of the month Simha, and on which the fourth *tithi* of the dark half (of the month Śrāvapa) ended 9 h. 38 m., and the *nakṣatra* was Rēvatī from 3 h. 56 m., after mean sunrise. The third date (C.) is incorrect. The fourth date (D.), of the 31st year, corresponds to Saturday, the 10th February A.D. 1274, which was the 18th day of the month Kumbha, and on which the second *tithi* of the bright half (of the month Phālguna) ended 10 h. 46 m., and the *nakṣatra* was Uttara-Bhadrapadā for 21 h. 1 m., after mean sunrise. The three dates A., B. and D. show that Sakalabhuvanachakravartin Kōpperuñjīḡadēva must have ascended the throne in A.D. 1243 between, approximately, the 11th February and 30th July." His reign extended to at least A.D. 1278-79; for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 36th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king's name and titles.

I. Kōpperuñjīḡadēva.

1. 20th year: Tiruvottūr, No. 83 of 1900.
2. 22nd year: do. No. 95 of 1900.

II. Sakalabhuvanachakravartigaḷ śrī-Kōpperuñjīḡadēva.

1. 5th year: Vṛiddhāchalam, No. 134 of 1900.
2. [7]th year: Tiruveppainallūr, No. 320 of 1902.
3. 8th year: Vṛiddhāchalam, No. 135 of 1900.
4. 14th year: Vallam, No. 186 of 1892.²
5. 16th year: Chidambaram, No. 467 of 1902.
6. Do. do. No. 468 of 1902.
7. 18th year: Tiruviḡaimarudūr, No. 135 of 1895.
8. [18th] year: Conjeeveram, No. 38 of 1890.
9. 26th year: Tirukkōvalūr, No. 308 of 1902.
10. 36th year: Chidambaram, No. 455 of 1902.

III. Sakalabhuvanachakravartigaḷ Avaniy-āḷa-ppirandār Kōpperuñjīḡadēva.

[3]1st year: Tirukkaḷukkunṇam, No. 181 of 1894.

¹ No. 181 of 1894. The inscription records the gift of a lamp by the wife of Paḷḷanḡdi-Viḡar alias Nilagaḡgarayar (l. 3). The same person or a relation of his is mentioned in an inscription of the 28th year of Kulōttuḡga III.; *South-Ind. Inscr.* Vol. III. p. 84.

² See *South-Ind. Inscr.* Vol. II. p. 340, note 4.

IV. Sakalabhuvansachakravartigaḷ Avaniy-āḷa-ppirandār *alias* śrī-Kōpperuñjiṅgadēva.

- | | | | |
|----|------------|--------------|------------------|
| 1. | 3rd year : | Chidambaram, | No. 462 of 1902. |
| 2. | Do. | do. | No. 465 of 1902. |
| 3. | Do. | do. | No. 466 of 1902. |
| 4. | 5th year : | do. | No. 459 of 1902. |
| 5. | Do. | do. | No. 464 of 1902. |

V. Sakalabhuvanachakravartigaḷ śrī-Avaniy-āḷa-ppirandār *alias* Kōpperuñjiṅgadēva.

- | | | | |
|----|-------------|--------------|------------------|
| 1. | 5th year : | Chidambaram, | No. 463 of 1902. |
| 2. | 8th year : | do. | No. 460 of 1902. |
| 3. | 34th year : | do. | No. 461 of 1902. |
| 4. | 36th year : | do. | No. 456 of 1902. |

The Vallam inscription of the 14th year¹ mentions 'prince (*piḷḷaiyār*) Nilagaṅgaraiyar,' apparently a son of Kōpperuñjiṅgadēva. An inscription in the Aruḷāḷa-Perumāl temple at Conjeeveram (No. 41 of 1893), which is dated in the 22nd year of *Tribhuvanachakravartin* Vijaya-Gaṇḍagōpālādēva,² records the gift of a flower-garden by Nilagaṅga of Āmūr, who bore the surname Bhū-pālan-ōḍbhava (in Sanskrit) or Puvi-āḷa-ppiranda (in Tamil), i.e. 'who was born to rule the earth.' This person is no doubt identical with the prince Nilagaṅgaraiyar of the Vallam inscription, and his surname is a slight modification of *Avaniy-āḷa-ppirandār*, the title of his father Kōpperuñjiṅgadēva.

As stated on page 163 above, the Tiruvēndipuram inscription mentions among the partisans of Kōpperuñjiṅga a certain Śōlakōṇ. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Kōpperuñjiṅgadēva. In one inscription he is called "Perumālppillai *alias* Śōlakōṇār, (one) among his (*viz.* Kōpperuñjiṅgadēva's) officers,"³ and in another (No. 462 of 1902) "the lord of Araśūr, Śēṅgaṇivāyar *alias* Pillai Śōlakōṇār Āliyar." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words *Śōlakōṇ ḷai*, i.e. "the order of Śōlakōṇ," and ends with the words *icai Śōlakōṇ eḷuttu*, i.e. "this (is) the signature of Śōlakōṇ." Accordingly, Śōlakōṇ must have been the representative of Kōpperuñjiṅgadēva at Chidambaram until at least A.D. 1258-59.

A short undated inscription at Tiruvēndipuram supplies the name of Śōlakōṇ's younger brother. This inscription (No. 146 of 1902) runs as follows :—

- | | | | |
|---|-------------------------|----|---------------------|
| 1 | Svasti śrī [*] Avani- | 7 | Śōlakōṇ ta[m]. |
| 2 | āḷa-ppirandā- | 8 | bi Perumāl Vē- |
| 3 | ṇ Kōpperuñ- | 9 | [ṇ]āḍuḍaiyāṇ ē[*]. |
| 4 | jiṅgadēvar ti- | 10 | vitta tirakkōpura- |
| 5 | rumēnikku naṇṇā- | 11 | m [e]. |
| 6 | ga Śēṅgaṇivāyaṇ | | |

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, Kōpperuñjiṅgadēva,— Perumāl Vēṇāḍuḍaiyāṇ, the younger brother of Śēṅgaṇivāyaṇ Śōlakōṇ, caused to be made (*this*) sacred *gōpura*."

Vēṇāḍuḍaiyāṇ seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 36th years of Kōpperuñjiṅgadēva (Nos. 461 and 456 of 1902), the grant portion opens with the words *Vēṇāḍuḍaiyāṇ ḷai* and ends with the words *icai Vēṇāḍuḍaiyāṇ eḷuttu*.

¹ Above, p. 165, clause II. No. 4.

² As the 16th and 18th years of this king corresponded to A.D. 1265 (*Ind. Ant.* Vol. XXII. p. 220), the date of this inscription must fall in A.D. 1271-72.

³ No. 460 of 1902:— *icai mudaliḡaḷ Perumālppillai ḍṇa Śōlakōṇār*.

A solitary Sanskrit record of Kōpperuñjiṅgādēva is found as far north as Drākshārāma in the Gōdāvari district. Unfortunately this inscription (No. 419 of 1893) is so much mutilated that no connected transcript of it can be given. It is dated in the Śaka year 1184 and records gifts to the temple of Bhīmanātha by the king, who is called *Sakalabhuvanachakravartin*, *Avany-avan-śābhava* or *Avany-avana-sābhava*, and *Mahārājasimha*. The two names beginning with *avani* are Sanskrit translations of his surname *Avany-āḷa-ppirandār*.¹ *Mahārājasimha* means 'the lion among great kings,' while Kōpperuñjiṅga would mean 'the great lion among kings.' The Drākshārāma inscription calls him 'the ornament of the Kāthaka family'² and 'a worshipper of Kanakasabdhādhinātha.'³ He is stated to have defeated the Karpāṣa⁴ and Chōja kings and to have established the Pāṇḍya country.⁵ The Kākati king and Gaṇapati-mahārāja are also referred to in the Drākshārāma inscription. The first three lines contain two verses in the Śārdūlavikrīḍita metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Kōpperuñjiṅgādēva claims to have established the Pāṇḍya country. On the other hand, an inscription of the Pāṇḍya king Jaṭṭavarman *alias* *Tribhuvanachakravartin* *Sundara-Pāṇḍyādēva* at Tiruppururutti⁶ asserts that this king "besieged the prosperous city of Śēndamaṅgalam and fought several battles to frighten the Pallava."⁷ This Pallava is evidently Kōpperuñjiṅgādēva, and Śēndamaṅgalam seems to have been his capital, as we might already conclude from the Tiruvēndipuram inscription, according to which Kōpperuñjiṅga was besieged in Śēndamaṅgalam.

TEXT.

- 1 Svasti śrī [||*] Tiribu[vaṅ]ch[cha]kka[ra]vattiga śrī-Rājarājādē[va]r[k]ku yāp[ḍ]ḍu⁸
15[va]ḍḍi edirā[m]-āṇḍu Prātā[pa]chechakkaravatti Hoy[śa]ṇa-śrī-Vi(vi)ra-
Nārasi[m*]hadēvaṅ Śōla-chechakkaravattiyai-
- 2 Kkō[pp]eruñjiṅgaṅ *[ś]ēpddamaṅ[ga*]lattē [p]iḍi[t]tu koḍu iru[ṇḍu] taṅ
[pa]ḍaiyai iṭṭu rājyattai alittu dēv-ā[la]iyāṅga[lu]m⁹ Viśha-stāṅgaḷum
aligaiyālē ippaḍi dēvaṅ kēṭ[t-a]ru-
- 3 i Śōla-maṇḍala-pratiśṭ-āśāriyaṅ¹¹ eṅgu[m] ki(ki)r[t*]t[i] ni[lai]-ni[rū]tti a[l]lādu
i-k[k]ālam-uttuvad[i]llai¹² eṅgu Dōra[śa]mūttiratti[ṇi*][p]rū[m] eḍuttu vādu
[Ma]ha[ra*]-rājya-nirmamālam-āḍi ivāṇaiyum [i]vaṅ peḍu-paṇḍāra[mu]m kai-
kkoḍu
- 4 Pāchchūrilē viṭṭu-Kkōp[pp]eruñjiṅgaṅ dē[śa]mu[m] alittu-Chchōja-chechakka-
vattiyaiyum eḷund-aruli(lu)vittu-tko(kko)ḍuv-an[rū]¹³ dēvaṅ tiruv-uḷlam-āy ēva
viḍai koḍu eḷunda svasti śrīmaṅgu-¹⁴ mahāpradhāni paramaviśvāsi
- 5 daṇḍinagōpaṅ Jagaga(do)bbagaṇḍaṅ Appaṇa-daṇḍā[ḷ]kkaṇum Śa[mu]tt[i]ra-
Gop[pa]ya-daṇḍā[ḷ]kkaṇum Kōpperuñji[ṇ]gaṅ iru[n]da E[ḷ]lériyu[m]
Kalliyūrmu(mū)laiyum Śōlakōp iru[ṇḍu] Toḷudagaiyūrum alit[tu] vē-
6 [ṇḍu]ṅ mudaligali[l*] Viragaṅga[n]A[ḍ]ālvāṅ J[i](chi)ṇa[t]taraya[n] iḷattu rājā
Parāk[k]i[da](ra)maḥāh-u[ḷ]i[t]ta [mu]dali [4] pēnaiyum . . . ko[ṇ]ru

¹ See above, p. 165 f.

² Here 'Kāthaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of 'Kādava'; see above, p. 164, note 3.

³ *La.* of the god at Chidambaram.

⁴ *Pāṇḍya-maṇḍala-sthāpand-sūtradhāraṇa*.

⁵ No. 166 of 1894. According to Professor Kielhorn, the date of this record corresponds to the 7th October

A.D. 1257; see above, Vol. VI. p. 307 f.

⁶ Line 10 f.:—*Śēndamaṅgala-chechakka[ḷ]um-badi muṅri-Ppallava-ṇaḍ* = *ppala pōr-ḍḍi*.

⁷ Read *ḡḡḡḡ*.

⁸ Read *Śōda*.

⁹ Read *pratiśṭ-ā-dhāryaṅ*.

¹⁰ Read *śōdavadill*.

¹¹ Read *veṅgu*.

¹² Read *śrīma*.

¹³ *and Viśha-sthāna*.

- i[va][r*]ga] kudiraiyu[m] kai-konḍu **Kolli-Chchōlakōṇ** kudiraiganai(lai)yum
 kai-kkonḍu **Po[p]**-
- 7 ga[mbs]la-dēvaṇaiyum kumbiṭṭu eḍuttu vandu **Toṇḍaimāpallūr** ulliḍa tamukk-
 u[rga]lum aḷit[tu] a[li] . . [kkā]ḍum veṭṭi(ttu)vittu **Tiruppā[ḍi]r[i]p]**-
 puliyūr[i]lē viṭṭu irundu **Tiruvadigai Tiruvekkarai** ulliṭṭa ūr-
- 8 ga[um] aḷittu **Vāraṇavāṣi** ārukku-tterku **Śēn[da*]maṅgalattukkum** ku² kilakku
 kaḍalilē [a]i-ūrga[um] kuḍi-k[kāl]ga[lu]m śuṭṭam alidudum³ peṇḍu[ga]lai
 piḍittum kol[ai]-konḍum **Śēndamaṅgalattilē** eḍuttu vi-
- 9 ḍa=ppū(ppō)giṛa aḷaḍi(vi)lē **Kōpperuñji[i]n[ā*]gaṇ** kulaindu **Śōla-chchakka[ra*]**-
 vattiyai e[lu]nd=a[ru*]li(lu)[vi]kka=[kka*]ḍavadāga dēvaṇukku viṇṇappa[m*]
 śeya ivar viṭṭu namakkum ā] vara-kkāṭṭagayālē **Śōla-chchakka[ra*]**vattiyai
 e[und[ḍ-a]ru]li(lu)vittu=kkoḍu vō(pō)ndu rājjattē puga viṭṭadu ௨.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the year which was opposite to the 15th year (i.e. in the 16th year)⁵ of the emperor of the three worlds, the glorious Rājarājadēva,—when king⁶ Prātāpachakravartin, the Hoysaṇa, the glorious Vira-Nārasimhadēva, heard that Kōpperuñjiṅga had captured the Chōla emperor at Śēndamaṅgalam, that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (sacred to) Viṣṇu were destroyed, he exclaimed:—“This trumpet shall not be blown⁷ unless (I shall) have maintained (my) reputation of being ‘the establisher of the Chōla country.’⁸”

(L. 3.) He started from Dōrasamudra, uprooted the Maha[ra] kingdom, seized him,⁹ his women and treasures, and halted at Pāchchūr.

(L. 4.) Then the king was pleased to order:—“Destroy the country of Kōpperuñjiṅga and liberate the Chōla emperor.”—Hail! (We), the glorious great minister, the very confidential servant, *Danḍinagōpa*¹⁰ Jagadobbagaṇḍa¹¹ Appaṇa-Dannākka and Samudra-Goppaya-Dannākka, took leave (from the king) and started.

(L. 5.) (We) destroyed (the villages of) Elḷēri and Kalliyūrmūlai where Kōpperuñjiṅga was staying, and Toḷudagaiyūr where Śōlakōṇ was staying; killed . . . among the king's officers Viragaṇaṇḍālvāṇ (and) Chinpattarayan, and 4 officers including Parākrama-bāhu, the king of Ilam; seized their horses; and seized the horses of Kolli-Śōlakōṇ.

(L. 6.) Having worshipped the god of Poṇṇambalam, (we) started (again), destroyed rich (?) villages including Toṇḍaimāpallūr, caused the . . . forest to be cut down, and halted at Tiruppādirippuliyūr.

(L. 7.) (We) destroyed Tiruvadigai, Tiruvekkarai and other villages; burnt and destroyed the port-towns¹² on the sea and the drinking-channels to the south of the Vāraṇavāṣi river and to the east of Śēndamaṅgalam; and seized and plundered the women.

¹ Read *tamakk-ḍr* (f).

² Read *aḷittum*.

³ See *South-Is. Inser.* Vol. III. p. 33, note 3.

⁴ The trumpet (*kālam*) was one of the five instruments used in producing the *pañcha-mahātāḍa*; see above, Vol. V. p. 216, note 3, and p. 260, note 3. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated Kōpperuñjiṅga and re-established the Chōla king.

⁵ Literally, ‘the architect (causing) the stability of the Chōla country.’ The parallel term *Pḍaṅga-maṇḍola*—*śāḍpaṇḍ-sūtradhāra* (see above, p. 167, note 5) proves that the word *śāḍhāra* is here used in its Tamil meaning: ‘a master-carpenter, an architect.’

⁶ Viz. the Mahara king.

⁷ This word is not Tamil, but Kanarese, and means ‘the commander of an army.’

⁸ On this *biruda*, which is also Kanarese, see above, Vol. III. p. 64, note 9.

⁹ See Dr. Gundert's *Malayalam Dictionary*, s. v. *āḷi* and *āḷi-mukham*.

¹⁰ Cancel this syllable.

¹¹ Read *elun-ta*.

¹² This word (*śāḍha*) occurs at the end of line 2.

(L. 8.) When (we) advanced against Śēndamaṅgalam and were going to encamp (there), Kōpperuñjiṅga became afraid and submitted to the king that (he) would release the Chōla emperor.

(L. 9.) As he (viz. the king) agreed and despatched a messenger to us, (we) liberated the Chōla emperor, went (with him), and let (him) enter (his) kingdom.

NO. 24.—DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., D.LITT., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 10.)

Dr. Hultsch again has sent me a large number of dates of Chōla kings, of which I now publish twenty-three, with the results of my calculations. Of these, the dates Nos. 61-74 show that the times previously found for the commencements of the reigns of the five kings to whom they belong—Rājarāja I., Rājendra-Chōla I., Kulōttuṅga-Chōla I., Vikrama-Chōla, and Kulōttuṅga-Chōla III.—are correct. The dates of Rājarāja III., Nos. 75-78, reduce the time during which this king must have commenced to reign, to the period from (approximately) the 23rd June to the 13th August A.D. 1216. And the dates Nos. 79-83, belonging to Rājendra-Chōla III., of whom no dates had yet been examined, prove that this king commenced to reign between (approximately) the 31st March and the 8th May A.D. 1246. The remaining dates sent to me are very difficult to deal with;¹ their publication will probably have to be deferred to the time when more dates of the kings to whom they belong have been discovered.

A.—RAJARAJA I.

61.—In the Mūlēsvara temple at Bāhūr.²

- 1 Svasti śri [||*] Kānda[||]ār-Choh[ā]l[ai] ka[lam-aṅ]tta kō I[rā]jarāja-
k[ē]sar[ipa]nmaṅku yā[u]-
2 ḍa lla(ā)vadu ivv-āṭṭai Midhu(thu)na-nāyargu
3 apara-pakshattu Nāyargu-kkiḷamai perṛa Kātti[g]ai-nāṅgu³ pagal.

"In the 11th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Kānda[ar]-Śālai,—in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year."

The date corresponds to Sunday, the 14th June A.D. 996, which was the 22nd day of the month of Mithuna, and on which the 11th tithi of the dark half (of Jyāishṭha) ended 12 h. 58 m., while the nakṣatra was Kṛittikā, by the Brahma-siddhānta for 13 h. 47 m., according to Garga for 15 h. 6 m., and by the equal space system from 2 h. 38 m., after mean sunrise.

B.—RAJENDRA-CHOLA I.

62.—In the Karavandīśvara temple at Uḍaiyarkōyil.⁴

- 1 Sva[st]i śri [||*] Tiru manni va[am]
17 kō=Ppararē(kē)śaripaṅ[ma] . . . [v=U]ḍaiyār śri-Rājendra-Śōḷadēva[r]ku
yāp[ḍu] Ślā[vadu]

¹ They apparently belong to three kings of whom no dates have yet been published in this list.

² No. 178 of the Government Epigraphist's collection for 1902.

³ Read -adga.

⁴ No. 433 of the Government Epigraphist's collection for 1902.

- 19 i[vv-āṇḍu] Kaṛ[kaḍaga-nāya]ṛṛu pū[rva-pakṣat]tu chatu[r]tth[iy]um Vell[i]-
kk[i]jamaiyum [pe]ṛṛa Pu[ṇarbū]-
20 śatti=nā].

"In the 31st year (of the reign) of king Parakēsarivarman [*alias*] the lord, the glorious Rājendra-Chōladēva,—on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka in this year."

The date is intrinsically wrong because the *nakṣatra* on the fourth *tithi* of a bright half in the month of Karkāṭaka cannot be Punarvasu. The equivalent of the date apparently is Friday, the 23rd July A.D. 1042, which was the 28th day of the month of Karkāṭaka and which was entirely occupied by the fourth *tithi* of the bright half (of Śrāvṇa). The *nakṣatra* on this day was Uttara-Phalgunī, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise.

C.—KULOTTUNGA-CHOLA I.

83.—In the Karavandīśvara temple at Uḍaiyārkoṭṭi.¹

- 1 Svasti śrī || Puḡa| śū|nda puṇari
8 [kōv=Irāja]kēsaripat[ma]r-āna Tribhuva-
9 nachchakkaravattiga| śrī-Ko[l]ō[t]tuṅga-Śō|adēvar[k*]ku yāṇḍu 16āvaḍu . . .
Mina-nāyaṛṛu [apara-pakṣattu V]i[y]ā|a-kki|amai[y]um
dacha(śa)miyu[m] peṛra Uttirāḍa[t]tu nā].

"In the 16th year (of the reign) of king Rājakesarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day of Uttarāśāḍhā, which corresponded to a Thursday and to the tenth *tithi* of the second fortnight of the month of Mina."

A date of the month of Mina of the 16th year of Kulōttuṅga-Chōla I. would be expected to fall in A.D. 1086,² and in my opinion this date undoubtedly corresponds to Thursday, the 12th March A.D. 1086, which was the 19th day of the month of Mina, and on which the *nakṣatra* was Uttarāśāḍhā, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise. But the *tithi* which ended on this day, 10 h. 50 m. after mean sunrise, was the 9th, not the 10th *tithi*, of the dark half (of, Phālguna).—This result shows that the word *dachamiyūm* of the original date should be altered to *navamiyūm*.³

D.—VIKRAMA-CHOLA.

84.—In the Vāmanapurīśvara temple at Tirumāṇikūḷi.⁴

- 1 [S]va[s]ti śr[ī] [l]* Pā-mādu puṇara
2 kō=P[parakō]śar[i]pā[ṇ]mar-ā[ṇa] Ti[r]ibuvagachcha[k*]karavattiga|
śrī-Vikīrama-Śō|adēvaṛku yāṇḍu paḍiṇ-o[ṇāvaḍu] . . . [nāya]ṛ[ū]
apa[ra-pakṣattu] ēkādaśiyum Budan-ki|amaiyūm peṛra Viśāḡattu nā].

"In the eleventh year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of"

¹ The *tithi* was a *prathama-chaturthi*.

² No. 399 of the Government Epigraphist's collection for 1902.

³ See above, p. 7, note 5.

⁴ [It is not absolutely excluded that the writer wanted to write *navamiyūm*, and that the two Grantha letters *da* and *cha* are in reality a badly shaped *na* and *va*, respectively.—E. H.]

⁵ No. 148 of the Government Epigraphist's collection for 1902.

My calculation shows that the name of the month of this date was **Dhanus**. For this month the date corresponds to **Wednesday, the 19th December A.D. 1128**,¹ which was the 25th day of the month of **Dhanus**, and on which the 11th *tithi* of the dark half (of *Mārgaśīrṣa*) ended 22 h. 1 m. after mean sunrise, while the *nakṣatra* was **Viśākhā**, by the equal space system and according to Garga for 16 h. 25 m., and by the *Brahma-siddhānta* for 11 h. 50 m., after mean sunrise.

65.—In the **Karavandiśvara** temple at **Uḍaiyārkōyil**.²

1 [Sva]sti [ś]r[ī] [||*] Pā-mādu p[ur]ana
 2 kō= pan[ma*]r-āna
 Tir[i*]bu[va*]na[cha][k*]karavattiga| śrī-Vik[kira*]ma-Śōladēvark[ku yāṇ]du
 l[5]āva[du Si]mha-nāyaru apara-[pa]³ [m]
 V[iyā]la-kki[la]m[ai]yum pe[ra]⁴

"In the 15th year (of the reign) of king [Parakēśari]varman *alias* the emperor of the three worlds, the glorious **Vikrama-Chōladēva**,—[on the day of] which corresponded to a **Thursday** and to the [*tithi*] of the second fortnight of the month of **Simha**."

This date does not admit of verification.

E.—KULOTTUNGA-CHOLA III.

66.—In the **Vāmanapurīśvara** temple at **Tirumānikuḷi**.⁵

1 Svasti śrī [||*] Puyal peruga
 3 kō=Pparakēśaripaṇmar-āna Tribhū(bhu)vaṇasakra[va]ttiga| śrī-
 Kulōttuṅga-Śōladēvaṅku y[ā]ṇdu mu(mū)[n]āvaḍu Simha-nāyaru
 apara-bha(pa)kshattu pañchamiyum Tiṅga-kiḷamaiya(yu)m perṛa Aśvati-nā|.

"In the third year (of the reign) of king **Parakēśarivarman** *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōladēva**,—on the day of **Aśvini**, which corresponded to a **Monday** and to the fifth *tithi* of the second fortnight of the month of **Simha**."

A date of the month of **Simha** of the third year of **Kulōttuṅga-Chōla III.** would be expected to fall in A.D. 1180, and in my opinion this date undoubtedly corresponds to the **12th August A.D. 1180**, which was the 16th day of the month of **Simha**, and on which the 5th *tithi* of the dark half (of *Śrāvaga*) ended 9 h. 34 m., while the *nakṣatra* was **Aśvini** for 3 h. 17 m., after mean sunrise. But the day was a **Tuesday**, not a **Monday**.⁶

67.—In the **Bhaktaparādhiśvara** temple at **Gidāṅgil**.⁷

1 Svasti śrī [||*] Kō=Pparakēśarivanmar-āna Tribhuvanaachakravartiga| śrī-Kulōttuṅga-
 Śōladēvaṅku
 2 yāṇdu 3vaḍu Simha-nāyaru irubattā[ān-di[yadi*]y-āna Budan-kiḷamai perṛa
 Aśvati-nā|.

"In the 3rd year (of the reign) of king **Parakēśarivarman** *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōladēva**,—on the day of **Aśvini**, which corresponded to a **Wednesday** which was the twenty-seventh solar day of the month of **Simha**."

¹ The year A.D. 1118 would yield no satisfactory equivalent for this date.

² No. 404 of the Government Epigraphist's collection for 1902.

³ Read -*paśakattu*; the *tithi* is lost.

⁴ The *nakṣatra* is lost.

⁵ No. 165 of the Government Epigraphist's collection for 1903; *South-Ind. Insor.* Vol. III. No. 85.

⁶ On Monday, the 11th August A.D. 1180, the 5th *tithi* of the dark half commenced 8 h., and the *nakṣatra* was **Aśvini** from 3 h. 56 m., after mean sunrise.

⁷ No. 226 of the Government Epigraphist's collection for 1901.

Under the preceding date it has been stated that the *nakshatra* was *Āśvini* on the 16th day of the month of *Simha* of the third year of the king's reign; *Āśvini* therefore cannot have been the *nakshatra* on the 27th day of the same month. Nor would the weekday be correct; for the 27th day of *Simha* of the third year would be Saturday, the 23rd August A.D. 1180 (when the *nakshatra* was *Uttara-Phalguni*).—I have not found any year of the reign of Kulōttuṅga-Chōla III. for which the date would be correct.

68.—In the Vāmanapurīśvara temple at Tirumānikuḷi.¹

- 1 Svasti śrī [||*] Tiribuvāṇachchakravattigaḷ śrī-Vīrarājēndira-Śōḷadēvarku yāṇḍu
ēḷāvadu *Simha*-[nāyar]ṟu irubattāṟān=diyadi āṇa Budan-kiḷamaiyum
pūrshva(rva)-pakshattu chechatu[r*]daṣiyum=āṇa² Śadaiya-
2 ttu nāl.

"In the seventh year (of the reign) of the emperor of the three worlds, the glorious Vīrarājēndra-Chōḷadēva,³—on the day of Śatabhishaj, which was the fourteenth *tithi* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of *Simha*."

The 26th day of the month of *Simha* of the 7th year of Kulōttuṅga-Chōla III. corresponds to Wednesday, the 22nd August A.D. 1184.⁴ On this day the 14th *tithi* of the bright half (of Bhādrapada) ended 13 h. 19 m., and the *nakshatra* was Śatabhishaj, by the equal space system and according to Garga from 1 h. 19 m., and by the Brahma-siddhānta from 1 h. 58 m., after mean sunrise.

If this were a date of Rājēndra-Chōla III., it would be quite incorrect.

69.—In the Darbhāraṇyōśvara temple at Tirunālār.⁵

- 1 Svasti śrī [||*] Tiribuvāṇachchakravattigaḷ Madurai koṇḍu Pāṇḍiyan muḍi-
ttalaiyum koṇḍ-aruliya śi-Kulōttuṅga-Śōḷadēvarkku [y]āṇḍu 17vadu Kumba-
[n]āyayṟu pūrva-pattisattu⁶ ti[t]iyaiyum⁷ Tiṅgaḷ-kiḷamaiyum peṟra Uttirattādi-
nāl.

"In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Uttara-Bhādrapadā, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of *Kumbha*."

The date corresponds to Monday, the 13th February A.D. 1195, which was the 21st day of the month of *Kumbha*, and on which the second *tithi* of the bright half (of Phālguna) commenced 1 h. 55 m. after mean sunrise, while the *nakshatra* was Uttara-Bhādrapadā, by the Brahma-siddhānta and according to Garga the whole day, and by the equal space system from 3 h. 17 m. after mean sunrise.

70.—In the Kṛipāpurīśvara temple at Tiruveṇṇainallūr.⁸

- 1 Svasti śrī [||*] Pū maruviya diṣaimuṅgattōn
Tiribuvāṇachchakravarttigaḷ Maduraiyum Pāṇḍiyan muḍi-ttalaiyūṇ=koṇḍ-aruliṇa

¹ No. 164 of the Government Epigraphist's collection for 1902.

² The *da* of "daṣi" is entered below the *ṣi*.

³ The name Vīrarājēndradēva (II.) is applied to Kulōttuṅga III. in two inscriptions of the 5th year at Chidambaram (Nos. 121 and 122 of 1887-88).

⁴ The *Simha-samkrānti* took place 16 h. 48 m. after mean sunrise of the 27th July A.D. 1184.

⁵ No. 395 of the Government Epigraphist's collection for 1902.

⁶ Read *-pakshattu*.

⁷ Read *daṣṭiyaiyum*.

⁸ No. 313 of the Government Epigraphist's collection for 1902.

śri-Kulōttuṅga-Śōḷadēva[ī]ku yaṇḍu 17āvadu Miduna-nāya[ī]ru] apara-pakshattu
trai(trayōdasiyum Viyāḷa-kkiḷamaiyum perṇa Urōṣaṇi-[nāl].

"In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Rōhiṇī, which corresponded to a Thursday and to the thirteenth tithi of the second fortnight of the month of Mithuna."

The date undoubtedly corresponds to Thursday, the 8th June A.D. 1195, which was the 13th day of the month of Mithuna, and on which the *nakshatra* was Rōhiṇī for 9 h. 51 m. (or 9 h. 12 m.) after mean sunrise. As the 13th tithi of the dark half (of Jyāishṭha) ended on this day only a minute or two after true sunrise, I should have expected the writer to quote the 14th tithi instead of the 13th.

71.—In the Ikshupuriśvara temple at Kōvilvēnni.¹

- | | | | | | | |
|---|--------------------------|-----------|---------------------|--|-------------------------------------|-----|
| 1 | . | . | . | . | T[ī]r[ī]buvanachchakkaraṇvatt[ī]ga] | Ma- |
| 2 | duraiyum | Pāṇḍiyan | | mudī-ttalaiyū- ² go[ṇ]ḍ-aruliya | [ś]i-[Ku]- | |
| 3 | lōttuṅga-Śōḷadēvaṅku | | ya[ṇ]ḍu | patṭṇbadabadu=Kkani- ³ nā- | | |
| 4 | yaṇṇu-ppū[va*]-pakshattu | navamiyum | Tiṅga[ī]-kiḷamaiyum | perṇa | At[ta]- | |
| 5 | nāl. | | | | | |

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Monday and to the ninth tithi of the first fortnight of the month of Kanyā."

The date is intrinsically wrong because the *nakshatra* on the 9th tithi of a bright half in the month of Kanyā cannot be Hasta. The equivalent of the date apparently is Monday, the 2nd September A.D. 1196, which was the 6th day of the month of Kanyā, and on which the 9th tithi of the bright half (of Bhādrapada) ended 22 h. 22 m. after mean sunrise. The *nakshatras* on this day were Mūla and Pūrvāṣāḍhā.

72.—In the Vāmanapuriśvara temple at Tirumāṇikuḷi.⁴

- | | | | | | |
|---|-------------------------------|-------------------------------------|------------------|------------|------------|
| 1 | S[va]sti śri [ī]* | T[ī]ribu]vanachchakkara[va]ttiga[ī] | Ma[d]urai | koṇḍu | Pāṇ[ḍi]ya] |
| | mudī-ttalai- | | | | |
| 2 | yū- ² goṇḍ-aruliṇa | śri-Kulōttuṅga-Śōḷadēvaṅku | | ya[ṇ]ḍu | patṭṇbadā- |
| 3 | vadu Rishabha-nāyaṅgu | āṇ=diyadiy-āṇa | pūrvva-pakshattu | dvādaśiyum | Budaṇ- |
| | kiḷam[ai]yum | perṇa | [A]- | | |
| 4 | ttattu | nāl. | | | |

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Wednesday and to the twelfth tithi of the first fortnight, which was the sixth solar day of the month of Rishabha."

The date corresponds to Wednesday, the 30th April A.D. 1197, which was the 6th day of the month of Rishabha,⁴ and on which the 12th tithi of the bright half (of Vaiśākha) ended 19 h. 37 m., while the *nakshatra* was Hasta, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhānta for 3 h. 56 m., after mean sunrise.

¹ No. 397 of the Government Epigraphist's collection for 1902.

² Read *patṭṇbadabadu=Kkani*.

³ No. 161 of the Government Epigraphist's collection for 1902.

⁴ The Rishabha-samkrānti took place 14 h. 4 m. after mean sunrise of the 24th April A.D. 1197.

73.—In the Vāmanapurīśvara temple at Tirumāṇikuḷi.¹

- 1 Svasti śrī [i] [i] [i] Tiribuvanachchakkaravarttiga [i] Maduraiyum Iḷamum Pāṇḍiyan
muḍi-ttalaḷiyuṇ-gonḍ-arul [i] ya śrī-Kulōttuṅga-Śōḷadēva [r*] kku yāṇḍu 21vadu
Mēsha-n[ā]yāṇṇu pūrvva-[pa*]kshattu daśamiyum Budan-kiḷamaiyu[m] perṛa
[Ma]gattu nāḷ.

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Iḷam and the crowned head of the Pāṇḍya,—on the day of Maghā, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mēsha."

The date corresponds to Wednesday, the 7th April A.D. 1199, which was the 14th day of the month of Mēsha, and on which the 10th *tithi* of the bright half (of Vaiśākha) ended 23 h. 39 m., while the *nakṣatra* was Maghā, by the equal space system for 22 h. 20 m., by the Brahma-siddhānta for 7 h. 53 m., and according to Garga for 10 h. 30 m., after mean sunrise.

74.—In the Vāmanapurīśvara temple at Tirumāṇikuḷi.²

- 1 Svast[i] śr[i] [i] [i] Pu[ya]l vāyttu
4 kō=Pparakēsaripaymar-āṇa Tiribuvanachchakkaravarttiga [i]
Maduraiyum-Iḷamūn-gonḍu Pāṇḍiyan muḍi-ttalaḷiyuṇ-gonḍ-arul[i]ṇa śrī-Kulōt-
5 tuṇ[ga]-Śōḷadēvarkku yāṇḍu 21vadu Rishabha-nāyāṇṇu pūrvva-pakshattu tri(tra)yō-
daṣiyum Śani-kkiḷamaiyum perṛa Attatti-nāḷ.

"In the 21st year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who, having taken Madurai and Iḷam, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha."

A date of the month of Rishabha of the 21st year of the reign of Kulōttuṅga-Chōḷa III. would be expected to fall in A.D. 1199, but for that year this date is incorrect, and I have not found any other year of the king's reign for which it would be correct. Such being the case, I feel certain that the month of Rishabha has been quoted erroneously instead of Mēsha. For this month the date regularly corresponds to Saturday, the 10th April A.D. 1199, which was the 17th day of the month of Mēsha, and on which the 13th *tithi* of the bright half (of Vaiśākha) ended 22 h. 48 m. after mean sunrise, while the *nakṣatra* was Hasta, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise.

F.—RAJARAJA III.

75.—In the Tirumālīśvara temple at Māgarai.³

- 1 i-ttē[varkku] yāṇḍu nālāvadu Mid[u]ṇa-[nāya]r[ru] apar-
pakshat[tu]u-ppaṇchamiyun-D[i]ṇḡga[t-ki]lamaiyum perṛa Sadaḷyattu nāḷ.

"In the fourth year (of the reign) of this king,⁴—on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna."

The date corresponds to Monday, the 22nd June A.D. 1220, which was the 29th day of the month of Mithuna, and on which the 5th *tithi* of the dark half (of Āshāḍha) ended 15 h.

¹ No. 169 of the Government Epigraphist's collection for 1902.

² No. 170 of the Government Epigraphist's collection for 1902.

³ This is an earlier date of the same reign which is quoted in No. 76 below.

⁴ Viz. Rājārāja III.

56 m., while the *nakshatra* by the equal space system was Śatabhishaj for 4 h. 36 m., after mean sunrise.

76.—In the Tirumālīśvara temple at Māgaral.¹

1 T[i]r[i]buvāchchak[ka]ravatt[i]ga[i] śrī-Rāśarīśadēvaṅku yāṇ[ḍu]
5[va]ḍu Simha-nāyāṅgu a[pa]ra-[pa]kshattu pañchamiyūm Buda[ḡ]-
k[i]lamaiyūm [p]eṅga Aśvat[i]-nāl.

"In the 5th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Aśvini, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha."

The date corresponds to Wednesday, the 19th August A.D. 1220, which was the 24th day of the month of Simha, and on which the 5th *tithi* of the dark half (of Bhādrapada) commenced 10 h. 38 m., while the *nakshatra* was Aśvini for 18 h. 24 m., after mean sunrise.—As the 5th *tithi* commenced very late in the day, I consider it probable that it has been quoted erroneously instead of the 4th.

77.—In the Ikshupurīśvara temple at Kōvilvenni.²

1 [Sva]sti śrī [||*] Tiribuvāchchakkara-
2 vattigaḷ śrī-I[r]ājarājadēvaṅku
3 yāṇḍu Ga[vad]u edir-ām-ā[ḡ]-
4 ḍu Tulā-nā[ya]r[ru] pūrva-[pa*]kshat-
5 tu saptamiyūm Viyāla-[k]k[i]lāmai-
6 [y]um peṅga Uttirāḍattu [n]ā[||*].

"In the year which was opposite the 8th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Uttarāśāḍhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā."

The date corresponds to Thursday, the 13th October A.D. 1222, which was the 16th day of the month of Tulā, and on which the 7th *tithi* of the bright half (of Kārtika) ended 11 h. 33 m., while the *nakshatra* was Uttarāśāḍhā, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 6 h. 34 m., after mean sunrise.

78.—In the Ādiyappaṇ temple at Kīl-Kāśākuḍi.³

1 Rājarājadēvaṅku yāṇḍu pattāvaḍu Mēsha-nāyāṅgu sparā-pakshattu
ashtamiyūm Śevvāy-kkīlamaiyūm peṅga Avittattu nāl.

"In the tenth year (of the reign) of Rājarājadēva,—on the day of Śravishtā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha."

The date corresponds to Tuesday, the 21st April A.D. 1226, which was the 28th day of the month of Mēsha, and on which the 8th *tithi* of the dark half (of Vaiśākha) ended 10 h. 16 m., while the *nakshatra* was Śravishtā, by the equal space system and according to Garga for 19 h. 3 m., and by the Brahma-siddhānta for 19 h. 42 m., after mean sunrise.

G.—RAJENDRA-CHOLA III.

79.—In the Karavandiśvara temple at Uḍaiyārkōyil.⁴

1 Svasti śrī [||*] T[i]r[i]bu[va*]ṅachchakkarakavatt[i]gaḷ śrī-Irājēndira-Śōja-
dēvaṅku yāṇḍu Svadu Miṅa-nā.

¹ No. 217 of the Government Epigraphist's collection for 1901.

² No. 396 of the Government Epigraphist's collection for 1902.

³ No. 392 of the Government Epigraphist's collection for 1901.

⁴ No. 406 of the Government Epigraphist's collection for 1902.

* Read 'dēvaṅku'.

2 [ya]rru pū[rvva]-pakshattu pañ[cha]m[i]yum Śaṇi-kki[ama]iyu[m] peṇṇa [U]rōṣaṇi-nā].

"In the 3rd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva,— on the day of Rōhini, which corresponded to a Saturday and to the fifth tithi of the first fortnight of the month of Mīna."

My examination of the four dates Nos. 79-82 has yielded the result that the reign of Rājendra-Chōla III. commenced between (approximately) the 21st March and the 8th May A.D. 1248.

This date, No. 79, corresponds to Saturday, the 20th March A.D. 1248, which was the 26th day of the month of Mīna, and on which the 5th tithi of the bright half (of Chaitra) commenced 0 h. 30 m., while the nakshatra was Rōhini for 18 h. 24 m. (or 17 h. 44 m.), after mean sunrise.

80.— In the Raṅganātha temple at Śriraṅgam.¹

1 Kannarigārāja-pra[ti]kūla-kāladanḍa makarālaya-majjita-[Kali]-bala
Vi(vi)ra-Sōmi(mē)śvara-kar-āmukta-pāda-[vi]rābharaṇa
2 Tiribuva[ṇa]chchakkaravattiga| śi-ś-Rāsēndira-Śōladēvarkku yāṇḍu
7āvadu Magara-nāyarru apara-pakshattu aṣṭami[y]um Budan-k[i]lāmayum
peṇṇa Śittirai-nā].

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva, the hostile rod of death to the Kannariga (i.e. Karkātaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets² on whose feet were put on by the hands of Vīra-Sōmēśvara,³ — on the day of Chitrā, which corresponded to a Wednesday and to the eighth tithi of the second fortnight of the month of Makara."

The date corresponds to Wednesday, the 25th December A.D. 1252. On this day the Makara-(Uttarāyaṇa)-samkrānti took place 13 h. 3 m.,⁴ the 8th tithi of the dark half (of Pausa) commenced 0 h. 17 m., and the nakshatra was Chitrā, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 1 m. after mean sunrise.

81.— In the Rājagōpāla-Perumāḷ temple at Maṇṇārguḍi.⁵

Svasti śri [||*] Tribuvanachchakkaravattiga| śri-Rāja[jē]ndra-ś[ō]ladēvarkku yāṇḍu
21vadu Karkāḍaga-ṇā[yarru] a[para-pakshattu] ēk]ādaśiyum Budhaṇ-
ki[ama]iyum peṇṇa Rōhi[ṇi]-nā].

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva,— on the day of Rōhini, which corresponded to a Wednesday and to the eleventh tithi of the second fortnight of the month of Karkātaka."

The date corresponds to Wednesday, the 30th June A.D. 1268, which was the fourth day of the month of Karkātaka, and on which the 11th tithi of the dark half (of Āshāḍha) ended

¹ No. 64 of the Government Epigraphist's collection for 1892.

² *Vīr-dhāraṇa* is used in the sense of the Tamil *vīra-kkaṇai*.

³ This implies that the Chōla king had defeated the Hoysala king Sōmēśvara and employed him as a servant.

⁴ Ordinarily, therefore, the 25th December A.D. 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhanu.

⁵ No. 105 of the Government Epigraphist's collection for 1897.

⁶ Read *Rājendra*.

10 h. 21 m. after mean sunrise, while the *nakshatra* was *Rôhini*, by the *Brahma-siddhanta* and according to Garga the whole day, and by the equal space system from 2 h. 38 m. after mean sunrise.

82.—In the Appāmalainātha temple at Maṇṇārguḍi.¹

- 1 Ti[ru](ri)buvaṇachchak[ka]ravattigaḷ śrī-Rāj[ē*]n[di]ra-Śōḷa[d]ēvarkku yāḍu 22vadu
Rishabha-nāyaru [pū]rvva-pakshattu śadurteṣiyum Nā[ya]ḥru-kkilamaiyum peṇṇa
Viśāgattu nāl.

"In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva,—on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha."

The date corresponds to Sunday, the 8th May A.D. 1267, which was the 14th day of the month of Rishabha, and on which the 14th *tithi* of the bright half (of the first *Jyāishṭha*) ended 21 h. 40 m. after mean sunrise, while the *nakshatra* was Viśākhā, according to Garga the whole day, by the *Brahma-siddhanta* for 22 h. 20 m., and by the equal space system from 3 h. 17 m., after mean sunrise.

83.—In the Raṅganātha temple at Śrīraṅgam.²

- 1 Svasti śrīḥ [||*] Māma-Sōmī(mē)śvara-pratikūla-kāladanḍa [T]iribuvaṇach-
chakkaravattigaḷ śrī-Rājendra-Śōḷadēvarkku yāḍu ēḷavad[in] edir-ām-āṇḍa
Vṛiśchika-nāyar[ru] pūrvva-[pa]ksha[t]tu pañchamiyum Tiṅgaṭ-kilamaiyum peṇṇa
Aśvati-nāl.

"In the year which was opposite the seventh year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva, the hostile rod of death to (his) uncle Sōmēśvara,—on the day of Aśvinī, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika."

The date is intrinsically wrong because the *nakshatra* cannot be Aśvinī on the 5th *tithi* of a bright half in the month of Vṛiśchika.—A date of the month of Vṛiśchika of the year opposite the 7th, i.e. of the 8th year, of the king's reign would be expected to fall in A.D. 1253; but for that year this date would correspond to Tuesday, the 28th October, when the *nakshatras* were Pūrvāshāḍhā and Uttārāshāḍhā. If the date were one of the 9th year of the king's reign, it would correspond to Monday, the 6th November A.D. 1254, when the *nakshatras* were Uttārāshāḍhā and Śravana.—I am unable confidently to suggest any correction of the original date with which the date would yield a satisfactory equivalent.

No. 25.—KALUCHUMBARRU GRANT OF VIJAYADITYA-AMMA II.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

This record is the one which I have entered as U. in *Ind. Ant.* Vol. XX. p. 271, in one of my papers on the Eastern Chalukya chronology, and from which I have given a short extract (verse 8, line 35 ff.) in the same Journal, Vol. XII. p. 249. I edit it from the original plates, which belonged to Sir Walter Elliot and are now in the British Museum. There is no information as to where they were obtained.

The plates are five in number, each measuring about $8\frac{1}{2}$ " by $4\frac{3}{8}$ ". The first of them is inscribed on one side only; the others are inscribed on both sides. The edges of the inscribed

¹ No. 91 of the Government Epigraphist's collection for 1897.

² No. 65 of the Government Epigraphist's collection for 1892.

surfaces, except the last, were raised into rims, to protect the writing. The outer side of the last plate, having no such rims, is somewhat worn; and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation; and the text of it is quite clear and certain, throughout, except in one place in line 36.—The ring, on which the plates are strung, is about $\frac{1}{2}$ " thick and $4\frac{1}{2}$ " in diameter. It has been cut; but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation, in 1877 or 1878. The seal, in which the ends of the ring are secured, is circular, about 3" in diameter. It has, in relief on a countersunk surface,—across the centre, a boar, standing to the right (proper left), and the legend *Śrī-Tribhuvan[ā*]mku[śa]h*, which presents a motto of the kings of the dynasty and means "the glorious elephant-goad of the three worlds:" the *śa*, which is considerably damaged, stands behind the boar, and the *visarga* is in front of the boar; the rest of the legend is in one line above the boar. Above these, there is an elephant-goad, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily shewing seven or eight petals.—The characters belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than $\frac{1}{4}$ " to nearly $\frac{1}{2}$ ". The engraving, though good, is not very deep; and, the plates being substantial, the letters do not shew through on the reverse sides. Marks of the working of the engraver's tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them; such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Korumelli plates of Rājārāja I.¹ The lingual *ḍ* is distinguished from the dental *d* by a slight but marked prolongation upwards of the end of the character. The record presents final forms of *k* in line 17, of *t* in lines 8, 29, 31, 32, 42, 60, and 73, of *n* in lines 11 and 31, and of *m* in lines 10, 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards palæography,—the guttural *ṣ* does not occur. The *kā*, *j*, *b*, and *l*, all present the later cursive forms, throughout. The initial short *i* occurs three times; once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short *i* of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in *iti*, the last word of the Haidarābād plates of Pulakēsin II. of A.D. 612;² and sometimes of two points or dots, as may be seen in *iva*, line 15, No. 15, and in *iev*, line 40, the last *akshara* but four, of the Diggubarru grant of Chālnukya-Bhima II. of the period A.D. 934 to 945.³ The peculiarity in the present record is, that the ends of the upper component have been brought right down to the lower line of the writing, and the bottom components have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word *iti* in line 23 of the Kolavennu plates of the period A.D. 934 to 945;⁴ and there it might perhaps be treated as a mistake, because the two bottom components are duly shewn in that record, as points, in *indur*, line 19, and *iḥam*, line 22. In the present record, however, there is no such contrast: the abnormal form only is presented; and it was plainly intended.—In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr. Hultzsch; and lines 65, 66 present some Telugu words, including the genitive *Idiyūri*. But, with those exceptions, the language is Sanskrit throughout. There are two of the customary benedictive and imprecatory verses in

¹ *Ind. Ant.* Vol. XIV. p. 52, Plate iv. a, the last four or five lines, and Plate v.

² *Id.* Vol. VI. p. 73, Plate.

³ *Id.* Vol. XIII. p. 214, Plate.

⁴ *South-Ind. Inscrip.* Vol. I. p. 45. A lithograph, however, has not been given there; and I am quoting from ink-impressions.

lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f., which refers to the *ājñapti*, the writer, and the composer of the record.—In respect of orthography, we need note only (1) the incorrect *saṁdhi*, made by the use of an epenthetic *m*, in *brahmanyam=Attīli*, for *brahmanya Attīli*, or more correctly *brahmanyō=Attīli*, in line 49;¹ (2) the omission to combine the *t* and *ṣ* in *saṁdhi* in *sat-śaraṇam*, line 39, and *śrīmat śrī*, line 59-60; (3) the omission of the *visarga* in *chāru-śrī*, for *chāru-śrīḥ*, line 55-56, in accordance with an optional rule of Southern India,—taught, Professor Kielhorn tells me, in the *Vyāsakikshā*,—which permits the omission of a *visarga* before a sibilant that is followed by any consonant, hard or soft;² (4) the doubling of *s* before *y*, once, in *tassya*, line 65; and (5) the use of *s* for *ś* three times, in *śaṇu*, lines 17, 41, and *vitrāśa*, line 18.

The inscription is a record of the Eastern Chalukya king Amma II., otherwise called Vijayāditya VI. It is not dated. But we know, from other sources,³ that he was anointed to the sovereignty on Friday, 5th December, A.D. 945, and reigned for twenty-five years. It registers the grant of a village named Kaluchumbarru, in the Attilināṇḍu province (*vishaya*),⁴ to a Jain teacher named Arhanandin, belonging to the Valahāri gaṇa and the Aḍḍakali gachchha, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalōkāśraya-Jinabhavana. The grant was evidently made by Amma II. himself; but it was "caused to be given" by a certain lady named Chāmekāmbā, who belonged to the Paṭṭavardhika lineage and was a pupil of Arhanandin: on this point, see page 182 below. The Telugu passage at the end of the record mentions a present made by Arhanandin himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the Attilināṇḍu *vishaya* in line 49. This province evidently took its appellation from a town named Attīli, which still exists in the Taṇuku tāluka of the Gōdāvari district, Madras Presidency; in the Indian Atlas sheet No. 94 (1899), it is shown as 'Uttellee,' in lat. 16° 41', long. 81° 39', seven miles south-west-half-west from Taṇuku. The name of the village that was granted, is presented as Kaluchumbarru in line 61, and in line 73 as Pedda-Kaluchuvubarru; this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the 'Kunsamurroo' of the map, the village-site of which is about three miles south-by-west from Attīli; the modern form of the name is to be explained by the not infrequent interchange of *l* and *n*, and by a transition of *ch* into *s*. Of the other places, mentioned in specifying the boundaries of Kaluchumbarru, Āruvilli, on the east, is the 'Arraveelee' of the map, the village-site of which is one mile towards the south-east from that of 'Kunsamurroo'; and Korukolanu, on the south, is 'Corecolloo,' one mile and a half south-west from 'Kunsamurroo'; and the Yidiyūru of line 64, on the west, mentioned again as Idiyūru in line 66, is 'Eedooroo,' one mile and a half west-north-west from 'Kunsamurroo.' The other names cannot be identified,

¹ With this instance, compare the similar use of *m* in *Sāryasūtam=iva* and *Vrikōdaram=iva*, in Vol. III. above, p. 4, lines 4, 5; and that passage presents also an epenthetic *v*, in *niravadya-vudda*, for *niravady-ōddāra*. We have a somewhat similar use of *m* in *Kalpālu(dru)mam=iva* and *Jandrdanam=iva* in *Ind. Ant.* Vol. XVIII. p. 267, lines 7, 8; line 7 of that record, however, presents also *saṁdram=iva-ōdayacantam* for *saṁt-śr-ōdayacānta*, which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic *m*.—Originally, not knowing of the existence of the modern Attīli, I thought that the present reading ought to be corrected into *brahmany[ō=] Mattīli*. And that was how I came to present the name of the district as Mattilināṇḍu, in *Ind. Ant.* Vol. XX. p. 271.

² In his *South-Ind. Palaeo.* p. 31, Dr. Burnell said:—"In S. India the alternative allowed by the grammarians of assimilating *visarga* to a following sibilant is almost universally accepted, and the reduplication of the sibilant "then omitted." This remark covers the case in question, but also includes more; it would justify the omission of a *visarga* before a sibilant which is not followed by a consonant.

³ See *Ind. Ant.* Vol. XX. p. 271.

⁴ Regarding my having previously taken the name of this province as Mattilināṇḍu (*Ind. Ant.* Vol. XX. p. 271), see note 1 above.

unless Yullikodamaṇḍru, on the north, is 'Komera,' about two and a half miles north-west-by-north from 'Kunsamurroo.'

The Attili country is mentioned again, as the Attili dēśa, in the Chellūr plates of A.D. 1143, where, we can now see, the correct reading is, — dēśe-sāv=Attīl-iti kaṭitāla-viditā . . . prādād . . . Kāṭa-daṇḍādhiṇātha,¹— "this same Kāṭa, the leader of the forces, gave to learned Brāhman the Maṇḍadoṛṇa agraḥāra, together with the village of Ponduva, in the district known on the earth by the name of Attili." The Maṇḍadoṛṇa agraḥāra, it may be added, seems to be the 'Mamdooroo' of the Atlas sheet, about four miles south-east from Attili, and two miles on the east of 'Kunsamurroo.'

Differing from all the records of the Western Chalukyas of Bādāmi, and from some of the other records of the series to which it itself belongs,² this record presents the family-name, in line 5-6, in prose, as Chālukya, with the long ā in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Chālukya-Bhīma I. But in line 52 it presents the family-name as Chalukya, with the short a; this instance is in verse.

In order to introduce a play upon words in connection with the incarnation of the god Viṣṇu as a dwarf, the composer has presented the name of the founder of the dynasty as Kubja-Viṣṇu (line 7), instead of using the full form Kubja-Viṣṇuvardhana.

In connection with Vijayāditya III., it may be noted that this record, following some others, presents in line 15, in verse, in the form of Guṇaga, a *biruda*, belonging to him, which in the Maṣulipatam(?) plates of Chālukya-Bhīma II., of the period A.D. 934 to 945, is presented as Guṇaka.³ And in the same verse, just after that, it describes him as *aṅkakāras-sākshāt*. As *guṇaka* means 'a calculator, reckoner,' and *aṅka* means 'a numerical figure,' I originally took the expression *aṅkakāras-sākshāt* as meaning "a thorough arithmetician," and as explaining the *biruda*.⁴ And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the *biruda* as presented here. The full form of the *biruda*, however, was *Guṇakenallāta*, "he who is good, excellent, or beautiful on account of his virtues," as given in the Kolavennu plates which also were issued in the time of Chālukya-Bhīma II.⁵ And, though *aṅkakāra* may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written *aṅkakāra*, with the Drāviḍian *r*, and that the expression used by the composer is properly and primarily to be translated by "a veritable champion."⁶ Like all the other records, with one exception, this record states that Vijayāditya III. reigned for forty-four years, and does not, in reality, add an alternative statement of forty-eight years; see note 8 on page 189 below. The sole exception is the Piṭhāpuram plates of Vīra-Chōḍadēva of A.D. 1092-93, which specify forty years;⁷ this is to be attributed to a careless omission of the syllables *tuścha* or *śchatsu*.

¹ *Ind. Ant.* Vol. XIV. p. 58, line 49 f. For the point that the real date of this record is the 24th March, A.D. 1143,—not the 23rd March, A.D. 1132, as suggested by me in *id.* Vol. XX. p. 285,—see page 9 f. above, where Prof. Kielhorn has shown that the record presents *raṣa-viśikha* by mistake for *viśikha-raṣa*.

² Regarding the variants of the family-name in, respectively, the Western and the Eastern records, see my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), p. 336, note 2, and *Ind. Ant.* Vol. XX. p. 95, note 10.

³ Vol. V. above, p. 136, line 12-13.

⁴ *Ind. Ant.* Vol. XX. p. 102.

⁵ *South-Ind. Inscri.* Vol. I. p. 44, line 12.—I have already made some remarks on this *biruda* in Vol. VI. above, p. 179, note 2.

⁶ For the meaning of *aṅkakāra*, see Vol. VI. above, p. 56, note 1. To what has been said there, it may be added that Monier-Williams' Sanskrit Dictionary, revised edition, gives *aṅkakāra* as used in the *Bhāradvāja* to mean 'a champion chosen by each side to decide a battle.'

⁷ Vol. V. above, p. 76, line 26. For the exact year of this record, see Vol. VI. above, p. 335.

Differing from all the other records, this one says, in line 30 f., that **Vikramāditya II.** reigned for nine months. Of the other records, some say eleven months, and some say one year.¹

If taken as it actually stands in line 31 f., in prose, this record would represent **Yuddhamalla II.** as *Tālapa-rāj-āgrajajanman*, "born from an elder brother of king Tālapa." This statement, however, is not borne out by the other records which mention the parentage of **Yuddhamalla II.** There is, indeed, one record, the **Diggubarru** grant of the period A.D. 934 to 945, which, in verse, speaks of him as **Malla**, and describes him as *Tāha-jyēśhtha-suta*;² and this expression, while ordinarily and most naturally meaning "eldest son of Tāha," might also be rendered as meaning "son of an elder brother of Tāha." The other records, however, are more explicit; and, it may be added, they all speak of him by his full name of **Yuddhamalla**. The **Paḍamkalūru** grant, of the period A.D. 945 to 970, describes him, in verse, as *Tālapa-rājasya sūnu*,³ "son of king Tālapa." The **Masulipatam** plates, of the same period, describe him, in prose, as *Tāl-ādhipa-sūnu*,⁴ "son of the lord Tāla." The 'Yelivarru' plates, also of the same period, describe him, in prose, as *Tālapa-rājasya suta*,⁵ "son of king Tālapa." And the **Korummelli** plates, of the period A.D. 1022 to 1063, the **Chellūr** plates of A.D. 1090-91, and the **Piṭhāpuram** plates two years later in date, describe him, in prose, as *tat-Tādapa-rāja-suta*,⁶ "son of that same king Tādapa." And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record; the explanation perhaps is that the composer used the word *agrajanman*, 'first-born,' in the sense, whether correctly or not, of 'eldest son,' instead of in its usual meaning of 'elder brother,' and that either he, or the writer of the record, carelessly repeated the *ja* and so produced the reading which is actually presented but is certainly wrong.

In connection with **Chālukya-Bhīma II.** (A.D. 934 to 945), whom it calls in line 33-34 simply **Bhīma**, and in line 41 **Rāja-Bhīma**, this record mentions, in line 35 ff., the following enemies overthrown by him, namely, **Rājamayya**, **Dhājaga**, **Tātabikki**, **Bijja**, **Ayyapa**, **Gōvinda**, a ruler of the **Chōḷas** named **Lōvabikki**, and **Yuddhamalla**. **Yuddhamalla** is undoubtedly the Eastern **Chalukya** king **Yuddhamalla II.**, the immediate predecessor of **Chālukya-Bhīma II.**; a specific mention of his overthrow and expulsion by **Bhīma II.** is made in the **Paḍamkalūru** grant of the period A.D. 945 to 970.⁷ **Gōvinda** is the **Rāshtrakūṭa** king **Gōvinda IV.**, for whom we have dates ranging from A.D. 918 to 933-34. **Ayyapa** is very possibly the **Ayyapadēva**, doubtless a **Neḷamba** prince of the **Neḷambavāḍi** territory in **Mysore**, to whom the Western **Gaṅga** prince **Eṇṇayappa** lent a force for the purpose of fighting against a certain **Vīramahēndra**;⁸ and, if so, it probably follows that **Vīramahēndra** was another **virūda** of **Chālukya-Bhīma II.**, or, rather, was a variant of his **virūda Gaṇḍamahēndra**. **Bijja** seems to be identical with the **Dantivarman**, also named **Bijja**, who is mentioned in the spurious **Sāḍi** plates, apparently in connection with **Banavāśi**, as one of the foes against whom, it says, the Western **Gaṅga** prince **Bātuga II.** (A.D. 940 and 953) fought and prevailed.⁹ And **Rājamayya** is perhaps the **Rājavarman** who, also, is mentioned in that record, but without any indication as to where his territory lay. **Lōvabikki**, the ruler of the **Chōḷas**, is not as yet known from any other sources. To **Dhājaga** and **Tātabikki** reference is made in the **Kolavennu** plates of **Chālukya-Bhīma II.** himself, in a verse which,



¹ See *Ind. Ant.* Vol. XX. p. 269. And, for the statement of eleven months, add now the **Piṭhāpuram** plates; see Vol. V. above, p. 76, line 28.

² *Ind. Ant.* Vol. XIII. p. 214, line 30 f.

³ *Id.* Vol. VII. p. 16, line 19.

⁴ Vol. V. above, p. 140, line 15 f.

⁵ *Ind. Ant.* Vol. XII. p. 92, line 21.

⁶ See, respectively, *Ind. Ant.* Vol. XIV. p. 52, line 45; *id.* Vol. XIX. p. 429, line 42; and Vol. V. above, p. 76, line 28.—In line 17 of the **Chellūr** plates of A.D. 1143 (*Ind. Ant.* Vol. XIV. p. 56; for the correct date of this record, now given, see note 1 on page 180 above), the composer or writer used only the expression *tat-sūnu*, omitting *Tādapa-rāja*; with the result that that record practically represents **Yuddhamalla II.** as a son of **Vikramāditya II.**

⁷ *Ind. Ant.* Vol. VII. p. 18.

⁸ See Vol. VI. above, p. 47.

⁹ See Vol. III. above, p. 183.

presenting their names in the somewhat different forms of Dhaladi and Tātabikyana, appears to say:—“He, this Rājamārtaṇḍa (a very sun among kings), piercing (*everything*) in front (*of him*), having conquered in battle, with his arm, him who was named Tātabikyana, (*and also*) Dhaladi, causes his fame to be sung by people.”¹ We have, however, no information as yet as to the part of the country to which they belonged.

It may be remarked, incidentally, that a *biruda* of Chālukya-Bhima II., not mentioned in this record, which is presented in the Guṇḍugolanu grant of the period A.D. 945 to 970 as, apparently, Karayilladāta,² would have been given more correctly as Karoyilladāta: it means “he in whom there is no spot or blemish” (*karay-illad-āta*); and it answers exactly to the Sanskrit appellation Akalaṅka.

Chāmekāmbā, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan. It would appear, therefore, that she was a favourite mistress of the king. And, for a case analogous to this one, we may quote that of the courtesan Vināpōṭi, the *prāṇavallabhā* or “mistress as dear as life” of the Western Chalukya king Vijayāditya, who is mentioned in one of the Mahākūṭa inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother.³ So, also, the spurious Sūṭi plates claim a grant of some land at that village by the Western Gāṅga prince Bātuga II. for the purposes of a Jain temple founded by his mistress Diva[āmbā].⁴

The Paṭṭavardhika lineage (*anvaya*),—to which, as is indicated in line 52 f. of this record, Chāmekāmbā belonged by birth, and in respect of which we are told that the members of it belonged to the retinue of the Chalukya kings,—is mentioned as the Paṭṭavardhini race (*vaṁśa*) in a record of Amma I. (A.D. 918 to 925). That record specifies, as members of it, Kālakampa, who had been a follower of Kubja-Vishṇuvardhana I., and, with his permission, had killed in battle (a king) Daddara and seized his insignia; a descendant of Kālakampa, named Sōmaditya; Sōmaditya's son Pritivīyarāja; and Pritivīyarāja's son Bhaṇḍanāditya, also called Kuntāditya, who had been a servant of Vijayāditya IV. (A.D. 918), and to whom the grant of a village, registered in the record, was made.⁵ And another reference to it is to be found in a record of Amma II. (A.D. 945 to 970), which registers the grant of some fields to the Yuvarāja Ballāladēva-Vēlābhaṭa, also called Boḍḍiya, son of (the lady) Pammavā (of the Paṭṭavardhini family).⁶

¹ *South-Ind. Inscri.* Vol. I. p. 45, line 17 ff. I read the first two *pādas*, from an ink-impression, thus:—Yas-
Tātabikyana-ākhyān=Dhaladi munn-iriva Rājamārtaṇḍan. The verse is in the Āryāgiti metre. At the end of the
first *pāda*, *ākhyāna* has of course to be corrected into *ākhyāna*. In the second *pāda*, three syllabic instants are
wanting; the metre may be set right by reading:—Dhaladim munn-iriva Rājamārtaṇḍō-sau. The words *mun-*
iriva are Kanarese.

² *Ind. Ant.* Vol. XIII. p. 249, line 17-18.

³ *Id.* Vol. X. p. 103.

⁴ Vol. III. above, p. 184; and see *Ind. Ant.* Vol. XXX. p. 217, No. 31. The expression *svakya-priya*, in
line 70 of the text, should be rendered by “his mistress;” not by “his wife,” as was done by me in editing the
record. This should perhaps have been recognised by me at the time, from the description of Diva[āmbā] in line 54
as “the one Rāmbhā of the world;” and also because, the passage being in prose, the word *patni* or *śādryā* might
have been used just as readily as *priya*, if a wife was really intended. But there are, I think, a few cases in which
quite respectable women were likened to Rāmbhā in respect of their beauty and general charms; and the name itself
occurs as the name of Rāmbhā, the *śāśvatī* or “virtuous wife” of the poet Ratnasāhita, in the Ratnapur inscription
of Prithivīdēva (*Ep. Ind.* Vol. I. p. 50, verse 12). However, we know now that the wife of Bātuga II. was
Rēvakanimuḍi; see Vol. VI. above, p. 71.

⁵ *South-Ind. Inscri.* Vol. I. p. 43

⁶ Vol. V. above, p. 140.

In addition to conveying the village itself, the record recites, in line 70 f., the grant in perpetuity, to a certain Kusumâyudha, son of Kaṭṭalāmbā, of the *grāmakūṭa* or office of Grāmakūṭa or headman of the village. The post was evidently that of the village official who is known in Marāṭhi as the Pāṭēl or Pāṭil, and in Kanarese as the Gavuda or Gauḍa.

Of the Kanarese word *gavuda* or *gauḍa*, we have various earlier forms, — *gaunḍa*,¹ *gavunḍa*,² *gācunḍa*,³ *gavunḍu*,⁴ *gācunḍu*,⁵ *gāmunḍa*,⁶ and *gāmunḍu*.⁷ And we can now see that it was derived from the word *grāmakūṭa* itself, through a corruption of *grāma* into some such form as the *gāmu* which occurs as the termination of certain village-names in the Paithan plates of A.D. 1272,⁸ coupled with, in *kūṭa*, a disappearance of the *k* and a softening of the *f* into *ḍ*, and accompanied by a shifting of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form *gauḍa* is often nasalised and pronounced *gaunḍa*; also, that Professor Pischel tells me that the *Dēśināmamālā*, ii. 69, gives *gāmaūḍa* as the Prākṛit form of *grāmakūṭa*.

It may be remarked here that the Marāṭhi word *pāṭēl*, *pāṭil*, can now be distinctly traced back to the earlier word *paṭṭakila*, which we have in, for instance, the Ujjain plates of A.D. 975 and 1023⁹ and the Bhōpāl plates of A.D. 1200,¹⁰ through an intermediate form *paṭṭēla* which I have found in a Sanskrit Nāgarī inscription, of about the thirteenth century A.D., at Mañchar in the Poona district, in which a certain person is described, in verse, as *paṭṭēla-varya*, "best or chief of the *paṭṭēlas*." In this case, again, there has been an elision of a medial *k*.

In line 72, the record presents the expression *ājñaptiḥ kaṭakādhiśaḥ*. The word *ājñapti* means literally 'a command.' But, as has been indicated before now, in such passages as the present one it was employed to denote the *Dūtaka* or messenger, whose duty it was to communicate the fact and details of a grant to the local authorities.¹¹ What was intended by the word *kaṭakādhiśa*, has not been so obvious. But it can now be made clear by a comparison of passages.

¹ Vol. V. above, p. 232, and p. 247, line 34.

² *Ibid.* p. 232.

³ *Ibid.* pp. 214, 261; and *Ind. Ant.* Vol. XII. p. 219, the last line of the text: this last instance is of A.D. 866.

⁴ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 245, line 48.

⁵ *Ibid.* p. 204, line 1, and p. 245, line 46; the first of these two instances is of A.D. 980.

⁶ *Ind. Ant.* Vol. XI. p. 70, line 17, of about A.D. 750; and *id.* Vol. XIX. p. 144, line 8 ff., of about A.D. 690.

⁷ *Id.* Vol. XII. p. 271, lines 12, 18; this instance is of A.D. 973.

⁸ See *id.* Vol. XXX. p. 517.

⁹ *Id.* Vol. VI. p. 51, line 10, and p. 53, line 7-8. Mr. N. J. Kirtane, who edited those records, recognised the meaning of *paṭṭakila*, and translated it by *pāṭil*.

¹⁰ *Id.* Vol. XVI. p. 254, line 10.

¹¹ See, for instance, *id.* Vol. XX. pp. 18, 66, and Vol. V. above, p. 119.—The word has, indeed, been otherwise rendered, by 'executor;' see *South-Ind. Inscrip.* Vol. I. pp. 36, 62, and Vol. V. above, p. 71. But that is opposed by such expressions as *ājñā svayam* and *sva-mukh-ājñāyā* in two of the records of the Eastern Gaṅgas of Kalinganagara; see *Ind. Ant.* Vol. XIII. p. 121, line 19, and Vol. III. above, p. 129, line 24. The word *ājñā*, also, means 'a command.' It was, indeed, sometimes used in the same technical sense with *ājñapti*: for instance, another Eastern Gaṅga record says *ājñā mahāmahattara-Gaurisarmā[s*]*, "the *ājñā* is the *Mahāmahattara Gaurisarmā*;" see *Ind. Ant.* Vol. XIII. p. 123, line 34. But in the expression *sva-mukh-ājñāyā* it is to be translated by its ordinary meaning of 'command;' the passage tells us that "this charter of Rājāsīmha has been written, at the command of his (the king's) own mouth, by Vinayachandra, son of Bhānuchandra." In the expression *ājñā svayam*, it may have a more technical meaning. But it cannot there mean 'executor;' for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a *Dūtaka*; and Prof. Kielhorn has reminded me of two cases in which the expression *ājñā svayam*, in the transposed form *svayam-ājñā*, "the *ājñā* is Ourselves," is followed by the words *dūtakaś-chedira*, "and the *Dūtaka* in this matter is, etc.," introducing the name of a person who was not the king who is designated by the words *svayam-ājñā*; see *Ind. Ant.* Vol. IX. p. 170, line 21, and p. 175, line 22-23.

We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishṇuvardhana II. It presents the expression *eva-mukh-ājñāptā*.¹ Here, we have to emend the text, and read either *ājñāptā*, or *ājñāpitā*, or more probably *ājñāptyā*, "by the command of (Our) own mouth," on the analogy of the *eva-mukh-ājñāyā* which occurs elsewhere.² And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are:—

(1) The record of the eighteenth year of Vishṇuvardhana I. recites,—
Ājñāptir-Atavidurjayaḥ,³—"the *ājñāpti* is *Atavidurjaya*, born in the illustrious *Matsya* family, who has bowed down his enemies by the strength and prowess of his arm."—(2) The record which purports to be of the eighteenth year of Jayasinha I. but is of somewhat doubtful authenticity, recites,—*a(ā)jñāptis-Siyaśarmma-āśya*,⁴—"the *ājñāpti* of this (*grant*) is *Siyaśarman*."—(3) A record of the time of Maṅgi-Yuvarāja (A.D. 672 to 696) recites,—*ājñāpti Nissaramiji (?)*⁵—"the *ājñāpti* is *Nissaramiji (?)*."—(4) A record of the time of Vijayāditya II. (A.D. 799 to 843) recites, in verse,
Ājñāptir-asya dharmmasya Nṛiparadrō,⁶—"the *ājñāpti* of this act of religion is the most excellent prince *Nṛiparudra*, brother of *Narēndramrigarāja* (*Vijayāditya II.*), born of the *Haihaya* race."—(5) A record which purports to be of the same period (A.D. 799 to 843) but is of somewhat doubtful authenticity, recites, in verse,—*a(ā)jñāptir-asya dharmmasya*
Boḷama-nām[ā]*⁷—"the *ājñāpti* of this act of religion is that spotless best of men named *Boḷama*, a very store of religion, who devotes his thoughts to meritorious actions in this world."—(6) A record of the time of Vijayāditya III. (A.D. 844 to 888) recites, in verse,—*ājñāptir-asya dharmmasya*
Pāṇḍarāṅgaḥ⁸—"the *ājñāpti* of this act of religion is the majestic *Pāṇḍarāṅga*, who like a second *Bibhatsu* (*Arjuna*) has overcome all hostility by his valour."—(7) A record of the time of Chālukya-Bhima I. (A. D. 888 to 918) recites, in verse,—*ājñāptir-asya dharmmasya Kaḍeyarājaḥ*⁹—"the *ājñāpti* of this act of religion is the majestic *Kaḍeyarāja*, whose father's father was *Pāṇḍarāṅga* who vexed his foes."

(8) A record of the time of Amma I. (A.D. 918 to 925) recites,—*ājñāpti[ḥ*] kaṭakarājaḥ*,¹⁰—"the *ājñāpti* is the *Kaṭakarāja*."—(9) A record of the time of Amma II. (A.D. 945 to 970) similarly recites,—*ājñāptiḥ kaṭakarājaḥ*,¹¹—"the *ājñāpti* is the *Kaṭakarāja*."—(10) Another record of the same period (A.D. 945 to 970) similarly recites,—*ājñāptiḥ kaṭakarājaḥ*,¹²—"the *ājñāpti* is the *Kaṭakarāja*."—(11) Another record of the same period (A.D. 945 to 970) similarly recites,—*ājñāptiḥ kaṭakarājaḥ*,¹³—"the *ājñāpti* is the *Kaṭakarāja*."

(12) The present record, also of the time of Amma II. (A.D. 945 to 970) recites, in verse,—*ājñāptiḥ kaṭakādhiś[ō*]*,¹⁴—"the *ājñāpti* is the *Kaṭakādhiśa*."—(13) A record of the time of Rājārāja I. (A.D. 1022 to 1063) recites, in prose,—*ājñāptiḥ kaṭi(ṭa)kēśo*,¹⁵—"the *ājñāpti* is the *Kaṭakēśa*."

¹ *Ind. Ant.* Vol. VII. p. 189, line 67, and Vol. VIII. p. 320, Plate.

² See p. 183, above, note 11.

³ *Ind. Ant.* Vol. XX. p. 17, line 20.

⁴ *Id.* Vol. XIII. p. 138, line 28.

⁵ *Id.* Vol. XX. p. 106, line 28. For *ājñāpti*, read *ājñāptiḥ*.

⁶ *Id.* Vol. XX. p. 417, line 51 f. The actual reading of the name, presented in the original, is *nṛiparudra*.

⁷ Vol. V. above, p. 121, line 25.

⁸ *Ibid.* p. 125, line 34 f.

⁹ *Ibid.* p. 130, line 45 f.

¹⁰ *Ibid.* p. 133, line 36.

¹¹ *Ind. Ant.* Vol. VII. p. 17, line 63. For *ājñāptiḥ*, read *ājñāpti*.

¹² *Id.* Vol. XII. p. 93, line 60.

¹³ *Id.* Vol. XIII. p. 250, line 35.

¹⁴ Page 188 below, line 72.

¹⁵ *Ind. Ant.* Vol. XIV. p. 55, line 113 f. I have previously taken this passage as meaning—"the *ājñāpti* is *Kaṭakēśa*, son of *Rāchiya-Peddēri-Bhima*;" see *id.* Vol. XX. p. 275. But the last words have to be connected with the name of the composer, *Chētanabhaṭṭa*.

(14) A record of A.D. 1090-91 recites,— dattasy-āśya śāsanasy-ājñaptiḥ pañcha pradhānāḥ,¹—“the ājñapti of this charter, given in the twenty-first year of the glorious and victorious reign, is the five ministers.”—And similarly (15) A record of the same reign, two years later in date, recites,— dattasy-āśya śāsanasy-ājñaptiḥ pañcha pradhānāḥ,²—“the ājñapti of this charter, given in the twenty-third year of the glorious and victorious reign, is the five ministers.”

Now, in the instances Nos. 1, 2, 4, 5, 6, and 7, the word ājñapti unmistakably introduces certain individual persons mentioned by name; and probably also in No. 3, where, however, a continuation of the text may have been lost. And, *rāja* being a frequent enough ending of proper names, it was, therefore, not unnatural that the word *kaṭakarāja* should have been originally taken as, similarly, a personal appellation.

On the other hand, in the instances Nos. 14 and 15, no individual is mentioned by name, and the word ājñapti introduces a body of officials known as the five ministers.

The word *kaṭakēśa*, in No. 13, is a mere variant of the *kaṭakādhiśa* of No. 12; and both these words are fairly capable of being taken as only synonyms of *kaṭakarāja*. We can recognise a decided objection to interpreting *kaṭakarāja* as a proper name, in the fact that it could at least not denote one and the same individual through so long a period as that which is covered by the instances Nos. 8, 9, 10, and 11. And, from a comparison of all the passages, we may finally decide that, as has been suggested as possible some time ago,³ the word *kaṭakarāja*, and, with it, *kaṭakādhiśa* and *kaṭakēśa*, should be taken as denoting an official post, that of the governor or superintendent (*adhīśa*, *īśa*, *rājan*) of the royal camp (*kaṭaka*).

In earlier records, the word *ājñapti* occurs in the Prākṛit forms, used in the same way, of *ānatti* in the ‘Gunapadeya’ plates of Vijaya-Buddhavarman,⁴ and of *ānattī* in the Mayidavōla plates of Śiva-Skandavarman.⁵

TEXT.⁶

First plate.

1 Om⁷ Svasti Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtrā-
2 nām Hārīti-putrāṇām Kauśiki-vara-prasāda-labdha-rājyānām-Mātrigana-pari-
3 pālitanām Svāmi-Mahāśeṇa-pād-ānudhyātānām⁸ bhagavan-Nārāyaṇa-prasā-
4 da-samāsādita-vara-varāhalāmchchha(chha) n-ēkshana-kshana-vaśīkṛit-ārāti-
5 maṇḍalanām⁹-aśvamēdh-ava bhṛita¹⁰ nāna-pavitrikṛita-vapushām Chā-
6 lukanām kulam-alamkarishpōs=Satyāśrayavallabhēndrasya bhrātā [i*] Śrī(śrī)¹¹-
patir-vvi-

¹ *Ind. Ant.* Vol. XIX. p. 433, line 113 f. For the exact year of this record, see Vol. VI. above, p. 335.

² Vol. V. above, p. 94, line 280.

³ *Ind. Ant.* Vol. XX. p. 267, note 5.

⁴ *Id.* Vol. IX. p. 102, line 16.—[Compare above, p. 69, note 1. The same Prākṛit form occurs in the Kāśākuḍi plates, *South-Ind. Inscr.* Vol. II. No. 73, l. 106 f.; in the Rāyakōṭa plates, above, Vol. V. No. 8, l. 13; in the Madras Museum plates of Jaṭilavarman, *Ind. Ant.* Vol. XXII. p. 71, l. 75; and in a Tiruvallam inscription, *South-Ind. Inscr.* Vol. III. No. 43, l. 16.—E. H.]

⁵ Vol. VI. above, p. 88, line 27.

⁶ From the original plates.

⁷ Represented by an ornate symbol.

⁸ In the syllable *adām*, the *d* was formed by a direct continuation, upwards, of the last stroke of the *a*, instead of being attached, in the usual way, as a projection to the right of that stroke. This form of the *d* occurs again in the *tyd* of *Satyāśraya*, line 6. It is met with in other places also. But it is not, on the whole, common. And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted on a revision of his work, and that it was formed in this exceptional manner because there was no space in which to make it in the usual way.

⁹ Read *maṇḍalanām*.

¹⁰ Read *drabḥṛitā*.

¹¹ Metre, Ślōka (Anushtubh). There are two syllables too many in the fourth *pāda*. An omission of the two syllables *laya* would make the metre correct.

- 7 kramēn(ṇ)=ādyō durjjayād=Balitō hṛitām aṣṭādaśa samāḥ Kubja-Vishṇu-
jjishṇu-
8 r=mmahim=apālayat |(||) Tad-ātmajō Jayasimhas=traya-trimśatam [i*] tad-a-

Second plate; first side.

- 9 nuḥ-Ēndrarāja-nandanō Vishṇuvarddhanō nava | tat-sūnur=Mmaṅgi-Yuvarājah pa-
10 mcha-vimśa[ti*]m | tat-putrō Jayasimhas=trayōdaśa || Tasya dvaimātur-
ānujaḥ Ko-
11 kkili[h*] shaṇ=māsān [i*] tasya j[y*]ēshthō bhrātā Vishṇuvarddhanas=tam=
uchchāṭya sapta-trimśa-
12 tam | tat-sutō Vijayāditya-Bhaṭṭarakō=aṣṭādaśa | tat-sutō Vishṇu-
13 varddhanah shaṭ-trimśatam | tat-sutō Narēndramṛigarājas=s-aṣṭa-chatvārimśa-
14 tam | tat-putrah Kali-Vishṇuvarddhanō=dhy-arddha-varsham [i*] Tat-sutō
Guṇaga-Vijayāditya-
15 ś=chatuṣ-chatvāri[m*]śatam | athavā¹ Sutas²=tasya jyēshthō Guṇaga-
Vijayāditya-patir=a-
16 mkakāras=sāksh[ā*]d=Vallabhanṛipa-samabhyarchchita-bhujah pradhāna[h*] sūra-
nā(ṇā)m=api subhāṭa-

Second plate; second side.

- 17 chūḍāmani(ṇi)r=asau(sau) chatasraṣ=chatvārimśatim³=api samā bhūmim=abhunak ||
Tad⁴-bhrātu-
18 r=yyuvarājasya Vikramāditya-bhūpatē[h*] śatru-vitrāsa(sa)-kṛit=putrō dānt
19 Kāṇina-sannibhaḥ || Jitrā⁵ sahyati Kṛishṇavallabha-mahā-dapdam sa-dāyā-
20 dakan=datvā dēva-muni-dvijāti-tanayō dharmm-ārttham=arttarm⁶=muhuh kṛi-
21 tvā rājyam=a[ka*]ṭṭakan=nirupamaḥ sa[m*]vṛiddham=ṛiddha-praja[m*] Bhimō
bhūpati-
22 r=anvabhu[m*]kta bhuvana[m*] nyāyāt=samās=trimśatam || Tad⁷-anu Vijayādityas=ta-
23 sya priya-tanayō⁸ mahān=adhika-Dhanadaś=s a t y a t y ā g a p r a t ā p a s a m a -
24 nvitah para-hridaya-ni[r*]bhēdi nāmn=aiva Kollabigaṇḍa-bhūpatir=a kṛi-

Third plate; first side.

- 25 ta shaṇ=māsām(n) rājyan=naya-sti(sthi)ti⁹-sahyutah || Tasy¹⁰=āgra-sunūr=aparāji-
26 ta-śaktir=Amma-rājah parājita-par-āvani.āja-rāji(ji)h rāj=[ā*]bhavad=vidita.¹¹
27 Rājamahēndra-nām[ā*] varahāpi sapta saraṇih karuṇā-rasasya || Tasy=a-
28 tmaja-Vijayāditya-bālam¹²=uchchāṭya ś r i - Y u d d h a m a l l - ā ṭ m a j a s = T ā -
29 lapa-rājō māsam=ēkamm(m)=araksht || Tam=āhavē vinirjitya
30 Chālukya-Bhima-tanayō Vikramādityō vikramēp=ākramē

¹ This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final s. But it occurs elsewhere, also; for instance, in lines 51 and 53 of the Diggubarru grant, *Ind. Ant.* Vol. XIII. p. 214, and Plate. And it seems to be a recognised variant, not a mistake.

² Metre, Śikharinī.

³ See note 8 on page 189 below.

⁴ Metre, Ślōka (Anuṣṭubh).

⁵ Metre, Śārdūlavikṛīḍita.

⁶ Read *arttham*.

⁷ Metre, Hariṇī.

⁸ Read *prīyatānaya*, as required by the metre. The correction of *ślōkādī* into *nirbādī*, in the next line, is required in the same way.

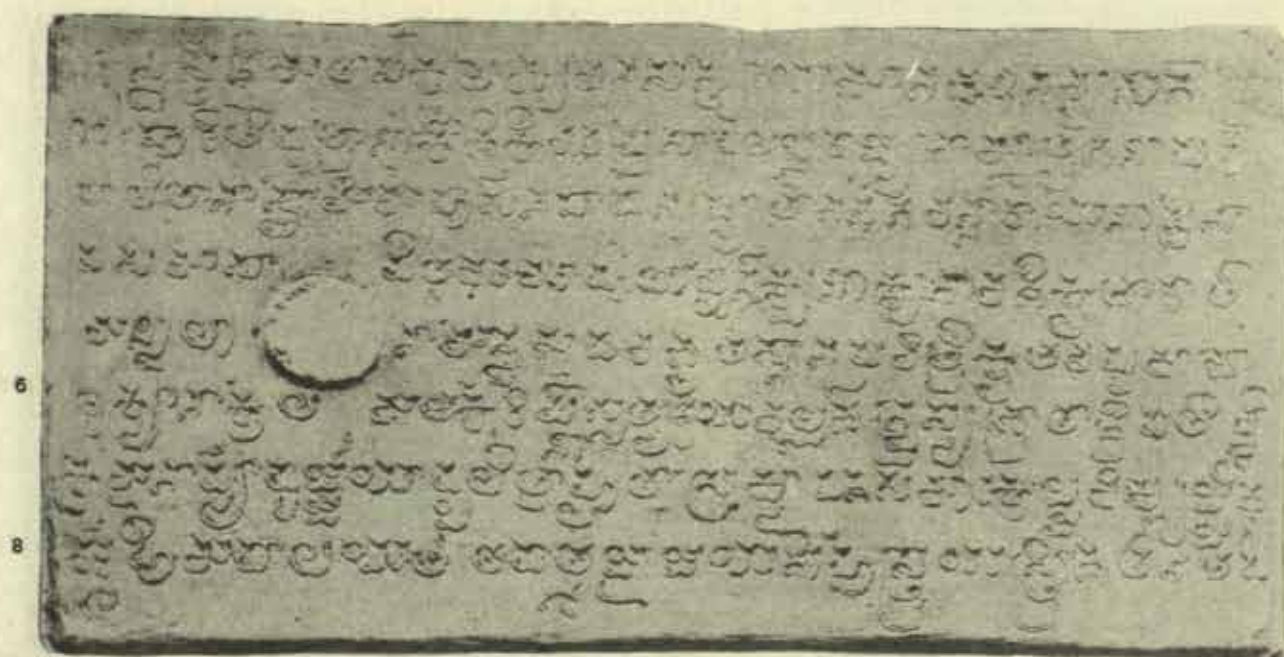
⁹ This *ti* was at first omitted, and then was inserted below the line.

¹⁰ Metre, Vasantatilaka.

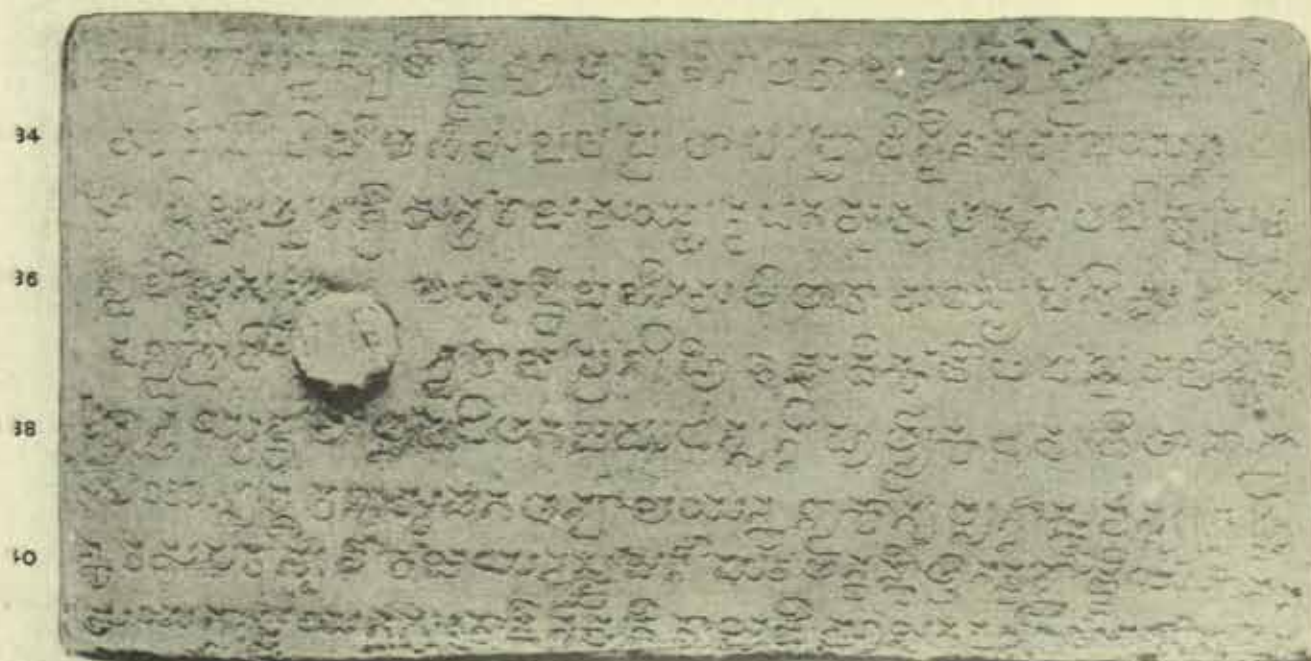
¹¹ The syllable *dī* was at first omitted, and then was inserted below the line.

¹² Read *tasya-dimajah Vijayādityah bālam*.

i.



iii b.



* FLEET.

SCALE 80

W. GRIGGS, COLLOTYPE.

42

44

46

48

50

42
 44
 46
 48
 50

60

62

64

66

68

60
 62
 64
 66
 68

- 31 nikshipya nava māsān pālayat¹ || Tatō Yuddhamallas-Tālapa-rā-
32 j-āgrajajanmā² sapta varahāpi grīhi(hi)tv-ātishṭhat || Tatr³-āntarē vidita-

Third plate; second side.

- 33 Kollabigaṇḍa-sutō⁴ dvaimāturō vinuta-Rājamahēndra-nāmnāḥ Bhi-
34 m-ādhipō vijita-Bhi(bhi)ma-bala-pratāpaḥ prāchin-diśam vimalayann-udi-
35 tō vijētum [||*] Śrīmantam⁵ Rājamayyan-Dhaḷagam-urutaran-Tātabikkim
pracha-
36 pḍa[m*] Bijjam sa[jjam cha]⁶ yuddhē balinam-atitā(ta)rām-Ayyapaṁ bhīmam-
ugraṁ
37 daṇḍam Gōvinda-rāja-prapīhitam-adhikam Chōḷa-paṁ Lōvabikkim⁷ vi-
38 krānta[m*] Yuddhamallam ghaṭita-gaja-ghaṭān=sannihaty-aika ēva || Bhītān=
āśvā-
39 sayan=sat-śaraṇam⁸=upagat[ā*]n=pālayan=kaṇṭakān=utsa n n ā n k u r v v a n = u g r i h u a -
40 n=karam-apara-bhuvō raṁjayana(n) svañ=jan-augham tanvan-kirtti[m*] narēndr-
ōchchayam=avana-
41 mayann-ārjjayan=vastu-rāśin=ēva śrī-Rāja-Bhimō jagad=akhilam=aśan(sau) dvādaś=ā-

Fourth plate; first side.

- 42 bdāny=arakshat |(l) Tasya⁹ Mahēśvara-mū[r*]ttēr=Umā-samān-ākṛitēḥ Kumāra-
samāna[h*] Lō-
43 kamahādēvyāḥ khalu yas=samabhavad=Amma-rāja iti vikhyātō(taḥ) |(l) Yō
rūpēṇa
44 Manōjam vibhavēna Mahēndram=ahimakaram=uru-mahā(ha)sā Haram¹⁰=ari-pura-
daha-
45 nēna nyak-kurvvan=bhāti vidita-nirmala-kirttiḥ [||*] Yad¹¹-bāhu-daṇḍa-karavāla-
vidārit-āri-
46 matt-ēbha-kumbha-galitāni vibhānti yuddhē muktāpa(pha)lāni subhaṭa-ksha-
47 taj-ōkshatāni bljāni kirtti-vitatēr=iva rūpitāni¹² |(l) Sa samasta-
48 bhuvanāśraya-śrī-Vijayāditya-mahārājādhirāja-paramōśvara-paramabhā-
49 ṭṭārakaḥ parama-brahmanyam=Attilināṇḍu¹³-vishaya-nivāsinō rāshṭrakūṭa-pramu-
50 khān=kaṭumbinas=samāhūy-ēttham=ājōpayatiḥ¹⁴ || Adḍakali¹⁵-gachchha-nāmā | Vala-

Fourth plate; second side.

- 51 hāri-gaṇa-pratita-vikhyāta-yaśā[h*] | chāturvvarnnā(rūya)-śramana(ṇa)-viśēsh-ānna-
śrāṇan-ābhi-

¹ Read *māsān=pālayat*.

² Read *āgrajasmā*; and see the remarks on page 181 above.

³ Metre, Vasantatilaka.

⁴ Read *puṭrō*, or *sūnur*, to suit the metre.

⁵ Metre, Sragdharā; and in the next verse.

⁶ I give what appears to be the reading. But the letters are so filled in with rust here, that it is not quite certain.

⁷ The first syllable of this name is probably *lō*, with the ordinary *l*. But it might possibly be taken as *lō*, with the Drāviḍian *l*.

⁸ Read *sach-āśharapam*.

⁹ Metre, Āryāgiti; and in the next verse.

¹⁰ The *va* was at first omitted, and then was inserted below the line.

¹¹ Metre, Vasantatilaka.

¹² Read *rūpitāni*. A *visarga* has in the same way been mistakenly inserted in *ājōpayatiḥ*, line 50, and *bhavatiḥ*, line 68.

¹³ Read, either *brahmanyā Attilināṇḍu*, with hiatus, or, more correctly, *brahmanyō=Attilināṇḍu*, with *samāhūy*. See note 1 on page 179 above.

¹⁴ Read *ājōpayati*.

¹⁵ Metre, Āryāgiti; and in the next three verses.

- 52 *lashita-manaskah* || Śrī-rāja-Chaluky-ānvaya- | -parivārita¹-Paṭṭavarddhik-ānvaya-ti-
 53 *lakā* | gaṇikājana-mukha-kamu(ma)la-dyumaṇi-dyutir-iha hi Chāmekā-
 54 *mā-ābhūt-sā* (||) Jina-dharmma-jala-vivaraddhana- | -śaśi²-ruchira-samā-
 55 *na-kirtti-lābha-vilōla* | dāna-dayā-āi(śt)la-yutā |³ chāru-
 56 *śrī** śrāvakī budha-śruta-niratā || Yasyāḥ⁴ guru-paṇktir=uchya-
 57 *tē* || Siddhānta-pāradīśvā prakāṣita-guṇa-Sakalachandrasiddhānta-muni[ḥ*] |
 58 *tach-chhiśhy[ō*]* guṇavān=p r a h u r a m i t a - y a ś ā s s u - m a t i r = A y y a p ō ṭ i - m u -
 59 *nindrah* || Tach⁵-chhiśhyā-Ārhanandy-ā(a)mṁkita-vara-munayē Chāmekāmbā su-
 bhaktyā śrī-

Fifth plate; first side.

- 60 *mat* śrī⁷-Sarvvalōkāśraya-Jinabhavana-khyāta-satr-ātta(rttha)n=uchchair-Vveṃgināth-
 Āmma-
 61 *rā[ḥ*]* kṣhitibhṛti Kaluchumbarru-su-grāmam-iṣṭam |⁸ cha(sa)ntuṣṭā
 dāpayitvā bu-
 62 *dha-jana-vinutām* yatra jā(ja)grāha kirtim || Uttarāyana-nimittēna ka(kha)ṇḍa-
 sphuṭi-
 63 *ka(ta)-navakarmm-ārttha[m*]* sarvva-kara-parihāram śāsanikṛitya dattam=Asy=
 āvadhayaḥ [i*] pūrvva-
 64 *taḥ* Āruvillī⁹ [i*] dakṣhipataḥ Korukolanu | paśchimataḥ Yidīyūru |
 65 *uttarataḥ* Yullikodamaṇḍru || Tasya kṣhétra-āvadhayaḥ [i*] pūrvvataḥ
 Śarkarakuṅgu [i*]
 66 *dakṣhipataḥ* Iṅgulakoḷu [i*] paśchimataḥ Idīyūri pola-garusu | uttarataḥ
 Kaṁcharigu-
 67 *ṇḍu* || Asy=ōpari na kēnachid-bādhā kartavyā yaḥ karōti sa paṁcha-
 mahāpātaka-sa[m*]yu-
 68 *ktō bhavatiḥ*¹⁰ (||) Bahubhir¹¹=vvasudhā dattam¹² bahubhiś=ch=ānupālita yasya
 yasya ya-
 69 *dā bhūmis=tasya* tasya tadā phalam || Sva-dattā[m*] para-dattā[m*] vā yō
 harēta vasu-

Fifth plate; second side.

- 70 [ndha]rā[m] śhaṣṭi-varsha-sahasrāṇi viśṭhāyā[m*] [jāya*]tē kṛimiḥ || Asya
 grāmasya¹³ grāmaku(kū)ṭa-
 71 *tva[m]* Ka[ṭṭalāmb-ātmajaḥ]¹⁴ Kusumāyudhāya dattam śāśvatam || Asya grāmasya
 72 [ka?]pp-ābhidhānam kara-varjitaḥ(m) || Ājñaptiḥ¹⁵ kaṭakādhīś[ō*] Bhaṭṭadēvaś-
 cha lōkhaḥ kaviḥ Ka-

¹ Read *śwaya-paridrita*, omitting the mark of punctuation.

² Read *vivaraddhana-sati*, omitting the mark of punctuation.

³ This mark of punctuation, at the end of a third *pāda*, is superfluous.

⁴ This stands for *chāru-śrīḥ*. See page 179 above.

⁵ Metre, Śragdhara.

⁶ Read *yasyā*.

⁷ Read *śrīmach-cāhā*.

⁸ This mark of punctuation, at the end of a third *pāda*, is superfluous.

⁹ The *llī* was first written in the place of the *śi*. Then the *śkṣhara* was corrected into *śi* and the *llī* was added, before the writer went any further.

¹⁰ Read *bhavati*.

¹¹ Metre, Ślōka (Anuṣṭubh); and in the next verse.

¹² Read *dattā*.

¹³ The *ma* was at first omitted, and then was inserted below the line.

¹⁴ Read *ātmaja*.

¹⁵ Metre, Ślōka (Anuṣṭubh).

- 73 vichakravartti śāsanassāyukṛit¹ || Peddha(dda)-Kaluchuvubariti śāsana[m*]bu
śāsina Bha-
74 ṭṭadēvanik-Arahanandi-bhaṭṭar[u*]lu Gumsimiya r[e*]ṭṭ-edlu-gāmpulunuṇḍi paṇu
... ṇḍa² tāmuna ne(?) ni³ vuṭṭu vittu-paṭṭu vrasādañ=chēsiri [||*]

TRANSLATION.

Om! Hail! Of **Satyāśrayavallabhēndra**-(**Pulakēśin II.**),— who adorned the family of the **Chālukyas**, who are glorious; who belong to the **Mānavya gōtra** which is being praised throughout the whole world; who are **Hāritiputras**; who acquired sovereignty by the favour of a boon from the goddess **Kausiki**; who are protected by the assemblage of the Mothers (of the world); who meditate on the feet of the god **Svāmi-Mahāsēna**; who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent **boar-crest** which they acquired through the favour of the divine **Nārāyaṇa**; and whose bodies have been purified by ablutions performed after celebrating *ścamēdha*-sacrifices.— the (younger) brother:—

(Verse 1; line 6.) The victorious **Kubja-Vishṇu** (that is, **Vishṇuvardhana I.**), the first husband of **Fortune**,⁴ protected for eighteen years the earth, taken by his valour from a mighty (foe)⁵ hard to be conquered, just as the dwarf **Vishṇu**, the first husband of **Śrī (Lakshmi)**, protected the earth, taken by his stride from the demon **Bali** hard to be conquered.

(Line 8.) His son **Jayasimha (I.)** (reigned) for thirty-three (years). **Vishṇuvardhana (II.)**, son of his younger brother **Indrarāja**, for nine (years). His son **Maṅgi-Yuvarāja**, for twenty-five (years). His son **Jayasimha (II.)**, for thirteen (years).

(L. 10.) His younger brother **Kokkili**, born from a different mother, (reigned) for six months. His elder brother **Vishṇuvardhana (III.)**, having expelled him, (reigned) for thirty-seven (years). His son **Vijayāditya (I.)-Bhaṭṭāraka**, for eighteen (years). His son **Vishṇuvardhana (IV.)**, for thirty-six (years). His son **Narēndrapigārāja-(Vijayāditya II.)**, for forty-eight (years). His son **Kali-Vishṇuvardhana (V.)**, for one year and a half.

(L. 14.) His son **Guṇaga-Vijayāditya (III.)** (reigned) for forty-four (years); or (in other words):—(V. 2; l. 15.) His eldest son, the lord **Guṇaga-Vijayāditya (III.)**, a veritable champion,⁶ to whose arm great honour was paid by the **Vallabha king**,⁷ and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.⁸

(Vv. 3, 4; ll. 17, 19.) The son of his brother the **Yuvarāja king Vikramāditya (I.)**, namely, the king **Bhīma (I.)**,⁹ who caused alarm to his foes, and who was (so) liberal (that) he

¹ Read, probably, *śāsanasy-daya kṛtya-kṛit*.

² Read, perhaps, *paṇṇḍu*.

³ It seems either that *ni* was engraved and was corrected into *ne*, or else that the reverse was done. Further, the *akṣara* is perhaps a mistake for the figure 9.

⁴ That is to say, the first king in his dynasty.

⁵ There is, perhaps, an intimation that the territory first acquired by the Eastern Chālukyas had belonged to a ruler named **Bali**. But we have no facts as yet, in support of such an interpretation.

⁶ *Aṅgākṣra*; for *oṅgākṣra*: see page 180 above.

⁷ That is, the contemporaneous **Rāshtrakūṭa** king of **Mākhēḍ**, either **Amoghavarsha I.** or **Kṛishṇa II.**; see Vol. VI. above, pp. 174, 175.

⁸ When I originally saw this record, many years ago, I read, in line 17, *ścamēdha ścamēdrimśatim*, and thought that it should be emended into *ścamēdha-dakṣa[cho*]ścamēdrimśatim*; and that is how I came to say (*Ind. Ant.* Vol. XX. p. 102) that this record adds an alternative statement that the duration of the reign of **Vijayāditya III.** was forty-eight years. The real reading, however,—*ścam[au] chātaraścamēdrimśatim*—is quite certain; and my mistake was due to the great similarity between the initial *a* and the *akṣara* *era*, and between the subscript *v* and *ch*, in the period to which this record belongs.

⁹ This king is mentioned again in line 30 as **Chālukya-Bhīma (I.)**, by his more usual appellation.

resembled Kāṇina (Karna), conquered in fight the great army of Kṛṣṇavallabha,¹ together with kinsmen of his own, and,— being a very son to gods and saints and Brāhmanas,— repeatedly gave away wealth for religious purposes, and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth righteously for thirty years.

(V. 5; l. 22.) After that, his dear son Vijayāditya (IV.),— who was great; who bestowed so much wealth that he surpassed the god Dhanada (Kubera); who was endowed with truthfulness and liberality and majesty; who cleft open the hearts of his enemies; and who by name indeed was (*known as*) the king Kollabigaṇḍa,— reigned for six months, possessed of prudent behaviour and steadfastness.— (V. 6; l. 25.) His eldest son king Amma (I.),— whose power was unconquered; who conquered whole rows of hostile kings; who had the famous name of Rājamahendra; and who was the straight path of the sentiment of compassion,— was king for seven years.

(L. 27.) Having expelled his son Vijayāditya (V.) (*while he was*) a child, king Tālapa, son of the glorious Yuddhamalla (I.),² guarded (*the earth*) for one month. Having completely conquered him in battle, Vikramāditya (II.), son of Chālukya-Bhima (I.),³ having overthrown him by prowess in attack, protected (*the earth*) for nine months. Then Yuddhamalla (II.), the eldest son⁴ of king Tālapa, took (*the sovereignty*) and continued for seven years.

(V. 7; l. 32.) At that juncture, the lord Bhima (II.),— who was a son of the famous Kollabigaṇḍa-(Vijayāditya IV.); who was a brother, born from a different mother, of him (Amma I.) who had the extolled name of Rājamahendra; and who surpassed the epic hero Bhīma in strength and majesty,— rose up to conquer, purifying the eastern region.— (V. 8; l. 35.) Having unaided, indeed, slain the glorious Rājamayya, and Dhaḷaga who excelled far and wide, and the fierce Tātabikki, and Bijja who was (*always*) ready for war, and the excessively powerful Ayyapa, terrible and savage, and the extremely great army sent by king Gōvinda, and Lōvabikki the ruler of the Chōḷas, and the valorous Yuddhamalla,— (*all of them*) possessed of marshalled arrays of elephants:— (V. 9; l. 38.) Verily, this glorious Rāja-Bhima (II.),— giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (*which he afforded*), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad, and making the multitude of kings bow down, and accumulating stores of wealth,— guarded the whole world for twelve years.

(V. 10; l. 42.) He who, resembling Kumāra, was born of him, an embodiment of the god Mahēśvara, from Lōkamahādēvi whose form resembled that of Umā, is he who is famous under the appellation of king Amma (II.):— (V. 11; l. 43.) Who, putting to shame Manōja (Kāmadēva) by his beauty, and Mahendra (Indra) by his might, and the hot-rayed sun by his great glory, and Hara (Śiva) by burning up the cities of his enemies, is resplendent, his spotless fame being well known.— (V. 12; l. 45.) The pearls, dropping down in battle from the temples of rutting elephants cleft open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (*of trees*) which is his fame.

(L. 47.) He, the asylum of the universe, the glorious Vijayāditya-(Amma II.), the Mahārājādhirāja, Paramēśvara, and Paramabhāṭṭāraka, who is most kind to Brāhmanas, having

¹ That is, the Rāshtrakūṭa king Kṛṣṇa II.

² From other sources, we know that Yuddhamalla I. was a (younger) brother of the Vikramāditya I. who is mentioned in line 18 of this record.

³ That is, of the Bhīma who is mentioned in line 21 of this record.

⁴ See page 181 above.

called together the householders, headed by the *Rāshtrakūṭa*,¹ who dwell in the *Attalināṇḍu* district, thus issues his commands:—

(V. 13; l. 50.) “(There is) the sect which has the name of the *Aḍḍakali gachchha*, which has established its renowned fame in the *Valahāri gaṇa*, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes.

(V. 14; l. 52.) “Here (on earth), indeed, there came into being she, *Chāmekā*, who is an ornament of the *Paṭṭavardhika* lineage which belongs to the retinue of the lineage of the glorious royal *Chalukyas*, and who possesses the lustre of a sun to the water-lilies (blooming in the daytime) which are the faces of courtesans:—(V. 15; l. 54.) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of *Jina*, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people.

(L. 56.) “The line (of succession) of her teacher is declared:—(V. 16; l. 57.) (There was) the saint *Sakalachandrasiddhānta*, possessed of virtues which were very manifest, who was thoroughly well versed in the *Siddhānta*-writings; and his disciple was the great saint *Ayyapōti*, virtuous and masterful and possessed of unmeasured fame and very intelligent.

(V. 17; l. 59.) “To his disciple, the excellent saint who is marked by (the name of) *Arhanandin*, *Chāmekāmbā*, through her great devotion to him,—while king *Amma* (II.), the high lord of *Veṅgi*, is reigning,—has, with great pleasure, caused to be given the excellent village of *Kaluchumbarru*, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called *Sarvalōkāśraya-Jinabhavana*; whereby she has acquired a reputation praised by learned people.

(L. 62.) “On account of the winter solstice, (this village) has been given, conveyed by (this) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn. Its boundaries are:—On the east, *Āruvilli*; on the south, *Korukolanu*; on the west, *Yidiyūru*; and, on the north, *Yullikodamaṇḍru*. The boundaries of its fields are:—On the east, *Śākarakurru*,² on the south, *Iṅṅulakoḷu*; on the west, the waste land of *Idiyūru*; and, on the north, the rock (?) called *Kaṇcharigunḍu*.

(L. 67.) “No one should cause any molestation (to the enjoyment) of this (village); he who does so, incurs (the guilt of) the five great sins!—(V. 18; l. 68.) Land has been given by many people, and has been protected (in enjoyment) by many; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making or protecting this grant)!—(V. 19; l. 69.) He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years!

(L. 70.) “The office of *Grāmakūṭa*³ of this village has been given in perpetuity to *Kusumāyudha*, son of [Ka]ṭṭalāmbā. That, belonging to this village, which is named *kappa*,⁴ is exempt from taxes.

(V. 20; l. 72.) “The *ājñāpti* is the *Kaṭakādhṛta*,⁵ and the writer is *Bhaṭṭadēva*; the composer of the poetical parts of this charter is the poet *Kavichakravartin*.”

¹ That is, the head official or governor of the *rāṣṭra* or *viśaya* or province.

² This was perhaps the name of a hamlet. The *Madras Manual of Administration*, Vol. III. p. 229, gives ‘*corroo*,’—Telugu *kurru*, in the sense of ‘a small hamlet.’ Dr. Hultzsch tells me that the word is a frequent ending of village-names.

³ That is, the office of village-headman,—the post of *Gauḍa* or *Paṭṭu*. See page 182 above.

⁴ This seems to be the word which in Kanarese means ‘tribute,’ but the exact bearing of the passage is not apparent.

⁵ That is, the governor of the royal camp; see page 185 above.

(L. 73.) To Bhaṭṭadēva,¹ who has drawn up the charter concerning **Pedda-Kaluchuvubarru**, the venerable Arahānandi has given, as a present, land requiring as seed 9(?) *puṭṭis* of twelve *tūmus* (each), (which he received) from the cultivators, (possessing) two bullocks, at **Gumsimi** (?).

No. 26.—FOUR INSCRIPTIONS AT SOLAPURAM.

By E. HULTZSCH, Ph.D.

Mr. G. Venkoba Rao, one of my assistants, lately visited **Śōlapuram**,² a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of **Śōlapuram** was **Kāṭṭuttumbūr** (B. and D. below), which was included in **Paṅgaḷa-nāḍu**,³ a subdivision of the district of **Paḍuvūr-kōṭṭam**⁴ (B. below). In inscriptions of the Chōḷa kings Rājārāja I. (No. 421 of 1902) and Kulōttuṅga I. (Nos. 422 and 425 of 1902), the village is called **Uyyakkonḍāṇ-Śōlapuram** and is stated to have belonged to **Mugai-nāḍu**, a subdivision in the north of **Paṅgaḷa-nāḍu**, a district of **Jayaṅgonḍa-Śōla-maṇḍalam**. From other inscriptions we know that **Paṅgaḷa-nāḍu** included **Vēlūrppāḍi**, a suburb of Vellore,⁵ and that **Tirumalai** near **Pōlūr** belonged to **Mugai-nāḍu**.⁶

Vol. I. of *South-Indian Inscriptions* contains one inscription from **Śōlapuram** (No. 53), which I now republish (B. below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another **Śōlapuram** inscription which was noticed in *South-Indian Inscriptions*, Vol. I. (No. 96), enables me to add that this record opens with the words **Pugaḷ-māḍu viṭaṅga** and hence belongs to **Kulōttuṅga I.**⁷ and that it mentions the temple of **Rājārājēśvara** at **Uyyakkonḍāṇ-Śōlapuram**, which, as well as **Rājendra-Chōlēśvara**,⁸ is perhaps a later designation of the **Nandikampēśvara** temple.⁹

A.—INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr. G. Venkoba Rao in a tope of trees opposite the ruined **Īśvara** temple at **Śōlapuram**.

The inscription consists of 2½ mutilated Sanskrit verses in the Grantha character, and a passage in Tamil prose which is incomplete at the end. The Tamil portion is dated in the 8th year of king **Vijaya-Kampa**. The archaic alphabet of the inscription makes it probable that this king is identical with **Kampavarman**, whose inscriptions at **Ukkal** are dated in the 10th and 15th years.¹⁰ As I shall show further on (p. 196 below), he was perhaps a son of the **Gaṅga-Pallava** king **Vijaya-Nandivikramavarman** and hence belonged to the ninth century of the Christian era.

The Tamil portion records that a chief named **Rājāditya** built a temple of **Śiva** and a tomb in memory of his deceased father **Prithivigaṅgaraiyar** and apparently made a grant to a **Brāhmaṇa**. The mutilated Sanskrit portion contained a genealogical account of this **Rājāditya**. His earliest ancestor was **Mādhava** of the **Gāṅgēya** family, whose son was "he who was renowned as the splitter of even a stone-pillar." In the inscriptions of the Western **Gaṅgas**, this

¹ This passage is in Telugu. I am indebted to Dr. Hultzsch for the translation of it.

² No. 96 on the *Madras Survey Map* of the Vellore tāluka.

³ An inscription of **Parāntaka I.** (No. 423 of 1902) mentions **Śōlapuram** as 'Kāṭṭuttumbūr in **Paṅgaḷa-nāḍu**' and Vellore as 'Vēlūr alias **Paramēśvaramaṇḍalam**;' compare *South-Ind. Inscr.* Vol. I. No. 110.

⁴ For other divisions of **Paḍuvūr-kōṭṭam** see *ibid.* Vol. III. p. 89.

⁵ Above, Vol. IV. n. 83.

⁷ See *ibid.* Vol. III. p. 126.

⁸ See p. 196 below.

⁶ *South-Ind. Inscr.* Vol. I. Nos. 67 and 68.

⁹ See *ibid.* Vol. I. No. 97.

¹⁰ *South-Ind. Inscr.* Vol. III. Nos. 8 and 9.

feat is ascribed to the mythical king **Koṅgaṇivarman**,¹ who is, however, there represented as the father and not as the son of Mādhava. The **Sōlapuram** inscription then states that in his (viz. **Koṅgaṇivarman**'s) family was born a king whose name is given in the corrupt form of **Atvivarman**, which may be meant for **Atrivarman**, **Agnivarman**, **Arivarman**, etc. Verse 2 praises a king whose name is lost; but the Tamil portion suggests that this is the person who is there called **Prithivigaṅgaraiyar**. Verse 3, of which only the first and last words are preserved, opens with the name of **Rājāditya**, who is described in the Tamil portion as the son of **Prithivigaṅgaraiyar** and the contemporary of **Vijaya-Kampa**. As regards **Prithivigaṅgaraiyar**, he must be different from the **Gaṅga** chief **Prithivipati I.**, because the latter was the father of **Mārasimha** and the son of **Śivamāra**,² while the former was the father of **Rājāditya** and apparently the son of the king whose name is hidden in the corrupt form **Atvivarman**.

TEXT.

- 1 Svasti śri [[*] **Gāṅgēya**-vaṇśyō vijai(ja)y-ābhirāma[h] śri-Mādhava[s=*] tasya
sutō va(ba)bhūva [1] chhēttā śilā-sta[m]bham=api pri(pra)siddha[s=*] tat(d)-
vaṇśa-jō=bhu(bhūt=) pri(pra)[thi]tō=tvī[varmā]* [[1*]
gō
- 2 nripati[h*] parantapa[h*] nrip-āpi(bhi)vandya[h*] Śiva-bhaktimān kavi[r=*]
vikalpa-kallōla-padārtha-tatpara[h*] || [2*] **Rājāditya**-ākhyā-bhūpa[h*] sura[ta]ru-
sa[d]riśō **Narga**[ti-nāma]
ram=asau
- 3 dāpayām=āsa v[ti]ra[h*] || [3*] **Kō Viśaiya-Kamparkku** yāṇḍu eṭṭāvadū
Prithiviga[n][ga*]raiya at[ti]tar-āyina pīrpāḍu tat-putra-Rājāditya[n] ma[hā-
dō]van para-nripati-makūṭa-ghaṭṭita-chara-
- 4 [va]n tam=appanār[ai]=ppalli-paḍuttav-iḍattu Īśvar-ālayamum atiyta-garamum
eḍu[p]pittu kaṇḍu(nḍu) ērviytān? [1*] **Prāvaśa**(cha)na-śūttirattu **Kausika**-
gōtrattu perum-bā[r*]ppāṇ **Tiṭṭaiśarma**-³

TRANSLATION OF THE TAMIL PORTION.

(Line 3.) (In) the eighth year of king **Vijaya-Kampa**,— after **Prithivigaṅgaraiyar** had died, his son, the great king **Rājāditya**, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of **Īśvara** (**Śiva**) and a house for the deceased (i.e. a tomb) on the spot where his father had been buried.

(L. 4.) [To] **Tiṭṭaiśarma**, a great **Brāhmaṇa** of the **Prāvachana-sūtra**⁴ (and) of the **Kausika-gōtra**

B.—INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

This Tamil inscription is engraved on the north wall of the **Perumāl** temple at **Sōlapuram**. It has been edited before in *South-Indian Inscriptions*, Vol. I. No. 53, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king **Vijaya-Kampavikramavarman**¹⁰— who is probably the same as the **Vijaya-Kampa** of A.— and records the building of a temple of **Nārāyaṇa**

¹ Above, Vol. III. p. 164 f. and p. 186; *South-Ind. Inscr.* Vol. II. p. 380.

² *South-Ind. Inscr.* Vol. II. p. 380.

³ This sign of punctuation is expressed by a *visarga*.

⁴ I am unable to correct with confidence this corrupt name.

⁵ Read *attā*.

⁶ The remainder of the inscription is lost.

⁷ This is only half a verse.

⁸ Read *ēyviṭṭāy*.

⁹ See above, Vol. V. p. 52, note 11.

¹⁰ The same form of the king's name is found in an inscription at **Dōṣi**; *South-Ind. Inscr.* Vol. III. p. 8 and note 5. Twelve further inscriptions of **Vijaya-Kampavarman** and **Vijaya-Kampavikramavarman** have been copied at **Uttaramallūr**, and two of **Kampavarman** at **Kāvāntaṇḍalam**; see my *Annual Reports* for 1897-98 and 1900-01, pp. 18-20 and p. 23, respectively.

(Vishṇu) at Kāṭṭuttumbūr (i.e. Śōlapuram), which must be identical with the temple of Perumāḷ (Vishṇu) on which the inscription is engraved. The temple was named Kanakavalli-Vishṇu-griha after the village of Kanakavalli, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

TEXT.

- 1 Svasti śr[i] [||*] Kō V[i]śaiya-[Ka]mpavikkiramaparumarkk-iyāṇḍu
irubattu-mu(mū)prāvaḍu [Pa]ḍuv[ū]r-kkōṭṭattu-Ppa[ṇ]-
- 2 gaḷa-nāṭṭu-Kkāṭṭuttumbūr Nārāyaṇa-bhaṭṭāragarkku śrī-kōy[i]l eḍuppittu
Ka[ṇa]kava[ḷi]-Vishṇu-griham eṇṇu-
- 3 m nāmāthō(dhē)yattāl amaippittu idanukku [tri]kālam ārādhippāḍarkum
tri[kā]lam tiru-amurdukkum na-
- 4 nāḍa-viḷakkum ārādhippāṇukku jivitamum āga i-kkōṭṭattu i-nāṭṭu Kanakavalli
ēri ki(ki)l bhūmi i-¹

TRANSLATION.

Hail! Prosperity! (In) the twenty-third year of king Vijaya-Kampavikramavarman a sacred temple was caused to be built to the god Nārāyaṇa (at) Kāṭṭuttumbūr in Paṇḡaḷa-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam; (it) was endowed with the name Kanakavalli-Vishṇu-griha; and, for the worship at the three times (of the day), for offerings at the three times (of the day), (for) a perpetual lamp, and as a living for the worshipper, [there was granted] to it land below the tank of Kanakavalli in the same kōṭṭam (and) in the same nāḍu.

C.—INSCRIPTION OF SAKA-SAMVAT 871.

This Tamil inscription (No. 428 of 1902) is engraved on a rock near a pond called Kaḷḷaṅguṭṭai, south-west of Śōlapuram.

The date of this inscription is expressed in three different ways, viz. (a) "the year two;" (b) the Śaka year 871 (in words); and (c) "the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Tonḍai-maṇḍalam." The second and third portions of the date furnish an interesting confirmation of the Ātakūr inscription, according to which the Rāshtrakūṭa king Kṛishṇa III. had killed the Chōḷa king Rājāditya at Takkōlam in Śaka-Samvat 872 current, the Saumya-samvatsara = A.D. 949-50.² As the date of the Śōlapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the Ātakūr inscription, and in the second case it would be A.D. 948-49. The "year two" with which the Śōlapuram inscription opens cannot refer to the reign of Kṛishṇa III., because we know from the Dēḷi plates that Amōghavarsha, the father of Kṛishṇa III., had died and that the latter was reigning³ in A.D. 940.⁴ Hence, as far as I can see, the "year two" can only refer to the reign of the Chōḷa king Rājāditya. This would indirectly confirm Professor Kielhorn's calculation of the date of an inscription at Kāram, according to which the 40th year of Parāntaka I., the father and immediate predecessor of Rājāditya, corresponded to A.D. 946.⁵ It may now be provisionally assumed that Parāntaka I. reigned from about A.D. 907 to at least 946, and that Rājāditya was crowned in about A.D. 948 and was killed by Kṛishṇa III. in about A.D. 949.

The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the Kaḷḷinaṅgai pond

¹ The remainder of the inscription is lost.

² Above, Vol. V. p. 195, vv. 27 and 28.

³ See p. 1 above.

⁴ See above, Vol. VI. p. 51.

⁵ Dr. Fleet's *Dyn. Kan. Distr.* p. 420.

Scale One-fifteenth.



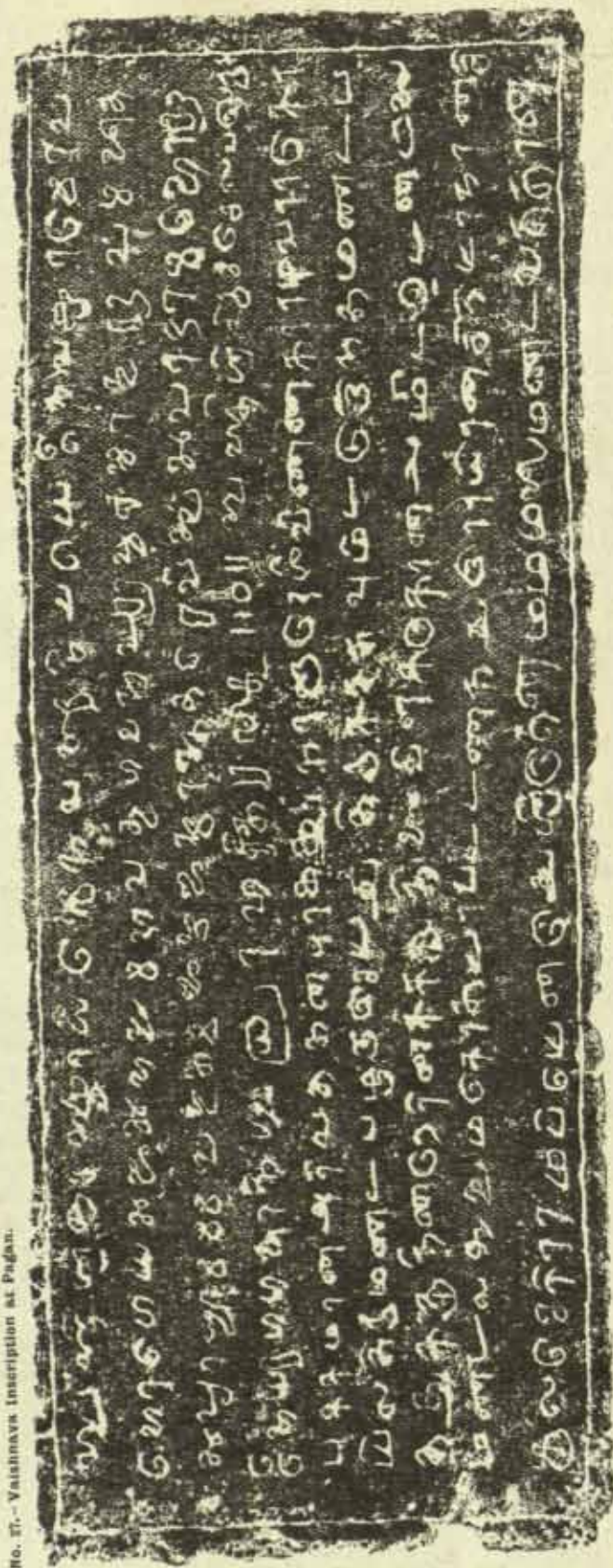
No. 26A. - Solapuram Inscription of Vijaya-Kampa.

Scale One-fifteenth.



No. 26B. - Solapuram Inscription of Vijaya-Kampavikramavarman.

Scale Three-tenths.



No. 27. - Vaishnavi Inscription at Pagan.

WIELE & KLEIN, PHOTO-ZINC.

in memory of a woman named Kaḷḷinaṅgai. The present name Kaḷḷaṅguṭṭai, i.e. 'the robber's pond,' is evidently a popular corruption of the original one. Kaḷḷinaṅgai had died at Aruṅguṇṇam, a village in the modern Arcot tāluka.¹ She was the daughter of the Gaṅga chief Attimallar (i.e. Hastimalla) *alias* Kannaradēva-Prithvigaṅgaraiyar. This chief was the son of Vayiri-Adiyan, the lord of Paṅgala-nāḍu.² Hence he seems to be different from the Gaṅga-Bāpa chief Hastimalla *alias* Prithvivipati II., who was the son of Mārasimha.³ The word Kannaradēva, which is prefixed to the name of Prithvigaṅgaraiyar, characterises the latter as a subordinate of the conqueror Kṛishṇa III. His wife Kāmakkapār bore the title Gaṅgamahādēvi and was the daughter of Vāṇakōvaraiyar Orriyūr-Adiyan. Vāṇakōvaraiyar is known to have been the title of certain chiefs.⁴ Orriyūr-Adiyan means 'the devotee of the temple at Tiruvorriyūr.'⁵

TEXT.

- 1 Svasti śrī [||*] Yāṇḍu iraṇḍu Śaka-varsham eṇṇūrr-eḷubatt-oṇṇu
- 2 śa(cha)kravartti Kannaradēva-Vallabhan⁶ Rājādittarai eṇṇu Tonḍai-maṇḍalam
- pugun[da].
- 3 [v=ā]ṇḍu Paṅgala-nāḍ-ṇḍaiya Vayiri-Adiyan maganār Attimallar-āgiya
- Kannaradēva-Prithvi-gaṅga-
- 4 [rai]yarkku [Vāṇa]kōvaraiyar Orri[yū]r-Adiyan maga[ār] Kā[mak]kapār-āṇa
- Gaṅgamahādēviyār vayirru[ṭ=pi]ṇḍu Aruṅguṇṇattir=[evargga]-
- 5 r-āyina Kaḷḷinaṅgaiyārkkku-kka[ṇ]ḍa Ka[ḷḷ]inaṅgai-kuḷam [||]

TRANSLATION.

Hail! Prosperity! (In) the year two, the Śaka year eight-hundred and seventy-one, the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Tonḍai-maṇḍalam,—the Kaḷḷinaṅgai pond was constructed for (the merit of) Kaḷḷinaṅgaiyār, who died at Aruṅguṇṇam, having been born by Kāmakkapār *alias* Gaṅgamahādēviyār, the daughter of Vāṇakōvaraiyar Orriyūr-Adiyan, to Attimallar *alias* Kannaradēva-Prithvigaṅgaraiyar, the son of Vayiri-Adiyan, the lord of Paṅgala-nāḍu.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This Tamil inscription (No. 346 of 1901) is engraved on the base of the ruined Īśvara temple at Śōlapuram. It is dated in Śaka-Samvat 875 (in words), while Hastimalla *alias* Kannaradēva-Prithvigaṅgaraiyar⁷—the same chief who was mentioned in C.—was ruling the Kalleḍuppūr-maryādā. This may have been a subdivision of Paṅgala-nāḍu, the lord of which his father is stated to have been (C. line 3); but I cannot find Kalleḍuppūr on the map.⁸

The inscription records grants to the two temples of Nandikampīśvara and Guṇamālai at Kāṭṭuttumbūr (i.e. Śōlapuram) by Hastimalla's minister Puttaḍigaḷ *alias* Aḷivipa-Kaḷakaṇḍa-Prithvigaṅgaraiyan. The last portion of this name is evidently derived from that of his master; *kaḷakaṇḍa* is the Tamil form of *kalakapṭha*, 'a kōkila'; *aḷivipa* means 'devoid

¹ See above, Vol. IV. p. 271.

² See p. 192 above.

³ *South-Ind. Inscr.* Vol. II. p. 380 f., and above, Vol. IV. p. 222 f.

⁴ See p. 189 above.

⁵ Above, Vol. V. p. 106; *South-Ind. Inscr.* Vol. II. p. 290, note 1, and Vol. III. p. 132.

⁶ The engraver seems to have written at first *Vallabhar*, and then to have cancelled the *r* and added an *a* after it.

⁷ In line 9 he is called simply Prithvigaṅgaraiyar.

⁸ A village of the same name is referred to in *South-Ind. Inscr.* Vol. I. No. 83, line 5. No. 85 mentions a village of a slightly different name, viz. Kalleḍuppūr, which must be different from Kalleḍuppūr, because it belonged to Virpēḍu-nāḍu (see above, Vol. VI. p. 228 and note 5), a subdivision of Kāliyūr-kōṭṭam.

of destruction;' and Puttaḍigaḷ means 'a devotee of Buddha.' Hence the donor seems to have been a Buddhist.¹

Nandikampīśvara must have been the ancient name of the temple of Īśvara (Śiva) on which this inscription is engraved. As no other Śiva temple exists at Sōlapuram, it may be also identified with the Īśvara temple that was founded during the reign of **Vijaya-Kampa** according to the inscription A., and the **Nandi-Kampa**, after whom the Nandikampīśvara temple was called, may be identical with Vijaya-Kampa. As the alphabet of the inscriptions of Vijaya-Kampa, Kampavarman or Vijaya-Kampavikramavarman resembles that of the inscriptions of Vijaya-Dantivikramavarman, Vijaya-Nandivikramavarman and Vijaya-Nripatuḡgavikramavarman,² I feel tempted to explain Nandi-Kampa by 'Kampa, the son of Nandi,' and to assume that Kampavarman was a son of Nandivikramavarman and a brother of Nripatuḡgavikramavarman. The temple of **Gupamālai** may have been a shrine in the Nandikampīśvara temple or another name of the Viṣṇu temple referred to in B. above.

TEXT.

- 1 Svasti śri ||— Śagar yā[ṇḍu] [ṭuba]tt-³aiñjāvaḍu ār[ti]-
Att[i]mallar-āg[i]ya [Kannara]d[ēva-P]ri[thivi]gaṅga[rai]yar Kall[e]ḍu-
- 2 ppūr-majjādi ālav-irukka [i]var=adigāri Puttaḍigaḷ-āgiya Aḷivi(vi)ṇa-Kaḷakaṇḍa-
Ppiridigaṅgaraiyaṇ-ēṇ Kāṭṭuttumbūr Nandi-
- 3 kampilśvara-dēvarkk=oru-nandā-vi[ḷa]kku [cha]nd[r]āditya-prisiddham=⁴erippadāga=
chchāvā mu(mū)vā=ppār-āḍu toṇṇūr-āḍum Gupamālai-
- 4 pperumāṅukk=oru-nandā-viḷakk=erippadāṅkku=ttoṇṇūr-āḍum=ivv-ūr nagarattār-vali=
kkāṭṭi=kkuḍuttēṇ
- 5 Aḷivi(vi)ṇa-Kaḷakaṇḍa-Ppiridigaṅgaraiyaṇ-ēṇ[] i-Nnandikampi(mpl)śvara-dēvarkku
niśada[m*] [u]laku-ttumbai-ppūvum Guṇa[m]ā-
- 6 l[ai]-pperumāṅukku [u]laku-ttumbai-ppūv-aṭṭuvadāga chandrāditya-pramāṇam
kalāṇḍu poṇ kuḍuttēṇ=i-dēvar ti-
- 7 [ru*][vu]ṇḷigai-pperumakkalē [a]ṭṭuvippadāga [kuḍuttēṇ] [] Guṇamālai-
pperumāṅukku [mū]ṇu sandhi[y]um tirumavidu⁵ kāṭṭuvadāga Amalaṅga[va]l]-
8 li-Attimalla-chchaturvēdimaṅgalam-eṇ[ru] nā]l-ūraiyaṇ=ēka-grāma[m]=āga=
chcheyya [A]ḷivi(vi)ṇa-Kaḷakaṇḍa-Prithvigaṅga[ṭ]garaiyaṇ-⁶ē.
- 9 ṇ [l]u]daiyār Prithviga[m]garaiyarkku viṇṇappaṇ=jeyya [u]daiyārum=ēka-
grāmaṇ=jeygiṇa [pō]lḍu i[ṇa]-⁷Kkuṇsmālai-pperumāṅu-⁸

TRANSLATION.

(Line 1.) Hail! Prosperity! (In) the [eight-hundred-and]-seventy-fifth year of the Śaka (king), while the glorious Attimallar alias Kannaradēva-Prithvigaṅgaraiyar was ruling the Kalleḍuppūr-majjādi,⁹—I, his minister (adhikārin) Puttaḍigaḷ alias Aḷiviṇa-Kaḷakaṇḍa-Ppiridigaṅgaraiyaṇ, exhibited and gave to the citizens of this town ninety undying (and) unaging big sheep¹⁰ for burning (with ghee prepared from their milk) one perpetual lamp in the Nandikampīśvara temple (at) Kāṭṭuttumbūr as long as the moon and the sun shall last, and ninety sheep for burning one perpetual lamp in the Gupamālai temple.

¹ For another instance in which the same person worshipped both Śiva and Buddha, see above, Vol. VI. p. 148.

² See above, Vol. VI. p. 321, and Vol. VII. p. 139 f.

³ Read -pramāṇam= as in line 6.

⁴ Read -Prithvigaṅgaraiyaṇ-.

⁵ The remainder of the inscription is lost.

⁶ This word is a corruption of the Sanskrit *maryādā*.

⁷ See above, p. 134 and note 2.

⁸ Restore *enṇārr-eḷabatti*.

⁹ Read *tirumavidu*.

¹⁰ Cancel the *pa*.

(L. 5.) For supplying daily, as long as the moon and the sun shall last, one *uḷakku* of *tumbai* flowers to this *Nandikampīśvara* temple and one *uḷakku* of *tumbai* flowers to the *Guṇamālai* temple, I gave one *kaḷañju* of gold; I gave (it) in order that the great men (in charge) of the store-room of the temple¹ of this god² should cause (the flowers) to be supplied.

(L. 7.) When I, *Aliviṇa-Kaḷakaṇḍa-Pṛithvigaṅgaraiyaṇ*, requested the lord *Pṛithvigaṅgaraiyaṇ* to combine four villages into one village called *Amaṇḅavalli-Attimalla-chaturvēdimaṅgalaṃ* (which should provide) for offerings to be made at the three times (of the day) in the *Guṇamālai* temple, and when (accordingly) the lord combined (them) into one village, [to] this *Guṇamālai* temple

No. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. HULTZSCH, Ph.D.

This inscription was noticed at Pagan by the Honourable Mr. A. T. Arundel, c.s.t., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription "is engraved on sandstone and was found at Myinpagan, which is situated about a mile to the south of Pagan. At Myinpagan lived Manōhari, the last of the Talaing kings, who was led into captivity by Anawrata, king of Pagan, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A Vaishṇava temple has been found at Pagan, but none at Myinpagan. The inscription may belong to that temple, or to some other building which has since been demolished."

The inscription consists of one verse in the Sanskrit language and Grantha alphabet, and a prose passage in the Tamil language and alphabet. The Tamil characters are those of the thirteenth century of the Christian era.

The Sanskrit verse is taken from the *Mukundamālā*³ (verse 6), a short poem by the Vaishṇava saint Kulaśekhara, who, as shown by Mr. Venkayya, must have lived before the eleventh century.⁴

The Tamil prose passage records gifts by a native of *Maḡōdayarpaṭṭaṇam* in *Malaimaṇḍalam*, i.e. *Cranganore*⁵ in *Malabar*. His name, Śrī-Kulaśekhara-Nambi, stamps him as a devotee of the Vaishṇava saint Kulaśekhara, from whose *Mukundamālā* the opening verse is derived. The recipient of the gifts was the Viṣṇu temple of *Nāṇādēsi-Viṇṇagar* at *Pukkam* alias *Arivattapuram*, i.e. at Pagan, which in the Kalyāṇi inscriptions is styled 'Arimaddanapura alias Pugaṇa.'⁶ *Nāṇādēsi-Viṇṇagar* means 'the Viṣṇu temple' of those coming from various countries.' This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaishṇavas from various parts of the Indian Peninsula.

¹ See above, p. 146 and note 1.

² The word *dēva* refers to *Nandikampīśvara-dēva*. Evidently the authorities of this temple had to make over one *uḷakku* of flowers per day to the temple of *Guṇamālai-perumāṇ*.

³ Printed in the *Kāḍyamālā*, No. 1.

⁴ Above, Vol. IV. p. 294.

⁵ On *Viṇṇagar*, 'a Viṣṇu temple,' see above, Vol. V. p. 47, note 4.

⁶ See *South-Ind. Inscrip.* Vol. III. p. 148.

⁷ *Ind. Ant.* Vol. XXII. p. 17.

TEXT.

- 1 Svasti śrī [||*] N=āsthā dhanmē(rnā) na vasu-nichayē n=aiṣa kām-ōpa-
 2 bhōgē yat jat¹ bhavyam bhavatu [bha*]gavau pūrvva-kanm(rn)-ānurūpam [||*]
 eta-
 3 t prāthyām(rthyam) mama bahutama² janma-janm-āntatarē=pi tvat-pāi-
 āmbhōrū(ru)-
 4 hai(ha)-yuga-gatā nīchalā bhaktir=astu || o || Svasti śrī [||*] Tiru-chohel[va][m*]
 peruga [||*]
 5 Pukkam=āga Arivattanapurattu Nāṇādēsi-Viṇṇagar-Ālvār kō-
 6 yil tiru-maṇḍapamuñ=jeṇḍu tiru-k[ka]davum=iṭṭu inda maṇḍapa-
 7 ttukku nīṇṇ=erigaikkū nilai-viṭakk=onṇam=iṭṭēṇ Malai-
 8 maṇḍala[nṇ]u(ttū) Magōdayarpattāṇa[tt]u I(i)rāyiraṇ Śīriyān=āga Śī(ā)-
 9 Kulāśekhara-Ra(na)mbiy-ēṇ [||*] idu śrī [||*] i-daṇmam Malaimaṇḍalattāṇ [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! (*I have*) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God! in accordance with previous actions. This (*alone*) is to be prayed for (*and*) highly valued by me:—In every other birth also let (*me*) possess unswerving devotion to the pair of Thy lotus-feet!

(L. 4.) Hail! Prosperity! Let the wealth of (*this*) temple increase! (*In*) the temple of Nāṇādēsi-Viṇṇagar-Ālvār at Pukkam *alias* Arivattanapuram, I, Irāyiraṇ Śīriyān *alias* Śīri-Kulāśekhara-Nambi of Magōdayarpattāṇam in Malaimaṇḍalam, made a sacred maṇḍapa, gave a sacred door, and gave one fixed lamp to burn constantly in this maṇḍapa. (*Let*) this prosper! This meritorious gift (*was made by*) a native of Malaimaṇḍalam.

No. 28.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

(Continued from Vol. VI. page 199.)

D.—Mantrawāḍi inscription of the time of Amōghavarsha I.—A.D. 865.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was originally brought to my notice by Mr. Govind Gangadhar Deshpande. And I obtained ink-impressions of it in 1882. It is now edited for the first time. The collotype is from an ink-impression received in 1886 from Mr. Cousens, Superintendent of the Archaeological Survey of the Bombay Presidency.

Mantrawāḍi is a village about five miles towards the east-by-north from Shiggaon, the head-quarters of the Baṅkāpur tāluka of the Dhārwar district. The Indian Atlas sheet No. 42 (1827) shews it as 'Munturrehdee.' The Map of the Dhārwar Collectorate (1874) shews it as 'Mantruwadee.' The present record seems to indicate that its original name was Elpūṇuse, or else Elamvaḷli.⁴ And the purport of it places both Elpūṇuse and Elamvaḷli in the Purigere district,—the Purigere three-hundred of other records. The inscription is on a

¹ Read *gadayaḍa*; the *Mukundamḍi* reads *gad-bhḍeyāṇ tad-bhḍeyāṇ*.

² The *Mukundamḍi* reads *bahumatam*.

³ Read *-āntarā-*.

⁴ The maps do not shew, in the neighbourhood of Mantrawāḍi, any villages with names resembling these two.

stone tablet, which was found near a temple of Hanumat at Mantrawāḍi and is now stored in the kachāri at Shiggaon.

At the top of the stone, there are sculptures representing the goddess Lakshmi, squatting and facing full-front, with an elephant on each side, standing towards her; the tips of the trunks of the elephants, which are uplifted, meet above her head; and each of them holds, apparently, a flower over her.—The writing covers an area about 2' 0½" broad by 3' 9¼" high, and is mostly in a state of very good preservation. In addition to the record edited and shewn in the collotype, there is one line of writing below the sculptures, which are, as usual, on a surface which projects somewhat in front of that part of the stone which bears the body of the record. It is in characters of the same type with those of the body of the record; and it gave the name of the writer: but the greater part of it is damaged and illegible; we can only recognise, at the beginning of the line *Śrī-Rā(?)vayyana*, and at the end *likhitam*, with perhaps a cross-mark below the *m*, as if to shew that something is to be supplied here,—namely, possibly, the *aksharas*, standing before the *Sevati* of line 1 of the body of the record, which are not wanted there and seem to be meaningless.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ¼" in the *dha* of *dharmadoḥ*, line 22, to about 1½" in the *va* of *goravarum*, line 8; the *lchi* of *peḥchisal*, line 15, and the *ffa* of *koffar*, line 17, are each about 2½" high. The lingual *q* is not very clearly, if at all, distinguished from the dental *d*. As regards the palaeography,—the *ā* does not occur. The *j* occurs four times, in lines 2, 3, and 8, and is, in each case, of the old square type: the exact form aimed at in this record, is illustrated best in the *jā* of *rājādhi*, line 2, No. 2; it is a closed form, of that particular shape from which there may have been derived, quite directly, the back-to-back *j* and the open *j* which we have in the Doḍḍahundi inscription of Nitimārga and Satyavākya.¹ The *kh* occurs three times, in lines 6, 17, and 20, and again in *likhitam* in the line below the sculptures: in each case, it is of the later cursive type; and the form of it is practically identical with the modern form of the present day: it is seen best in the *kha* of *akhaṇḍita*, at the end of line 17. The *ḍ* occurs more often, and is of the later cursive type, throughout; the intended form of it is seen very clearly in the *bā* of *bādhā*, line 16, No. 11, and is to be recognised as almost identical with the modern form of the present day. The *l* occurs still more freely, and is, also, of the later cursive type, throughout, including the *l* in *likhitam* in the line below the sculptures; the particular form of it aimed at in this record, is perhaps exhibited most clearly in the *la* of *kālām*, line 17, No. 2. Except in the *l* of *rakhsisal*, line 15, where it is hardly to be detected, in the *l*, as presented in this record, we can recognise a feature which played an important part in the process by which the later cursive type of this character was evolved from the old square type, namely, the miniature representation, of the principal part of the old square character, which stands here in the centre of the later cursive character. In the development of the later character, the first step was the prolongation, with a sweep to the right, of the downstroke with which the formation of the original character ended,—a feature which is well illustrated in the Hattī-Mattūr inscription of the time of Kṛishṇa I.;² that was eventually followed by a continuation of that stroke up to the top line of the writing; and, meanwhile, the principal part of the original character was diminished, rounded off, and raised, until the original leading characteristic of the old square letter was almost entirely lost. In some Kanarese fonts of the present day, it has disappeared altogether,—for instance, in the font used, in accordance with the general custom, in the Rev. Dr. F. Kittel's Kanarese-English Dictionary; on the other hand, the miniature of the principal part of the old square character is distinctly recognisable in the font used for the words presented in Kanarese characters in the compilation entitled *Bombay Places and Common Official Words*. In lines 7, 8, 14, 20 (twice), 21, and 22 of this record, we have a peculiar form of the *sa*, for which at present the earliest limit is fixed by its occurrence in *para-dattam-bā* in line 14 of the Kanarese grant of

¹ See Vol. VI. above, p. 42, and Plate.

² Vol. VI. above, p. 160, and Plate.

Gōvinda III. of A.D. 804;¹ it is here seen best in the *mā* of *nelanum-Āditya*, line 14, No. 7: it occurs again in *likhitam*, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of *re, rē*. The corresponding form of the *v* occurs, but not very clearly, in the upper *v* of *sarva*, line 16, No. 10.—The language is Kanarese, of the archaic type, in prose. In *śāsanamum*, line 9-10, the copulative ending *um* is attached to the usual archaic ending of the nominative singular neuter in *m, m*; on the other hand, in line 8 it is doubtful whether the *m* has been retained,—*mahājanamum*, or whether it has been softened into *v*,—*mahājanavum*. In line 20 we seem to have the accusative singular neuter in *v*,—*dharmavam*; while, on the other hand, in line 17 we have clearly the more archaic form in *m*,—*sthānaman*. In line 14, in *sthānamuvam* or *sthānavam*, the *m, m*, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into *v*; but, whether the *m* of *sthānam*, *sthānam*, has been retained before it, or has been softened into *v*, is doubtful. Line 10 gives us—(unless we assume a mistake of *s* for *ś*)—*dise*, as another variant of *dise, dese*, 'a quarter or point of the compass, direction, region, side'; line 12 gives *niru-gal*, which seems clearly to mean 'a set-up stone,' *niru* being, no doubt, connected with *niri*, 1, 'to be properly arranged or prepared, to be ready,' from which we have *nirīnu*, 'to put down, place, arrange, adjust, prepare,' which occurs in line 20 in respect of the setting up of the stone itself that bears the record;² line 15 gives *peḷchisu*, as a variant of *perchisu, pechchisu*, 'to cause to increase, to multiply';³ and line 21-22 gives *brahmāti*, as a variant of *brahmāti, brahmēti*, = *brahmahatyā*, 'the killing of a Brāhman.'—The orthography does not present anything calling for comment.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amōghavarsha I.,—son and successor of Gōvinda III.,—who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. And it mentions a feudatory of his, named Kuppēya,⁴ who was governing the Purigero district. The object of it was to record the grant of some lands to a priest named Gōkarṇa-paṇḍitabhaṭṭara. The sculptures at the top of the stone mark the record as a Vaiṣṇava record, and thus shew that the donee was a Vaiṣṇava. And it seems worth noting that one of the donors was a Gorava or Śaiva priest.

The record is dated on the full-moon day of Vaiśākha of the Pārthiva *saṃvatsara*, coupled with Śaka-Saṃvat 787. Whatever system of the cycle is applied, the Śaka year is the expired year.⁵

¹ *Ind. Ant.* Vol. XI, p. 127, and Plate.

² Compare *śāsanamum-nirīsidar*, 'they placed, adjusted, or set up, this charter,' in the Daṇḍāpur inscription (*Ind. Ant.* Vol. XII, p. 223, text line 12).—Compare, also, *nirīside kinnari-galla guḍḍe nḍiku* in an inscription at Naregal in the Rōp taluka, Dhārwar (*Jour. Bo. R. As. Soc.* Vol. XI, p. 229, text lines 51, 53, 55), and *nirīside guḍḍe nḍiku* (*ibid.* p. 230, line 57). As regards the first of these passages, the occurrence of the combination *kinnarigal* (line 51) or *kinnarigal* (lines 53, 55) in a record at a place named Naregal,—which is mentioned as Hiriya-Nareyāṅgal in a neighbouring record (*ibid.* p. 248, line 20-21), and the name of which would often be written Narigal in the present day,—led me to think that the text referred to a smaller or later Naregal, distinguished from Hiriya-Nareyāṅgal; but I now see that we should interpret the text as meaning, not 'four heaps of stones above graves of Kim-Narigal,' etc., but 'four set-up heaps of stones (bearing representations) of female Kinnaras together with a liṅga and ascetics and a cow.'

³ Compare *peḷ-dore*, 'the great river,' for the more usual *per-dore* in the Mulgund inscription of A.D. 975; Vol. VI, above, p. 259, text line 5.

⁴ The vowel of the penultimate syllable is apparently to be taken as the long *ē*, on the analogy of the *ē* in Baṅkēya, which is marked as long by the metre in line 53 of the inscription at Kōnnūr (Vol. VI, above, p. 33); but it is not quite certain that the long *ē* is not used there simply to suit the metre. The name of Baṅkēya or Baṅkeya appears also as Baṅka, in Baṅkēn (Vol. VI, above, p. 30, text line 19). So, also, the name Kuppēya or Kuppeya appears—(but in the case of another person)—as Kuppa, and Kuppanna, in the Nidagundi inscription, P. below, page 214.

⁵ By the luni-solar system of the cycle, northern or southern, the Pārthiva *saṃvatsara* was Śaka-Saṃvat 788, current,—A.D. 865-866. By the mean-sign system, it began on the 27th September, A.D. 864, Ś.-S. 786 expired, and ended on the 23rd September, A.D. 865, Ś.-S. 787 expired.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22

And the corresponding English date is the 14th April, A.D. 865, on which day the full-moon conjunction occurred at about 20 hrs. 54 min. after mean sunrise (for Ujjain).

TEXT.¹

- 1 [Ōm]² Svasty-Amōghavarsha śrīprithivīvallabha mahā-
 2 rājādhirāja paramēśvara bhaṭārara r[ā]-
 3 [iy]-ābhividdhiyo[=Śaka-n r i p a - k ā l - ā t i t a - s a m v a -
 4 tsara-śatamga]-ēl-nūr-enbhatt-ēlaneya Pārthi-
 5 va-samvatsaram pravarttise Purigere-nāḍa[m] Ku-
 6 ppēyan³-āle Vaiśākha-māsada paurṇa-
 7 māse(siy)-and-Elpūṇuseya nālvadimba-
 8 r=mmahājanamu(ʔvu)m⁴ Moni-goravarum Mūlasthā-
 9 nada Mahādēvar=ālv-Elamvaḷliya śāsa[na]-
 10 mum=ā dēvara mūḍa-diseyo[=mūḍa vadḍava .⁵
 11 ya pola mēreya tenka dēvaṁ-geyye mēre
 12 paḍuva nīru-gal=mēre baḍaga Kālabo(ʔ)ya pola
 13 m[ā]reya mēre-māḍi epbhattay-vattar=kk[ē]yyum=āgu
 14 tōṇṭada nelanum=Āditya-bhaṭārara sthānamu(ʔvu)vaṁ⁶
 15 rakshisal=pe[chi]sal=ivarē samartthar=endu Gōka-
 16 rṇa-paṇḍita-bhaṭārargge sarvva-bādhā-parihāram
 17 kālarā kalchi koṭṭar=Ī sthānaman=ālv goravar=akha-
 18 pḍita-brahmachāriy=apudu brahmacharyya-hīnaran=i
 sama-
 19 yada goravarkka[=ka]evor=Ī paddhatiyaṁ silā-lē-
 20 khe-māḍi nīrisidar=ppaṇḍita-bhaṭār=Ī dharmmavaṁ⁷ kā-
 21 doṁg=aśvamēdhada phala[m] aḷiyal-baṁgevoṁge⁸ bra-
 22 hmātiya pāpam=akkum [I]* Nāgadēvan=i dharmmadol=
 gōshṭi(śhṭhi) ā(ʔ)doṁ⁹ [I]*

TRANSLATION.

[Ōm]! Hail! In the increase of the sovereignty of Amōghavarsha (I.), the favourite of Fortune and of the Earth, the Mahārājādhirāja, the Paramēśvara, the Bhaṭāra,—while the Pārthiva samvatsara, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Śaka king, was current,—while Kuppēya¹⁰

¹ From the ink-impressions.

² There seems to have stood here, originally, a plain symbol for the word Ōm, on which there were afterwards overlaid two akṣaras, which seem to be mdyi, apparently belonging to the line of writing below the sculptures above the body of the record (see page 199 above).

³ Regarding this name, see note 4 on page 200 above.

⁴ There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that m was written but was not fully engraved; so, also, in *sthāsanu* (ʔvu)caṁ, line 14, and perhaps, but not so probably, in *dharmmavaṁ*, line 20.

⁵ One akṣara is lost here. The consonant must, apparently, be either ṣ or s. The vowel must be either ī or e. There is a word *oḍḍaśe*, 'array, preparation,' which, however, does not seem suitable here. Otherwise, I can only think of *oḍḍaśe*, for *oḍḍa-maṇe*; but I do not know whether the m of *maṇe* ever changes into e; and this word also, meaning "the house or abode of the Oḍḍas," does not seem altogether suitable.

⁶ See note 4 above.

⁷ See note 4 above.

⁸ Read *baṁgevoṁge*.

⁹ The akṣara before the doṁ is doubtful. And the dictionaries do not give any such word as *gōshṭi* or *gōshṭin* in the sense of 'president of an assembly,' which clearly seems to be implied. Perhaps what was intended was *gōshṭhikan=ddom*.

¹⁰ See note 4 on page 200 above.

was governing the Purigere district,—on the day of the full-moon of the month Vaisākha:—

(Line 7) The forty *Mahājanas* of Elpunuse, and the *Gorava* Moni, and the managers¹ of *Elamvalli* which belongs to the god Mahādēva (Śiva) of the Mūlasthāna,²—saying “He, indeed, is able³ to protect (*the property*), and to increase it,”—gave to the honourable Gōkarṇapaṇḍita, free from all molestation, having laved his feet, eighty-five *mattars* of cultivable land, and six plots of garden-land, and the property of Ādityabhaṭāra, on the east side of that same god, making the boundaries to be on the east, the . . . field; on the south, the cultivable land of the god; on the west, a stone that was (*then*) set up; and, on the north, the field of Kālabē(?).

(L. 17) Let the *Goravas* who manage this property be such as keep unbroken the vow of continence; the *Goravas* of this community shall reject those who are wanting in continence. The honourable paṇḍit⁴ put this precept into (*the form of*) a writing on stone, and set it up.

(L. 20) To him who protects this religious grant, there shall accrue the reward of performing an *āśvamedha*-sacrifice; to him who (*even*) thinks of destroying it, there shall attach the guilt of slaying a Brāhmaṇ!

(L. 21) Nāgadēva was the president of the meeting in the matter of this religious grant.

E.—Sirūr inscription of the time of Amōghavarsha I.—A.D. 886.

This inscription was brought to notice and edited by me in 1883, in the *Ind. Ant.* Vol. XII. p. 215 ff., from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The collotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Cousens was good enough to obtain for me in 1898, the original impression having suffered some damage and become unsuitable for reproduction.⁵

Sirūr is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund tāluka of the Dhārwar district. The Indian Atlas sheet No. 41 (1852) shews it as ‘Serroor.’ And the Map of the Dhārwar Collectorate (1874) shews it as ‘Siroor.’ The record gives its name in the older form of Śrīvūra, which may possibly be a mistake for Śrīvūra, with the long ī. And the purport of it places Sirūr in the Belvola three-hundred district. The inscription is on a stone tablet somewhere on the south of the *hāḍe* or village-bastion at Sirūr.

I have no information as to whether there are any sculptures at the top of the stone.—The writing covers an area about 3' 7" broad by 3' 3" high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen *akṣaras* in line 1, to one *akṣara* in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete *akṣara* at the beginning of lines 22, 23, and 24.—The characters are Kanarese, boldly formed and well executed. They contrast rather curiously with those of the Nīlgund inscription, edited in Vol. VI. above, p. 98 ff., which are of a much more square and upright

¹ *Śāzama* seems to be used here in the sense of ‘the act of governing, ruling, government,’ and to be, like *mahājana*, a neuter employed with a collective meaning.

² This probably implies that the temple of Mahādēva was the earliest and principal temple of the village.

³ The original uses the honorific plural,—“these, indeed, are able.”

⁴ *I.e.*, doubtless, the grantee, Gōkarṇapaṇḍitabhaṭāra.

⁵ Owing to the paper used in making the ink-impressions having stretched somewhat unevenly, marks of joining are observable below the end of line 12, and from between the syllables *ta* and *cha* of *ghaṭṭita-śharasas*, line 5, down to the bottom.

style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date; this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the *Bhaṭṭa* who wrote the Nilgund record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than Mādhavayya who wrote or painted the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about $\frac{3}{8}$ " and $1\frac{1}{8}$ "; the *r*, however, in *Annigereyaḥ*, line 19, and the *ya* in *vijaya*, line 16, are only $\frac{1}{4}$ " high, and the *l* in *inārvorūm*, line 20, is somewhat less: the *rjju* in *Nāgarjjunam*, line 23, is $2\frac{1}{8}$ " high. The record presents final forms, of *l* in *rājyam-bol*, line 14, and of *l* in *Bāraṇḍicadōḥ*, line 21; there ought to have been a final *t*, of *abhāt*, in line 3, but it was omitted. The distinct form of the lingual *ḍ* is, curiously enough, presented in *puḍidudu*, line 24, where, however, it is a mistake for the dental *d*; whereas it is not shewn in the *ḍu* of *eraḍum* at the end of line 16: a remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the *ḍ* in the combination *ṇḍ*; we must suppose that the *ṇ* was considered sufficient to mark the nature of the subscript consonant. As regards palaeography,—this record presents all the five principal test-letters. The *kh* occurs twice, in *śaṅkha*, line 9, and in *likhitaṁ*, for *likhitaṁ*, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it: it is exhibited best in the *khi* of *likhitaṁ*, line 23, No. 18. The *j* occurs freely, and is of the old square type throughout: we have an open form of it in the *jō* of *dhaḥjōru*, line 9, No. 29, and again in the *ja* of *paṅkaja*, line 18: in some other cases, illustrated very well by the *ja* of *mahājanada*, line 20, No. 19, there is a clear space between the centre stroke and the upright part of the letter; but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper *j* of the *rjju* in *Nāgarjjunam*, line 22, No. 22. The *ś* occurs ten times, and, following the *j* in the usual manner, is of the old square type, throughout: in some cases, it presents the open form, as in the *śga* of *ttuāga*, line 11, No. 2; in the other cases, it presents the fully closed form, which is illustrated very well in the *śga* of *Nripatuāga*, line 13, the last *akṣhara*. The *b* occurs eleven times: in nine cases, it is of the old square type, sometimes in the closed form illustrated in the *be* of *Beḥvola*, line 18, No. 26, and sometimes in the open form exhibited in the *bi* of *biffom*, for *biffom*, line 20, the last *akṣhara* but one: but in the *bda* of *śabda*, line 7, No. 4, we can recognise clearly, though the *akṣhara* is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the Nilgund record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the *b* throughout, but made an involuntary slip in the word *śabda* and inadvertently used the later type there; and it would seem that he began to do the same in the subscript *b* in *nba*, the last *akṣhara* of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a *b* of the old square type with a very abnormal dip down in the top stroke.¹ The *l* occurs freely, and is here of the later cursive type throughout, though the Nilgund record presents the old square *l* much more frequently than the later character: the exact form aimed at, as a rule, in this record, is perhaps exhibited in the *la* of *kālaṁ*, line 20, No. 23, as well as anywhere else: but the *li* of *likhitaṁ*, line 23, No. 17, exhibits very markedly the preservation in

¹ It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter *b* in this record; and that may account for the peculiarity pointed out. After the first use of the old square *b*, in *badda*, line 12, there is no relapse of any kind into the later cursive type. In the *ba* of *Bāraṇḍiṣṇa*, line 22, there is a stroke in the centre, which seems to be due to a slip of the engraver's tool; through some mishap in the final printing, some of the copies of the colotype shew a break, which does not really exist, in the top stroke of this *akṣhara*.

miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mantrawāḍi inscription of A.D. 865; and the same feature is recognisable, though not so pointedly, in *alaṅkāritam*, line 1, *kavileyaṁ*, line 21, and *kavileya*, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the *k* of *ganikā*, near the end of line 8, appears to be intended to supply the *ā*, which was omitted in its proper place on the top line of the writing; in the superscript *i* of *śrīmad*, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in *śrīmad*, line 18, it appears that, *i* having been written instead of *ī*, an upward stroke to the right was added, on revision, by way of marking the vowel as long.—As regards the language, we have ordinary Sanskrit verses in lines 1 to 6: and the remainder of the record is in Kanarese, of the archaic style, in prose. As far as the words *Annigereyaḥ*=*ire*, in line 19, this record follows the same draft on which there was based the corresponding part of the Nilgund inscription. But this record does not seem¹ to have included the verse *Jayati bhuvana-kāraṇam*, etc., which we have in the beginning of the Nilgund inscription; and it presents a few various readings, of which, however, only *Śaṅṭān*, instead of *Gauḍān*, in line 4, is of any particular interest. Like the Nilgund inscription, this record presents, in line 8, the word *pratirājya*, employed in the sense of *pratirāja*, 'a hostile king,' or rather, perhaps, 'a collection of hostile kings.' In *Bāraṇṣivadoḥ*, line 21, we have a curious substitute for the usual locative *Bāraṇṣiyoḥ*, with which we have to compare the locative *Vāraṇṣivadoḥ* in an inscription at Baḷagāmi,² and *Bāraṇṣivada*, in the place of the usual genitive *Bāraṇṣiṣya*, in an inscription at Paṭṭadakal;³ these forms suggest, of course, the existence and occasional use of a base *Bāraṇṣiva* (with such variants as *Bāraṇṣiva* and *Vāraṇṣiva*), for which, however, it is difficult to account.—In respect of orthography, the only points to be noted are (1) the use of *ri* for *ṛi* in the word *erishṭi*, line 10, just as in lines 12 and 33 of the Nilgund record, and again in *eriddhi*, line 15; and (2) the occurrence of *lāṅchanam*, instead of *lāṅghanam*, in line 13, just as in line 16 of the Nilgund record.

This inscription is another record of the reign of the Rāshtrakūṭa king Amōghavarsha I.; and it is distinctly dated in such a way as to shew that he commenced to reign in A.D. 814 or 815.⁴ It mentions, like the Nilgund inscription, an officer of his, named Dēvaṇṇayya, who, residing at Annigere,⁵ was governing the Belvola three-hundred district. And, devoted to the same end with the Nilgund inscription, it records that Dēvaṇṇayya assigned the tax on clarified butter to the two-hundred *Mahājana*s of Śrīvūra,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.⁶

The record is dated at the time of an eclipse of the sun on Sunday the new-moon day of the (*amānta*) month Jyāishṭha of the Vyaya *samvatsara*, Śaka-Samvat 788 (expired), in the fifty-second year of the reign of Amōghavarsha I. And the corresponding English date is Sunday, 16th June, A.D. 868, when there was a total eclipse of the sun, visible in India, at 9 hrs. 4 min. after mean sunrise.⁷

The date presented in this record fixes, as I have pointed out before now,⁸ the commencement of the reign of Amōghavarsha I. in A.D. 814 or 815, in the following manner. The record places the new-moon day of the *amānta* month Jyāishṭha, on which day the assignment

¹ See page 205 below, note 2.

² *Ind. Ant.* Vol. X. p. 167, No. 105, text line 6.

³ *Ind. Ant.* Vol. XIX. p. 145, text line 13.

⁴ See the next paragraph but one.

⁵ Regarding the use of this form of the name, instead of Appigere with the lingual *ṣ*, see Vol. VI. above, p. 100, note 2.

⁶ See Vol. VI. above, p. 107, note 4.

⁷ See Vol. VI. above, p. 102, note 3.

⁸ In *Ind. Ant.* Vol. XII. p. 216 a, and more fully and clearly in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, Vol. I. Part II., p. 401, note 2.

registered in it was made, in the Vyaya *saṃvatsara*, Śaka-Saṃvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the *saṃvatsara* or with the Śaka year. The new-moon day of the *amānta* Jyāishṭha, Ś.-S. 788 expired, being in his fifty-second year, it follows that the new-moon day of the *amānta* Jyāishṭha, Ś.-S. 737 expired, fell in the first year of his reign. And the first year of his reign began on some day from Āshāḍha śukla 1 of the Vijaya *saṃvatsara*, Ś.-S. 736 expired, falling in May or June, A.D. 814, to the *amānta* Jyāishṭha kṛishṇa 30 of the Jaya *saṃvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815.

TEXT.¹

- 1 [Ōm || Sa² vō=vyād=Vēdhasā dhāma yan-nābhi-kamalaṃ kṛi]taṃ Haraś-cha yasya kānt-[ē]ndu-kalayā kam=alaṃkṛita[m] ||(||)
- 2 [Labdha³-pratishṭham=achirāya Kalim su]-dū[ra]m⁴=utsāryya śuddha-charitair=ddharaṇi-talasya kṛitvā punaḥ Kṛitayuga-śri(śri)-
- 3 [yam=apy=asēshām chi]tra[m] katha[m] Nirupama[h*] Kalivallabhō-bhū[t*] ||[*]
- Prabhūtavarshō⁵ Gōvinda-rājā(jah)⁶ śauryyēshu vikramaḥ⁷
- 4 [jitvā jagat=sama]st[am] [yō*] Jagat[t*]jūṅga iti śruta[h] ||[*] Kēraja⁸-Mālava-Saṇṭān⁹=sa-Gujarā¹⁰ Chitraku(kū)ṭa-giridurgga-sthān=ba-
- 5 [ddhvā Kāñch-iśā]n=ā(a)tha sa Kirttinārāyaṇ[ō*] jagati¹¹ ||[*] Ari¹²-nripati-makuta-ghaṭṭita-charaṇas=sakala-bhuvana=va-
- 6 [ndita]-s[au]ryya[h*] Vaṅg-Āṅga-Magadha-Mālava-Vemg-iśair=arohchitō-Tiśaya-dhava[ah] ||[*] Svasti Samadhigartō(ta)pañcha-
- 7 mā(ma)hāśabda-mahārājādhirāja-paramēśvara-bhaṭṭāraka . chatur=ndadhi-valaya=va(?vā)laya(yi)ta¹³-sakala-dharātala-
- 8 prātirāy-ānēka-maṇḍalikarkka[ā] kaṭaka-kā(ka)ṭis[ū]tra-kupḍala-kēyūra-h[ā]rābharāṇ-ālaṃkṛita-gaṇikā¹⁴-sahasra-

¹ From the ink-impression.— In the footnotes to the text of the Nilgund inscription, Vol. VI. above, p. 102 ff., such differences of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to shew them all here again.

² Metre, Ślōka (Anushtubh).— Before the verse, there was doubtless an Ōm, represented by a plain symbol, as at the beginning of the Nilgund inscription. There seems to be not room enough for the word *Svasti* to have stood after the Ōm.— From the ink-impressions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse *Jayati dhuvana-kṛāṇam*, etc., which we have in the beginning of the Nilgund inscription, would fill about a line and a half in the writing of the present record; and the first *pāda* of the verse *Sa vō=vyād*, etc., preceded by Ōm, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse *Jayati dhuvana-kṛāṇam*, etc., was not used here, and that no writing is missing above the first extant line; because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

³ Metre, Vasantatillaka.

⁴ The *dā* was at first omitted by the writer, and then was inserted below the line, over the *pa* of *Nirupama* of the next line.

⁵ Metre, Ślōka (Anushtubh).

⁶ See Vol. VI. above, p. 102, note 10.

⁷ Read, probably, *śauryyēśa; vikramaḥ*; but see Vol. VI. above, p. 102, note 11. In the *akṣara ryyē*, the vowel *ē* was at first omitted, and then was added on revision.—An inscription at Chifichli in the Gadag tāluka, of the time of Kṛishṇa II., dated in the Piṅgala *saṃvatsara*, Śaka-Saṃvat 819 (expired), = A.D. 897-98, seems to present the reading *śauryy-[dhaka]-vikramaḥ*, "possessed of prowess characterized by heroism."

⁸ Metre; see Vol. VI. above, p. 102, note 13.

⁹ Nilgund, line 6, has *Gauḍa*; see page 207 below, note 9.

¹⁰ Read *Gurjjarā*; or, if *saṃdhi* is observed, *Gurjjarāṇi-Chitra*; and see Vol. VI. above, p. 102, note 15.

¹¹ In the first syllable of this word, *ji* was formed and then was corrected into *ja*.

¹² Metre; see Vol. VI. above, p. 103, note 2.

¹³ The *d*, omitted in its proper place, seems to have been supplied, in a very unusual manner, by the stroke projecting downwards from the bottom of the *ka*.

- 9 chāmar-āndhakāra-vādiyya-viyya-māna¹-śvēt-ātapatra-traya-kaḷaha-śamk ha-p ā | i d h v a j -
ōru²kētu-patāk-āchchhādita-
- 10 digantar-ella³ ari(ari)sh[t]i-sēnāpati puravara-taḷavargga-daṇḍanāyaka-sāmant-ādy-
ānēka-vishaya-vināmn⁴-ō-
- 11 ttuṅga-kiriṭa-makuṭa-ghṛiṣṭa-pādāravinda-yugma nirjita-vairi ripu-nivaha-Kāla-daṇḍa
duṣṭa-mada-bhajjana-
- 12 na⁵ amōgha-Rāma[m] para-chakra-pañch[ā*]nanam sur-āsura-marddanam vairi-
bhaya-karam badde-manōharam abhimāna-mandiram
- 13 Raṭṭa-vamś-ōdbhava[m] Garuḍa⁶-lāñcha(ñchha)nam tivilī-pareghōṣaṇam
Lattalūra-pura-paramēvaram śrī-Nṛpatuṅga-
- 14 nām-ānukita-Lakṣmivallabhēndram⁷ chandr-ādityara kalam-varegam mahā-Vishṇuva
rājyam-bol uttar-ōttaram rājy-ābhi-
- 15 vri(vri)ddhi salutt-ire Śaka-nṛpa-kāl-ātita-samvatsaraṅga]-ēl-nūr-epbhatt-
eṇṇaneyya Vyayam-emba sa[m*]vatsaram prava-
- 16 rttise śrīmad⁸-Amōghavarsha-Nṛpatuṅga-nām-ānukitanā vijaya-rājya-
pravarddha(rddha)māna-samvatsaraṅga]-ayvatt-eraḍu-
- 17 m-uttar-ōttaram⁹ rājy-ā¹⁰bhivṛddhi¹¹ salutt-ire Atiśayadhavaḷa-narēndra-
pras[ā*]dadind-Amōghavarsha-
- 18 dēva-pādapaṃkaja-bhramara viśiṣṭa-jan-ārāyan-appa śrīmad¹²-Dēvaṇṇayya[m*]
Beḷvola-mūnūṛuma-
- 19 n=ā|uttum=Annigerēya¹³]-ire Jēṣṭha¹⁴-māśad-amaseyuma-Ādityavāra[mu*]m-āge
sūryya-grahanaḍ-andu
- 20 Śrīvūrada Ravikayyam modal-āgi ilnūrvoruma mahājanada kalam kaḷchi tuppā-
deṇṇeyam bi(bi)ṭṭom [l]*]
- 21 Ī sti(sthi)tiyam kād-ātā(ta)ōge Bārapāsivado¹⁵ s[ā*]sira kavileyam koṭṭa
phalam=akkum

¹ See Vol. VI. above, p. 103, note 7; and for *eddiyya-viyya-māna* read either *dēdīpyamāna*, 'very brightly shining,' or *dēdīhūyamāna*, 'being waved to and fro like fans.' In favour of *dēdīpyamāna*, it may be noted that a Tamil song presents the expression 'O king, whose white umbrella shines resplendent;' see *Ind. Ant.* Vol. XXVIII, p. 29.

² After the *śō*, the writer or engraver first formed a *k*, and then, without properly correcting the *k* into *r*, added the *s* rather imperfectly.

³ In the *akṣhara* *re*, the superscript *e* is formed very anomalously.

⁴ Read, probably, *vishay-dhāindā*; see Vol. VI. above, p. 103, note 11.

⁵ Apparently *bhaṇṇan* was intended, without *samdhī* with the following word. As remarked in Vol. VI. above, p. 103, note 12, from this point more attention was paid, both in this record and in the Nilgund record, to the case-endings of the nominatives.

⁶ First *ṣa* was written; and then it was corrected into *ḍa*.

⁷ Read *vallabhēndra* or *vallabhēndra*. Nilgund, line 17, has the same mistake, except that the *anusedra* was omitted.

⁸ In the *śrī*, the long *ī* seems to be marked here by a curve on the right, instead of the left as, for instance, in *śrī*, line 13; so, also, in *śrīmad* in line 18 below, it seems to be abnormally marked by a stroke upwards to the right.

⁹ The *anusedra* is quite clear in the impression, though not in the collotype.

¹⁰ The original had *rājyeyd*; and then the *ya* was cancelled.

¹¹ Read *dhivṛddhiyam*; see Vol. VI. above, p. 104, note 7.

¹² Regarding the way in which the superscript *ī* is formed, see note 8 above.

¹³ Read *Annigerēya*, as in Nilgund, line 22; or else *Annigerēya*. As regards the *nni*, which is probably a mistake for *nni*, see Vol. VI. above, p. 100, note 3. From the collotype, it might be thought that we have here the long *ī*. But that is only due to a fault in the impression. My impression of 1882 shows distinctly that the vowel-mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short *i*.

¹⁴ Read *Jyēṣṭha*; or, more correctly, *Jyēṣṭhā*.

¹⁵ Regarding this word, see some remarks on page 204 above.

2
4
6
8
10
12
14
16
18
20
22
24

2
4
6
8
10
12
14
16
18
20
22

2
4
6
8
10
12
14
16
18
20
22
24

- 22 [i]dan¹=alidu tuppam²-uṇṭ-ātā(ta)m Bāraṇāsīyū³ sāsira kavileyu[m*] sāsirvvar=
pp[ā*]rvvarman-alidon-akku[m] [||*]
23 [Ni]mbichchāra⁴-Bam[m*]jāyā besa-geysido Mādhavayāna likhī(khi)taṇ
Nāg[ā*]rjūnaṇ bhe(ḥe)sa-geydo
24 [Si]ri-gāvaṇḍana eṭṭu⁵-puḍi(di)dudu [||*]

TRANSLATION.

[Ōm !]— (Verse 1 ; line 1) [May he (Vishṇu) protect you, the water-lily (*growing*) in whose navel is made a habitation by Vēdhas (Brahman)] ; and Hara (Śiva), whose head is adorned by a lovely digit of the moon !

(V. 2 ; l. 2) Since, with his pure actions, he [in no long time] drove far away from the surface of the earth [Kali who had secured a footing there], and made again [complete even] the splendour of the Kṛita age, [it is wonderful] how Nīrupama-(Dhruva) became (*also known as*) Kalivallabha.⁶

(V. 3 ; l. 3) (*There was his son*)⁷ Prabhūtavarsha-Gōvindarāja (III.), who, [having conquered the whole world] by his heroism and deeds of prowess(⁸),⁹ was known as Jagat-tuṅga.— (V. 4 ; l. 4) Having [fettered] the people of Kēraḷa and Mālava and Śaṭṭa,¹⁰ and, together with the Gurjaras, those who dwell in the hill-fort of Chitrakūṭa,¹¹ and then [the lords of Kāñchi], he (*became known as*) Kirtinārāyaṇa on the earth.¹²

(V. 5 ; l. 5) (*And then there came his son*) Atiśayadhavaḷa-(Amōghavarsha I.), whose feet are rubbed by the diadems of hostile kings (*bowing down before him*), and whose heroism is [praised] throughout the whole world, and who is worshipped by the lords of Vaṅga, Aṅga, Magadha, Mālava, and Veṅḷi.

(Line 6)— Hail ! While, to an extent ever greater and greater, the increase of the sovereignty of him, Lakshmivallabhēndra,¹³ who is distinguished by the name of the glorious

¹ Read *idan*, with the short *i*. The *t*, of which only a small part is now extant, is supplied from the original ink-impression of 1882, which was made before the stone suffered injury at this place ; so, also, the *Ni* at the beginning of the next line, and the *Si* at the beginning of line 24.

² Read *tappam*.

³ Read, probably, *Bāraṇāsīyūṇ*. We might, of course, supply *l*, and, reading *Bāraṇāsīyūl*, obtain here another instance of the comparatively rare locative in *ul*, regarding which see Vol. VI. above, p. 99, and note 1 on page 100. But it seems more likely that the copulative nominative (*Bāraṇāsīyūṇ*), standing for the accusative (*Bāraṇāsīyumaṇ*), was intended here, as was certainly the case in the next word but one, *kavileyu*, which is a mistake for *kavileyuṇ*, standing for *kavileyumaṇ*. For the justification of the use of the accusative of *Bāraṇāsī* in this and similar passages, see Vol. VI. above, p. 107, note 5.

⁴ This *ra* was evidently at first omitted, and was then inserted on revision.

⁵ The original impression of 1882 shows, between this *akṣara* and the *ḥe* which is above it, a thin horizontal line, seven-eighths of an inch long, which seems to have been intended to turn the *ḥ* into a *t*,—*ettu*. In Mr. Cousens' impression, also, this line is visible ; but more faintly, because of a little too much ink having been used. In the colotype, it is hardly discernible at all.

⁶ See Vol. VI. above, p. 105, note 9.

⁷ See Vol. VI. above, p. 102, note 11.

⁸ The Nīlguṇḍ inscription gives Gaṇḍa. Śaṭṭa may perhaps be accepted as another form of Śaṇḍa, the name of a country mentioned in the *Rājatarāṅgi*, vi. 300, which speaks of a *maḥa* founded at Diddāpura for the accommodation of people from the Maḥyādēśa or middle country, and from Lāṭa, Śaṇḍa, and Uḍra (?). Or, as in line 18 the writer first wrote *Gareṣa* and then corrected the *ṣa* into *ḍa*, *Śaṇḍa* may be treated as an uncorrected mistake for *Śaṇḍa*. Or, again, we might assume that the *t*, also, is a mistake for *g*, which would not be at all impossible ; and, on that view, the *Śaṇḍa* of this record would be simply a mistake for *Gaṇḍa* in the original draft.

⁹ The allusion here seems to be to 'Chitor' and 'Chitorgarh,' in Rājputāna, rather than, as previously thought by me, to Chitrakōṭ or Chatarkōṭ in Bundēlkhāṇḍ.

¹⁰ See Vol. VI. above, p. 105, note 1.

¹¹ See Vol. VI. above, p. 106, note 2.

¹² See Vol. VI. above, p. 106, note 2.

Nripatuṅga,— the *Mahārājādhirāja* and *Paramēśvara* and *Bhaṭṭāraka* who has attained the *pañchamahāśabda*;¹ he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of female elephants² decorated with rings on their tusks and lines on their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (*caused by the multitude*) of his *chauris*, and with his very brightly shining (?)³ three white umbrellas, and with his battle-conches, and with his broad standard of the *pāḍhvaja* banner and his (*other*) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (*bowed down before him*) of *Danḍanāyakas* (*in charge*) of capitals and groups of places, and of chieftains and other lords of districts (?); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unfailing Rāma; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women; he who is the habitation of haughtiness; he who has been born in the race of the *Raṭṭas*; he who has the *Garuḍa* crest; he who is heralded in public with the sounds of the musical instrument called *ṭiṭi*; (*he who has the hereditary title of*) supreme lord of the town of *Lattalūra*, — was continuing, like the sovereignty of the great *Vishṇu*, so as to endure as long as the moon and sun might last :—

(L. 15)—While the *samvatsara* named *Vyaya*, the seven hundred and eighty-eighth of the years elapsed of the era of the *Śaka* kings, was current; and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious *Amōghavarsha-Nripatuṅga* was continuing (with) an increase of sovereignty to an extent ever greater and greater :—

(L. 17)—While, by the favour of the king *Atiśayadhavaḷa*, the illustrious *Dēvaṇṇayya*, a very bee on the water-lilies that are the feet of *Amōghavarshadhēva* and a very asylum for excellent people, was dwelling at *Annigere*, governing the *Beḷvola* three-hundred :—

(L. 19)—When it was the new-moon day of the month *Jyēshṭha* and a Sunday, at the time of an eclipse of the sun, he (*Dēvaṇṇayya*) laved the feet of the two-hundred *Mahājanas*, headed by *Ravikayya*, of *Śrīvūra*, and relinquished (*to them*) the tax on clarified butter.

(L. 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at *Bāraṇāsi*; he who, having destroyed it, is (*thereby*) guilty of a misdemeanour, shall be (*as*) one who destroys *Bāraṇāsi*⁴ or a thousand brown cows or a thousand *Brāhmins*!

(L. 23)—Written by *Mādhavayya*, at the command of *Nimbichehara-Bammayya*; set up and fixed in its place by *Sirigāvūḍa*, at the command of *Nāgārjuna*.

F.—*Niḍagundi* inscription of the time of *Amōghavarsha I.*—About A.D. 874-75.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying collotype, however, is from an ink-impression received from Mr. Cousens in 1886.

Niḍagundi is a village about four miles towards the south-south-west from *Shiggaon*, the head-quarters of the *Baṅkāpur tāluka* of the *Dhārwar* district. The Indian Atlas sheet No. 42

¹ See Vol. VI. above, p. 106, note 3.

² Using another meaning of *gaṇikā*, which is given in *Monier-Williams' Sanskrit Dictionary*, revised edition, namely 'female elephant' instead of 'courtesan,' I give here a translation which seems more appropriate than that put forward for the same passage in the *Nilgund* inscription.

³ See above, p. 206, note 1.

⁴ See Vol. VI. above, p. 107, note 5. An inscription at *Āraṇi* in *Mysore* (*Ep. Carn. Vol. IV., Ng. 51*) speaks, in the same connection, of the destruction of *Prayāga* as well as of *Bāraṇāsi*.

(1827) shews it as 'Neergoondée.' And the Map of the Dhārwar Collectorate (1874) shews it as 'Needgoondée.' The present record gives its name in the older form of *Niḍugundage*, and marks it as the chief town of a group of villages known as the *Niḍugundage* twelve. And the purport of the record has the effect of placing it and its attached villages in the *Kundarage* seventy, and perhaps in also the *Belgali* three-hundred. The inscription is on a stone tablet, which was found in a field, Survey No. 64, at *Niḍagundi*, and is now stored in the *kachēri* at *Shiggaon*.

The top of the stone, about $7\frac{1}{2}$ " high, shews the sculptures of a *līṅga* on its *abhishēka*-stand, with the bull *Nandin*, recumbent, and facing towards it. These sculptures cover about two-thirds of the top part of the stone. The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record; they have been numbered 20 to 25, and are given after the text of the body of the record. — The writing of the body of the record covers an area about $1' 9\frac{1}{2}"$ broad by $2' 4\frac{1}{2}"$ high, and is mostly in a state of very good preservation. — The characters are Kanarese, boldly formed and well executed. They are fairly uniform in size, ranging mostly between about $\frac{3}{8}"$ and $1\frac{1}{2}"$; but the *yo* of *Vāraṇāsiyo*, in line 17, is only a little more than $\frac{1}{4}"$ high: the *īri* in line 1 is about $2"$ high. The record itself presents final forms, of *t* in *śrīmat*, line 5, and of *m* in *koṭṭam*, line 13, and *paḍedomm*, line 16; and we have the final *m* again in the supplementary record at the top of the stone, in *bhaṭṭāram*, line 22. The *anuvāra* is formed between the lines of writing, instead of above the top line, in *īdam*, line 16, and apparently also in *kaṣṭeyuṇ*, line 18. The distinct form of the lingual *ḍ* can be recognised clearly in *panneraḍumān*, line 9, and still more so in *perggaḍe*, for *perggaḍe*, line 11; it is also marked, though not so plainly, in *Niḍugundage*, line 9, *Gāḍiyammaṇ*, line 15, and *paḍedomm*, line 16: and it is exhibited again in *paḍeda[ṇ]*, line 24. As regards palæography, — the *kh* does not occur. The *j* occurs four times: in the *jya* of *rājyam*, line 3, No. 8, and in the *ja* of *vijaya*, line 4, No. 8, it is of the old square type, closed; but in *jā* twice in *mahārājādhirājā*, line 2, Nos. 6 and 9, it is the later cursive character. The *ś* occurs twice, in lines 16, 17: in both places, it is of the old square type, closed; it is presented most clearly in the *śge* of *kādoṅge*, line 16, the last *akshara* but one: it occurs again in the supplementary record, in *anugrahaṇ-goydu*, line 23-24; and there, also, it is of the old square type, closed. The *b* occurs nine times: in the *bdha* of *ḍpalabdhā*, line 4, No. 6, we have the later cursive form; but, in all the other instances, we have the old square type, in the closed form, and the intended exact form of it is perhaps best illustrated by the *ba* of *Baṇkēyaṅge*, line 10, No. 4: it occurs again in the supplementary record, in *sabbd*, line 22; and there also, it is of the old square type, but, apparently, in the open rather than the closed form: the solitary instance of the use of the later cursive form in *ḍpalabdhā*, line 4, No. 6, must, as in the case of the *Sirūr* record, be explained as a slip on the part of the writer. The *l* occurs more freely still: it is, throughout, of the later cursive type, as also in the supplementary record, in *cholege* or *volege*, line 23: the *la* of *lakṣmā*, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199; but the *la* of *dēgulamaṇ*, line 14, No. 8, probably illustrates best the exact form that was aimed at in this record. — The language is Kanarese, of the archaic type, in prose. In line 23, we have a word *chole* or *vole*, the meaning of which is not apparent. — The orthography does not present anything calling for comment, except (1) the insertion of an unnecessary *anuvāra* in *Rāpanum*, line 10-11, *Gāḍiyammaṇ*, line 15, and *paḍedomm*, for *paḍedon* or *paḍedom*, line 16; and (2) perhaps the use of *v* for *b*, in *vaffāra*, line 14, for *baffāra* as a possible *tadbhava*-corruption of *bhaṭṭāra*; here, however, the *v* is possibly simply a writer's mistake for *bh*.

This inscription is another record of the reign of the Rāshtrakūṭa king Amoghavarsha I. It mentions an official of his, named *Baṇkēya* or *Baṇkēyarasa*, who was governing the *Banavāsi* twelve-thousand province, and the districts known as the *Belgali* three-hundred, the

Kundarage seventy, the **Kundûr** five-hundred, and the **Purigere** three-hundred. And it mentions also a son of **Baṅkôya**, named **Kundatte**, who was governing the group of villages known as the **Niḍugundage** twelve. The primary object of it was to record the grant of some lands to a temple of the god **Mahâdêva** (**Śiva**). The short supplementary record at the top of the stone, indicates a certain **Vipakadêva** as the person on whose instigation the grant was made.

The date of this record is expressed in a very exceptional and peculiar manner. The **Śaka** year is not mentioned. Nor is the name of the *saṃvatsara* given. And the record only refers itself to the time,—**Amôghavarsha** *end-uttaram rājyam-geyyutt-ire*, — “while **Amôghavarsha** was reigning increased by one.” Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the **Sirûr** inscription, which quite clearly and unmistakably places the new-moon day of the *amānta* month **Jyaisṭha** of the **Vyaya saṃvatsara**, **Śaka-Saṃvat** 788 expired, in the fifty-second year of his reign, we know, as shewn on page 204 f., that **Amôghavarsha I.** began to reign in **A.D. 814 or 815**. One of the **Kapheri** inscriptions supplies for him the date, without full details, of **Ś.-S. 799** (expired), = **A.D. 877-78**.¹ Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to “(the **Śaka** year 800) increased by one,” that is to say, **Śaka-Saṃvat** 801 (expired), = **A.D. 879-80**. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the **Laukika** reckoning of **Kashmir** and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century **A.D.** There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with “omitted hundreds,” except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of **Amôghavarsha I.** lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet **Jupiter**. We know, also, that the use of that cycle, in the **Kanarese** country, was definitely established by the **Râshṭrakûṭas**, and that it was already being freely used there in the time of **Amôghavarsha I.** There is, indeed, one epigraphic instance of its use in those parts before the **Râshṭrakûṭa** period; namely, in the **Mahākûṭa** pillar inscription of the **Western Chalukya** king **Maṅgalêsa**, which is dated in the fifth year of his reign and in the **Siddhârtha saṃvatsara**, with other details which place it on exactly the 12th April, **A.D. 602**.² That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the **Râshṭrakûṭas**. Amongst the records of **Gôvinda III.**, the father and predecessor of **Amôghavarsha I.**, we have it in the plates from the **Kanarese** country of **A.D. 804**, in the **Wanî** plates of **A.D. 807**, in the **Râdhanpur** plates of **A.D. 808**, and in the **Tûrkhdê** plates of **A.D. 813**.³ Amongst the records of **Amôghavarsha I.**, we have already found it used in the **Kapheri** inscription of **A.D. 851**,⁴ in the **Mantrawâḍi** inscription of **A.D. 865**,⁵ in the **Nilgund** inscription of **A.D. 866**,⁶ and in the **Sirûr** inscription of

¹ *Ind. Ant.* Vol. XIII. p. 135, No. 43 A.

² See a note on this subject, which I am giving in the *Indian Antiquary*, Vol. XXXII.

³ See Prof. Kielhorn's List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.

⁴ See Prof. Kielhorn's Southern List, p. 13, No. 73.

⁵ Page 201 above.

⁶ See Prof. Kielhorn's Southern List, p. 13, No. 75.

the same date.¹ I have found it used in various other records of his time in the Kanarese country. It was used very freely in the Rāshtrakūṭa records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression *ond-uttaram*, presented in this record, is the abbreviation of a full expression which would be *ond-uttaram-aruvattaneya varsham*, "the sixtieth year increased by one." I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A.D. 874-75. The palaeography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A.D. 897, which is established by the *prasasti* of the *Uttarapurāṇa* for Lokāditya, son of the Baṅkēya who is mentioned in this record.²

The question remains, whether this explanation places the record in actually the sixty-first year of Amōghavarsha I., or whether it places it in the sixty-first *samvatsara* counted from, and including, the *samvatsara* in which his reign commenced. The two things are not exactly the same; because it happens that, in the period A.D. 814-15 to 877-78 covered by the reign of Amōghavarsha I., there was an apparent or an actual omission of a *samvatsara*. If the *samvatsaras* were taken according to the so-called northern luni-solar system, then the year Ś.-S. 745 expired was the Subhakarit *samvatsara*, No. 36, and the year Ś.-S. 746 expired was the Krōdhin *samvatsara*, No. 38, and there was an actual omission of the Śōbhana *samvatsara*, No. 37.³ If, on the other hand, they were taken according to the actual mean-sign system which underlay and governed the other system, then there was not an actual omission of that or any other *samvatsara*; but each of the sixty *samvatsaras* ran its full course, and there was only an apparent omission of Śōbhana, No. 37, presenting itself in the fact that the first day of the year Ś.-S. 745 expired fell in Subhakarit, No. 36, while the first day of the year Ś.-S. 746 expired fell in Krōdhin, No. 38. It does not seem necessary to make calculations for the period A.D. 873 to 876, to determine the *samvatsaras* for those years according to the actual mean-sign system; especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system.⁴ It seems sufficient to state the following results.

We have seen, on page 205, that Amōghavarsha I. began to reign at some time from Āshāḍha śukla 1 of the Vijaya *samvatsara*, Śaka-Samvat 736 expired, falling in May or June, A.D. 814, to Jyāishṭha kṛishṇa 30 of the Jaya *samvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815. The first *samvatsara* after a complete round of the *samvatsaras* would be, again, either Vijaya, Ś.-S. 795 expired, beginning, according to the so-called northern luni-solar system, in A.D. 873 and ending in A.D. 874, or else Jaya, Ś.-S. 796 expired, beginning in A.D. 874 and ending in A.D. 875; and the record is to be placed in A.D. 873, 874, or 875.

On the other hand, the actual sixty-first year of Amōghavarsha I. would commence on some day from Āshāḍha śukla 1 of the Jaya *samvatsara*, Śaka-Samvat 796 expired, in A.D. 874, to Jyāishṭha kṛishṇa 30 of the Manmatha *samvatsara*, Ś.-S. 797 expired, in A.D. 875; and the record is to be placed in A.D. 874, 875, or 876. A more exact result cannot be arrived at, because the month and *tithi*, with the week-day or any other detail, are not specified.

¹ Page 204 above.

² See a note on the Mukula or Chellakēṭana family, which I am giving in the *Indian Antiquary*, Vol. XXXII.

³ See Sewell and Dikshit's *Indian Calendar*, Table I., p. 34.

⁴ See *Ind. Ant.* Vol. XXV. p. 269.

Of the territorial divisions mentioned in this record, the Banavāsi twelve-thousand and the Purigere three-hundred are already well known. The Niḍugundage twelve was, of course, a group of villages headed by the modern Niḍagundi itself. The position of the Kundarage seventy is probably marked by a village in the North Kanara district, the name of which is not given in the Indian Atlas sheet No. 42 (1827) but is shewn in the Map of the Dhārwar Collectorate (1874), perhaps as a hamlet or deserted village, as 'Koondurgee,' one mile and a half east-by-south from Maṇḍagōḍ in the Yellāpur tāluka and nine miles west-by-north from Niḍagundi. The Belgali three-hundred may be connected either with a village in the Baṅkāpur tāluka, which is shewn as 'Belgullee' in the Indian Atlas sheet No. 41 (1852), and as 'Belugulee' in the Collectorate Map, four miles on the north of Shiggaon, and about eight miles north-by-east from Niḍagundi, or with a village in the Hubli tāluka, which is shewn as 'Belgulee' in the Collectorate Map, but as 'Bellaguttee'—(no doubt, by mistake for 'Bellagullee')—in the Atlas sheet No. 41, about seven and a half miles on the south of Hubli, and twenty-two miles towards the north-by-west from Niḍagundi. The position of the Kundūr five-hundred is a more difficult question. There is a village in the Baṅkāpur tāluka, which is shewn in both the Atlas sheet No. 42 and the Collectorate Map as 'Koondoor,' seven miles south-south-east-half-south from Shiggaon, and five miles south-east from Niḍagundi; but the close proximity of the Pānuṅgal or Hānuṅgal five-hundred and the Purigere three-hundred districts, renders it difficult, if not impossible, to find room for a five-hundred district there. And there is also a 'Kundur' somewhere in the Sirsi tāluka of North Kanara; but, if the Kundūr five-hundred lay there, Baṅkāyaraśa must have been governing also the Pānuṅgal five-hundred, intervening directly between that locality and the Purigere three-hundred; whereas, the record does not mention the Pānuṅgal five-hundred. A Kundūr five-hundred, however, appears to be mentioned elsewhere, in the passage in the Aminbhāvi inscription of A.D. 1113,¹ which, according to the transcription given in Sir Walter Elliot's Manuscript Collection, mentions the place as Ammaiyyanabhāvi, and claims that, in the time of the Western Chalukya king Pulakēśin II., and in A.D. 566 or 567 (an altogether incorrect date), certain grants were made to the god Kalidēva of Ammaiyyanabhāvi, which was an *agrahāra* in the Kundūr five-hundred of the Palasige province (*vishaya*). Aminbhāvi is about six miles north-north-east from Dhārwar, and about thirty miles on the east of Halāṣi, the ancient Palasige, in the Khānāpur tāluka. The position is a thoroughly suitable one for the Kundūr five-hundred district. And I think that we may safely take it that the Kundūr five-hundred of the present record is localised by the Aminbhāvi record and included that village, though I cannot at present identify the town, Kundūr, from which the district took its appellation.

TEXT.¹

- 1 Svasty²-Amōghavarsha śrīpīthiviva-
- 2 llabha mahārājādhirājā(ja) paramōśvara bha[ā]-
- 3 rāra(r) ond-uttaraṁ rājyaṁ-geyyutt-ire satya-samara-
- sam-
- 4 ghaṭṭaṇ(n)-ōpalabdha-vijayalakṣmi-nivāsita⁴
- 5 chellakētana śrīmat [Baṅkāy⁵-arasara(r) Banavāsi⁵

¹ Regarding this record, see *Dyn. Kan. Distrs.* p. 358, note 1, and *Ind. Ant.* Vol. XXX. p. 209.

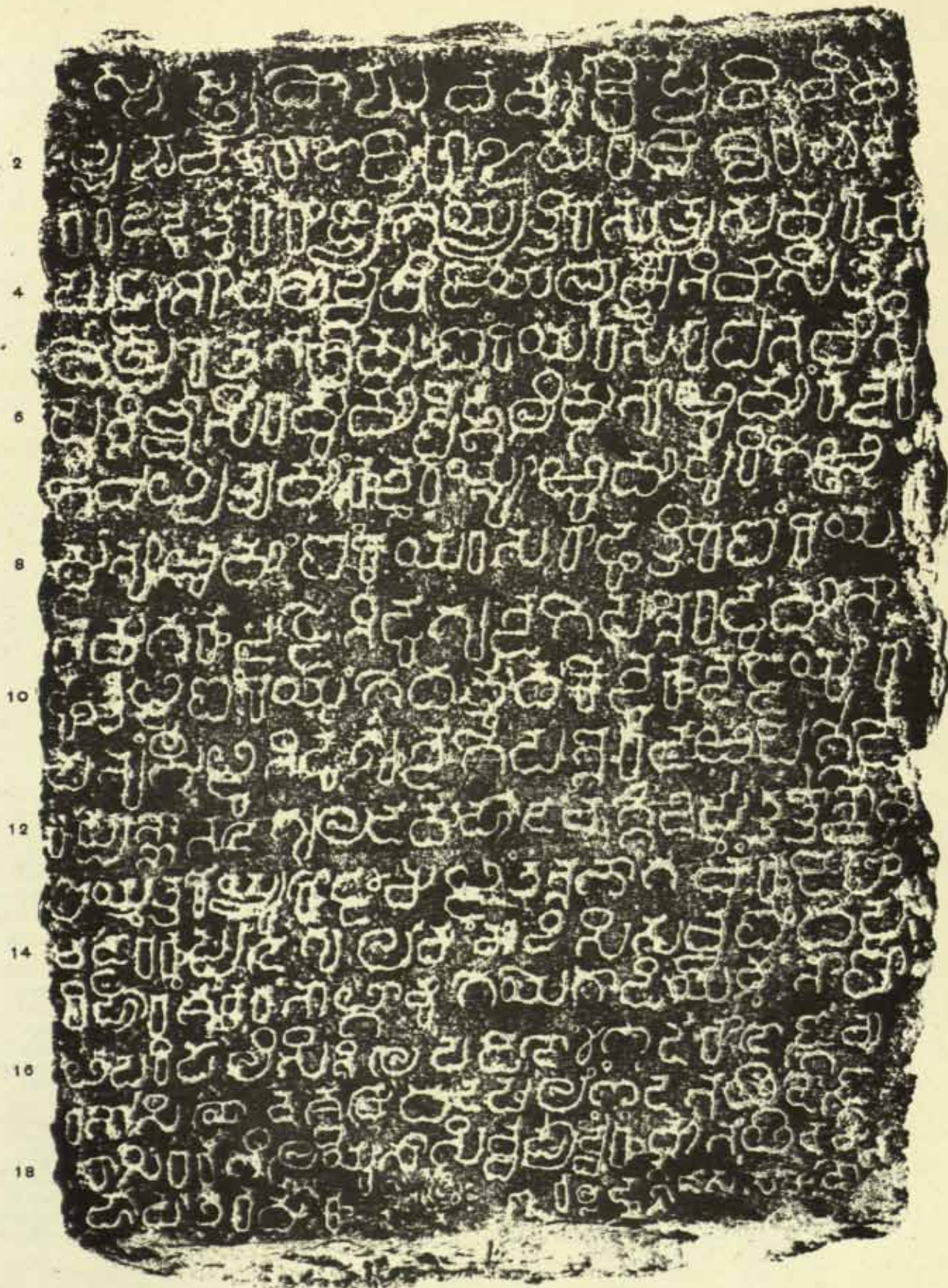
² From the ink-impressions.

³ The marks before this word do not seem well enough defined to be taken for the remnants of a damaged symbol for the word *Om*.

⁴ The second syllable of this word is an anomalous character, neither exactly *ed* nor exactly *ma*. It occurs again in *Banavāsi*, in the next line.

⁵ Regarding the quantity of the vowel of the second syllable of this name, see note 4 on page 200 above.

⁶ Regarding the third syllable of this word, which is neither exactly *ed* nor exactly *ma*, see note 4 above.



- 6 pannirbehāsiramamān=Belgali-mānūrumām Kundara-
 7 ge-elpattumām Kundūr-aynūrumām[m] Purigere-
 8 mūnūrumām Baṅkēy-arasar¹=āḷutt-ire Baṅkēya-
 9 na maga[m] Kundaṭṭe Niḍugundage-panneraḍumān=ā-
 10 ḷutt-īlḍu Baṅkēyamge dharmmam=akk=endu Kundaṭ-
 ṭeyam Rā-
 11 panuṇm²=īlḍu Niḍugundage-panneraḍaḡa pergge-
 (rgga)ḍe
 12 Kuppapṇana dēgulada Mahādēvargge or-mmattar-
 ttōṇṭamu[m]
 13 ay-mattar-kkeyyu koṭṭam³ [||*] Maḷdam tanna
 bhāgamam kuḍe ā
 14 vaṭṭāra⁴ Kuppam[m] dēgulamam māḍisi sarvva-bādha-pa-
 15 riḥaram Śaṅkaram nāl-gāmu[m]ḍu⁵]-geye Gāḍiyam-
 mam⁶=ā bā-
 16 [a[m] paripālisi nile paḍedoṃm⁷ [||*] Idam kōdoṅge
 Vā-
 17 raṇāsiyoḷ=aśvamēdhada phalam idan=aḷidoṅge
 18 sāsira kavileyum sāsirvvar-pāravarumān=aḷida ma-
 19 hā-pātakam-akku [||*] Ōm⁸ [||*] I(i) kallam Durgga-
 d[ā]sam samedo[m] [||*]

At the top of the stone.

- 20 Namāstē⁹ Śrī(śrī)-
 21 V i ṇ a k a d ē v ā (v a)-
 22 bhāṭṭāram¹⁰ sabbā(bba)-
 23 cho(?vo)lege¹¹ anugra-
 24 haṇ-geydu paḍeda[m]
 25 i(i) tāpama[m] [||*]

TRANSLATION.

Hail! While Amōghavarsha, the favourite of Fortune and of the Earth, the Mahārājā-dhīrāja, the Paramēśvara, the Bhaṭṭāra, was reigning (for the sixtieth year) increased by one;¹¹ and while the illustrious Baṅkēyarasa, whose javelin-banner has been taken as an abode by the goddess of victory won by encounterings in genuine battle, was governing the whole of

¹ This is an unnecessary repetition of the nominative which we have already in line 5.

² Read *Edpanum*.

³ Read *kkeyyūm koṭṭar*.—The use of the final *m* in *koṭṭam* is rather peculiar; *koṭṭam* (or *koṭṭaa*) would have been more correct. Compare *paḍedoṃm* for *paḍedoṃ* (or *paḍedoṇ*), line 16, and *bhaṭṭāram* for *bhaṭṭāra* (or *bhaṭṭāra*), line 22.

⁴ In the second syllable of this word, the subscript *ṭ* has not been properly joined to the upper *ṭ*; and it has also been carried so low as to be overrun by the top stroke of the *ā* of *riḥaram* in the next line. The word itself, *vaṭṭāra*, either is a mistake for *bhaṭṭāra*, or else stands for *bhaṭṭāra* as a possible *taḍbhava*-corruption of *bhaṭṭāra*.

⁵ Read *Gāḍigamman*.

⁶ Read *paḍedoṃ*; see note 3 above.

⁷ Represented by an ornate symbol, much damaged.

⁸ Read *bhaṭṭāram*; see note 3 above.

⁹ Read *namō=stu*.

¹⁰ It is just possible that, before the *cā* or *va*, there may be a cramped and imperfectly formed *akṣara*,—perhaps *va* or *ka*,—on the edge of the stone.

¹¹ See page 210 f.

the Banavāsi twelve-thousand, the Belgai three-hundred, the Kunderage seventy, the Kundūr five-hundred, and the Purigere three-hundred :—

(Line 8) Kundaṭṭe, the son of Baṅkēya, while governing the Niḍugundage twelve, said to Baṅkēya—"Let there be a religious grant;" and Kundaṭṭe and Rāpa, being convened,¹ gave one *mattar* of garden-land and five *mattars* of cultivable land to the god Mahādēva of the temple of Kuppappa the *Pergade* of the Niḍugundage twelve.

(L. 13) On Malda giving his own share, that same honourable Kuppa caused the temple to be made; and, while Śaṅkara was holding office as *Nālgāmunḍu*, Gāḍiyamma, protecting that property, acquired it so that it continued unimpaired, free from all molestation.²

(L. 16) To him who protects this, there shall accrue the reward of performing an *aśva-mēdha*-sacrifice at Vārāṇsi; to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brāhmins!

(L. 19) Durgadāsa prepared this stone.

At the top of the stone.

(L. 20) Let there be reverence! The honourable one, the saintly Vipakadēva, did a kindness to the whole . . . ,³ and obtained this property.

The family-name of the Rāshtrakūṭas of Mālkheḍ.

To my previous paper on some of the records of the Rāshtrakūṭa kings of Mālkheḍ, in Vol. VI. above, p. 160 ff., I attached some notes on a few special points, chiefly in connection with the names, *birūdas*, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Rāshtrakūṭa stock, the extraction of the Rāshtrakūṭas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Rāshtrakūṭa descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirūr inscription of A.D. 866,⁴ as also in the corresponding passage in line 16 of the Nilgund inscription of the same date,⁵ the family-name of the Mālkheḍ dynasty is presented to us, in the formal *prastāvi* or eulogy in Kanarese prose which introduces the practical details of the record, as *Raṭṭa*, in the description of Amoghavarsha I. as *Raṭṭa-vamś-ōḍbhava*, "born in the race of the Raṭṭas, or in the Raṭṭa race."⁶ And these two passages are the earliest known passages which present the name Raṭṭa.

¹ *Ilḍa* is equivalent to *ōḍan-ilḍa*; see Vol. VI. above, page 68, note 6.

² This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it.—The meaning of *śile* is not quite certain; but the word seems to be a form of the infinitive of *śil*, *śila*, in the sense of 'to stand or last, to continue unimpaired.' A very similar expression, *śila mōḍisidom*, occurs in line 46 of the Hebbāl inscription of A.D. 975 (Vol. IV. above, p. 354); *śila*, also, is a form of the infinitive of *śil*, *śila*.

³ The meaning of the word at the beginning of line 23 is not known.

⁴ Page 206 above.

⁵ Vol. VI. above, p. 103.

⁶ It is convenient to speak of "the Raṭṭa or Rāshtrakūṭa race, lineage, or family," and of "the Raṭṭa or Rāshtrakūṭa kingdom, rule, or sovereignty." And we meet with the actual expression *Raṭṭa-dharmya vamśa*, "the race which has the appellation Raṭṭa;" see page 218 f. But the exact analysis of all such compounds as *Raṭṭa-vamśa*, *Rāshtrakūṭa-kula*, and *Raṭṭa-rājya*, etc., seems to be *Raṭṭadām vamśa*, "the race of the Raṭṭas," *Rāshtrakūṭadām kula*, "the family of the Rāshtrakūṭas," and *Raṭṭadām rājya*, "the kingdom, rule, or sovereignty of the Raṭṭas," and so on; compare the expressions *vamśa* . . . *Yadūdām* and *Yadu-kula* on page 37 above, text lines 8, 9, and 9-10, and *Yadōvāntayāḥ* and *Yadu-vamśa* in *Ind. Ant.* Vol. XII. p. 264, text lines 4 and 6-7.

In the records of the **Mālkahēd** dynasty, the only other known instances in which the name occurs in the same form, **Raṭṭa**, are the following. The two sets of Bagumrā plates of A.D. 915 speak, in a Sanskrit verse, of *Raṭṭa-rājya*, "the kingdom, rule, or sovereignty of the **Raṭṭas**;"¹ and the same expression occurs again in the Dēoli plates of A.D. 940, in two Sanskrit verses,² and again in the same two verses in the Karhād plates of A.D. 959.³ The Bagumrā plates of A.D. 915 further apply to Indra III., again in a Sanskrit verse, the *biruda* **Raṭṭakandarpa**, "a Kandarpa, Kāma, or Love of the **Raṭṭas**;"⁴ and the same *biruda* is applied to Gōvinda IV. in a Kanarese verse in the Kalas inscription of A.D. 930,⁵ and to Khottiga in Kanarese prose in the Adaraguñchi inscription of A.D. 971,⁶ and to Indra IV. in Kanarese verse in the Śravaṇa-Belgoḷa inscription of A.D. 982.⁷ The Kalas inscription of A.D. 930, in the Kanarese prose passage which leads up to the date and other details of the record, further applies to Gōvinda IV. the *biruda* **Raṭṭavidyadhara**, "a *Vidyādhara* or demigod of the **Raṭṭas**."⁸ And the Dēoli plates of A.D. 940 introduce, in a Sanskrit verse, the eponym **Raṭṭa**, as the name of the imaginary person whom that record puts forward as the original ancestor of the family;⁹ and the same verse occurs in the Karhād plates of A.D. 959.¹⁰

In those of the other records of the **Mālkahēd** dynasty which put forward the proper name of the family and do not refer to it as simply the race, family, or lineage of Yadu or of the Yadus,¹¹ the name is always given as **Rāshtrakūṭa**. The Sāmāṅgaḍ plates of A.D. 754 liken Indra II., in a Sanskrit verse, to *śat-Rāshtrakūṭa-kanakādri*, "a golden mountain (Mēru) of the good **Rāshtrakūṭas**;"¹² and we have the same verse in the Paithan plates of A.D. 794,¹³ in the Nausāri plates of A.D. 817,¹⁴ in the Kāvi plates of A.D. 827,¹⁵ in the Bagumrā plates of A.D. 867,¹⁶ in the Chokkhakuṭi grant of A.D. 867,¹⁷ and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.¹⁸ The Nausāri plates of A.D. 817, in another Sanskrit verse, describe Dhruva as *Rāshtrakūṭa-tīlaka*, "an ornament of the **Rāshtrakūṭas**;"¹⁹ and this verse occurs again in the Kāvi plates of A.D. 827,²⁰ in the Bagumrā plates of A.D. 867,²¹ in the Chokkhakuṭi grant of A.D. 867,²² and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.²³ The Baroda plates of A.D. 835 speak, in a Sanskrit verse, of *śulka-Rāshtrakūṭa*, "tributary **Rāshtrakūṭas**;"²⁴ and the same verse is presented in the Bagumrā plates of A.D. 867,²⁵ in the

When *śri* is prefixed, as, for instance, in *śri-Rāshtrakūṭa-daraga*, the proper analysis seems to be *śrīmatām Rāshtrakūṭānam-annaya*; compare, for instance, *śrīmatām . . . Chalukyaṇam kulam* in *Ind. Ant.* Vol. VI. p. 76, text lines 2, 6.

¹ *Jour. Bo. Br. R. As. Soc.* Vol. XIII. p. 258, B., plate ii. a, text line 5, and p. 262, A., plate ii. a, line 3.—In my previous paper, these two records have been referred to as "the Nausāri plates of A.D. 915." I have already indicated the reason for which they are to be properly known as "the Bagumrā plates of A.D. 915;" see Vol. VI. above, Additions and Corrections, p. vi.

² Vol. V. above, p. 194, text lines 29, 32.

³ Vol. IV. above, p. 234, text lines 31, 39.

⁴ *Loc. cit.* (note 1 above), p. 259, B., plate ii. b, text line 5, and p. 263, A., plate ii. b, line 2.

⁵ This record has not been published yet. I quote it from an ink-impression.

⁶ *Ind. Ant.* Vol. XII. p. 256, text line 4-5.

⁷ *Inscr. at Śrav.-Bel.* No. 57, verses 2, 17.

⁸ See note 5 above.

⁹ Vol. V. above, p. 193, text line 11.

¹⁰ Vol. IV. above, p. 232, text line 10-11.

¹¹ Two verses presented in the Cambay plates of A.D. 930 (p. 37 above, text lines 8 f. and 9 f.), and again in the Sāngli plates of A.D. 933 (*Ind. Ant.* Vol. XII. p. 249, text lines 4 f. and 5 ff.), simply place the members of the family in the *Yadūdāma* *varṣa* or *Yadu-kula*. The Kharda plates of A.D. 972 similarly place them in the *Yadōrnanaya* or *Yadu-varṣa* (*Ind. Ant.* Vol. XII. p. 264, text lines 4, 6-7).

¹² *Ind. Ant.* Vol. XI. p. 112, text line 14.

¹³ Vol. III. above, p. 105, text line 9.

¹⁴ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 136, text line 9.

¹⁵ *Ind. Ant.* Vol. V. p. 146, verse 6.

¹⁶ *Ind. Ant.* Vol. XII. p. 182, verse 6.

¹⁷ Vol. VI. above, p. 288, text line 7.

¹⁸ *Ind. Ant.* Vol. XIII. p. 66, verse 4.

¹⁹ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 137, text line 31.

²⁰ *Ind. Ant.* Vol. V. p. 146, verse 29.

²¹ *Ind. Ant.* Vol. XII. p. 182, verse 17.

²² Vol. VI. above, p. 289, text line 20.

²³ *Ind. Ant.* Vol. XIII. p. 67, verse 11.

²⁴ *Ind. Ant.* Vol. XIV. p. 1-9, text line 17.

²⁵ *Ind. Ant.* Vol. XII. p. 183, verse 29.

Chokkhakūṭi grant of A.D. 867,¹ and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.² And the Kaṣas inscription of A.D. 930³ describes Gōvinda IV., in a Kanarese verse, as *Rāshtrakūṭ-ōttama*, "a best of the *Rāshtrakūṭas*." The Waṇi plates of A.D. 807 mention the family, in a Sanskrit verse, as *śrī-Rāshtrakūṭ-ānvaya*, "the lineage of the glorious *Rāshtrakūṭas*;"⁴ we have the same verse in the Rādhanpur plates of A.D. 808;⁵ and the inscription of probably the period A.D. 814-15 to 877-78 at the Daśāvatāra cave at Ellōrā, speaks, in another Sanskrit verse, of *prakaṣa-Rāshtrakūṭ-ānvaya*, "the manifest, public, or well-known lineage of the *Rāshtrakūṭas*."⁶ The Baroda plates of A.D. 812 speak, in a Sanskrit verse, of *śrī-Rāshtrakūṭ-āmala-vamśa*, "the spotless race of the glorious *Rāshtrakūṭas*;"⁷ the Déoli plates of A.D. 940, and, following the same draft, the Karhād plates of A.D. 959, again in a Sanskrit verse, speak of *Rāshtrakūṭa-vamśa*, "the race of the *Rāshtrakūṭas*, or of *Rāshtrakūṭa*," and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) *Rāshtrakūṭa* whom these records put forward as the son of the eponymous Raṭṭa.⁸ Finally, the Bagumrā plates of A.D. 915 introduce the family, again in a Sanskrit verse, as *śrī-Rāshtrakūṭa-kula*, "the family of the glorious *Rāshtrakūṭas*;"⁹ and the same expression *Rāshtrakūṭa-kula*, "the family of the *Rāshtrakūṭas*," is put forward, in ornate prose, in the Kaḍaba plates,¹⁰ which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mālkhēḍ family, we find used only the form *Rāshtrakūṭa*. Thus, in Sanskrit prose, the Uṇṭikavāṭikā grant of Abhimanyu describes his first ancestor Mānāṅka as *Rāshtrakūṭānām tīlaka*, "an ornament of the *Rāshtrakūṭas*."¹¹ A Sanskrit verse in the Multāi plates of A.D. 709 places Durgarāja, the first ancestor of Yuddhāsura-Nandarāja, *śrī-Rāshtrakūṭ-ānvayā*, "in the lineage of the glorious *Rāshtrakūṭas*."¹² And a Sanskrit verse in the Āntrolī-Chhārōli plates of A.D. 757 describes Kakkarāja I., the first ancestor of Kakkarāja II., as *śrī-Rāshtrakūṭa-kula-paṅkaja-śaṇḍa-sūrya*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the glorious *Rāshtrakūṭas*."¹³

In later extraneous records which mention the Mālkhēḍ family, we find the following usage. A Sanskrit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayāditya II. (A.D. 799 to 843) as fighting during twelve years, by day and by night, a hundred and eight battles with the armies of the Gaṅgas and the Raṭṭas; and a subsequent Sanskrit verse in the same record says that Vijayāditya III. (A.D. 844 to 888), prompted by the lord of the Raṭṭas, conquered the Gaṅgas, and cut off the head of Maṅgi in battle, and frightened Kṛishṇa and Saṅkila, and completely burnt their city.¹⁴ In the Chōla

¹ Vol. VI. above, p. 290, text line 36.

² *Ind. Ant.* Vol. XIII. p. 67, verse 18.

³ See note 5 on page 215 above.

⁴ *Ind. Ant.* Vol. XI. p. 158, text line 17.

⁵ Vol. VI. above, p. 213, text line 18.

⁶ *Archaeol. Surv. West. Ind.* Vol. V. p. 83, text line 3.

⁷ *Ind. Ant.* Vol. XII. p. 159, text line 2.

⁸ Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 282, text lines 10, 11.

⁹ *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 258, B. plate ii. a, text line 1, and p. 262, A., plate i. text line 15.

¹⁰ Vol. IV. above, p. 340, text line 6.

¹¹ *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 90, text line 2.

¹² *Ind. Ant.* Vol. XVIII. p. 234, text lines 1, 2.

¹³ *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 107, text lines 2, 3.—I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mālkhēḍ family, but were only *vamśīyas* or "kinsmen" of the *Rāshtrakūṭas* of Mālkhēḍ; that is to say, that they belonged to a separate line of the same *vamśa* or race, stock, or clan. See, also, Vol. VI. above, p. 170.

¹⁴ *South-Ind. Inscri.* Vol. I. p. 39, text lines 12, 24; and, regarding the second verse, see also Vol. IV. above, p. 226.

records, the Rāshtrakūṭa territory, which, however, had by that time passed into the hands of the Western Chālukyas of Kalyāṇi, is called, in Tamil prose, the *Irattapāḍi* and *Irattapāḍi* seven-and-a-half-lākh (country), in which appellation the name stands for *Raṭṭapāḍi*, "the country of the *Raṭṭas*,"¹ and *Irattamaṇḍala*, "the territory of the *Raṭṭas*."² The Bhādāna Śilāhāra grant of A.D. 997 speaks, in a Sanskrit verse, of the once flourishing *Raṭṭa-rājya* or "sovereignty of the *Raṭṭas*" as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mentioning the downfall and destruction of the family, consequent on the overthrow of Kakka II.³ The Khārēpāṭa Śilāhāra plates of A.D. 1008 speak, in a Sanskrit verse, of *Rāshtrakūṭa-śēvarāṇām vāmśa*, "the race of the Rāshtrakūṭa lords," and further on, in Sanskrit prose, describe the Western Chālukya king Irivabedaṅga-Satyāśraya as ruling over *Raṭṭapāṭi* or "the country of the *Raṭṭas*."⁴ And the Kaṭhēm Western Chālukya plates of A.D. 1009, in Sanskrit verses, speak five times of the *Rāshtrakūṭas*, and *Rāshtrakūṭa-kula* or "the family of the *Rāshtrakūṭas*," and also present once the other form *Raṭṭa*, in referring to Bhammaha-Raṭṭa or "the *Raṭṭa* Bhammaha," whose daughter Jākavvā became the wife of Taila II.⁵

In the later extraneous records, there are many other references to the Rāshtrakūṭas of Mālkhēḍ, of which some speak of them as Rāshtrakūṭas, but the majority call them *Raṭṭas*. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the Rāshtrakūṭas of Mālkhēḍ and with the *Raṭṭas* of Saundatti, in the records of the feudatory *Raṭṭa* princes of Saundatti, who ruled over the Kūṇḍi three-thousand province which lay in the territory that had belonged to the Rāshtrakūṭa kings of Mālkhēḍ, and who, in their later records, are represented as belonging to the same lineage with those kings.⁶ In these *Raṭṭa* records, as far as they have been explored, the name *Rāshtrakūṭa* is but rarely met with. An inscription at Bail-Hoṅgal, probably referable to the period A.D. 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the *Raṭṭa* princes as *Rāshtrakūṭa*.⁷ An inscription at Saundatti, put together in A.D. 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A.D. 875-76, of a king Kṛishṇarājādēva, by whom it means Kṛishṇa III., and describes him as *Rāshtrakūṭa-kula-tīlaka*, "an ornament of the family of the *Rāshtrakūṭas*."⁸ The Tērdāl inscription, which was put together in A.D. 1187, includes a passage dated in A.D. 1122 which applies to the prince Kārtavīrya II., in Kanarese prose, the epithet *Rāshtrakūṭa-ānvaya-śīraḥ-śikhāmani*, "a crest-jewel on the head that was the lineage of the *Rāshtrakūṭas*."⁹ And the Saundatti inscription of A.D. 1228 describes the prince Lakshmidēva II., in a Kanarese verse, as *Rāshtrakūṭa-ānvaya*, "belonging to the lineage of the *Rāshtrakūṭas*."¹⁰ But, with the above exceptions, the *Raṭṭa* records, including even the records of A.D. 1096, 1187, and 1228 mentioned above, always present the name as *Raṭṭa*, or, using a variant of the name written with the Drāviḍian *r*, as *Raṭṭa*. The earliest certain record of the *Raṭṭa* princes, the Sogal inscription

¹ See, for instance, *South-Ind. Inscriptions*. Vol. III. p. 15, a record of A.D. 1008; and *ibid.* p. 112, a record of A.D. 1054-55.

² See *ibid.* p. 63, a record of A.D. 1053-54.

³ Vol. III. above, p. 272, text line 20, and p. 273, line 43.

⁴ Vol. III. above, p. 293, text line 6-7, and p. 299, line 21.—There can hardly be any doubt that the same word *Raṭṭapāṭi* is the real reading in the passage in the *Narasimhasaṅkṣarita*, XI. 89, 90, in which Dr. Bühler (see *Ep. Ind.* Vol. I. p. 225) found a mention of "Raṭṭapāṭi."

⁵ *Ind. Ant.* Vol. XVI. p. 21, text lines 10, 15, and p. 23, lines 39, 40-41, 43, 44.

⁶ See a note on references to Kṛishṇa III. in the records of the *Raṭṭas* of Saundatti, which I am giving in the *Indian Antiquary*, Vol. XXXII.

⁷ See *Ind. Ant.* Vol. IV. p. 115. The language of the record is Kanarese. But I did not note whether the particular passage is in prose or in verse.

⁸ See the article referred to in note 6 above.

⁹ *Ind. Ant.* Vol. XIV. p. 18, text line 47.

¹⁰ *Archaeol. Surv. West. Ind.* Vol. III. p. 110, text line 5.

dated in July, A.D. 980,¹ speaks of the prince Kārtavīrya I., in a Kanarese verse, as *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas." The Saundatti inscription, dated in December of the same year, of the Baisa prince Śāntivarman, speaks in Kanarese verses, with reference it may be to the Rāshtrakūṭas of Mālkībēḍ, or it may be to some earlier members of the Raṭṭa family of Saundatti,² of *Raṭṭa-kul-ānvaya-nripaṇ*, "the kings of the lineage of the family of the Raṭṭas," and, with the Drāviḍian *r*, of *Raṭṭar*, "the Raṭṭas."³ The Maṇṭūr inscription of A.D. 1040 presents a formal *prasaṣṭi* of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eṇaga-Eṇayammarasa the epithet *Raṭṭa-vaṃś-ōḍbhava*, "born in the race of the Raṭṭas," and the *biruda* *Raṭṭamārtanḍa*, "a sun of the Raṭṭas;" and, in Kanarese verses, it gives him the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," in addition to repeating the *biruda* *Raṭṭamārtanḍa*; and it further speaks, in Kanarese prose, of a tank called *Raṭṭasamudra*.⁴ The Kanarese inscription in the temple of Aṅkalēśvara or Aṅkuśēśvara, at Saundatti,⁵ in the passage of A.D. 1048 describes Nanna, the father of Kārtavīrya I., in verse as *Raṭṭa-kul-āmbara-tigmarōchi*, "a sun of the sky which is the family of the Raṭṭas," and speaks of Dāyima in verse as *Raṭṭara Mēru Dāyima*, "Dāyima, a Mēru of the Raṭṭas;"⁶ and it uses the same form of the name twice more, in verse and prose, in connection with Anka in that passage, and once again in the passage of A.D. 1087, in which it describes Kārtavīrya II., in a formal prose *prasaṣṭi*, as *Raṭṭa-kula-kamaḷa-mārtanḍa*, "a sun of the water-lily (blooming in the daytime) which is the family of the Raṭṭas." Another inscription at Saundatti, of the period A.D. 1069 to 1076, describes the prince Kārtavīrya II., in the formal *prasaṣṭi* in Kanarese prose, as *Raṭṭa-kula-ranaja-vana-mārtanḍa*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the Raṭṭas," and, in giving his pedigree, uses the same verse that stands in the record of A.D. 1048, and styles his ancestor Dāyima, in a Kanarese verse, *Raṭṭara Mēru Dāyima*, "Dāyima, a Mēru of the Raṭṭas."⁷ The Saundatti inscription, put together in A.D. 1096 or thereabouts, which has been quoted above as presenting the name Rāshtrakūṭa in connection with Kṛishṇa III., describes the prince Kārtavīrya II., in the formal *prasaṣṭi* in Kanarese prose, as *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas," and, in tracing his descent, describes his ancestor Kārtavīrya I., in a Sanskrit verse, as *Raṭṭa-vaṃś-ōḍbhava*, "born in the race of the Raṭṭas."⁸ The Tērdāl inscription, put together in A.D. 1157, which has been quoted above as presenting, in a passage dated in A.D. 1122, the name Rāshtrakūṭa in connection with the prince Kārtavīrya II., styles him, in the formal *prasaṣṭi* in Kanarese prose, *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas."⁹ The Kalhole inscription of A.D. 1204 describes the prince Sēna II., in a Kanarese verse, as *Raṭṭ-ānvaya-Śrī-nētra*, "the eye of Fortune in the shape of the lineage of the Raṭṭas," and applies the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," to Kārtavīrya IV., again in a Kanarese verse, and then, in the formal *prasaṣṭi* in Kanarese prose, styles him, as usual, *Raṭṭa-kula-bhūṣaṇa* "an ornament of the family of the Raṭṭas."¹⁰ The Bhōj plates of A.D. 1208 speak of the family of the princes, in a Sanskrit verse, as *Raṭṭ-ānvaya*

¹ Noticed in *Dyn. Kan. Distr.* pp. 428, 553. I quote it from an ink-impression.

² On this point, see page 223 below, note 5.

³ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 104, text lines 1, 2.

⁴ *Ind. Ant.* Vol. XIX. p. 164, text lines 9, 10, 17, 24, and p. 165, line 27.

⁵ Not yet published, but mentioned in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distr.* pp. 553, 554. I quote it from an ink-impression.

⁶ With the epithet thus applied to Dāyima, compare the likening of Indra II. to "a golden mountain (Mēru) of the good Rāshtrakūṭas," see page 215. It would also seem that Nāgavarman, somewhere in his *Kēyāvalōṭana*, uses the expression *Raṭṭara Mēru Dantiga* "Dantiga, a Mēru of the Raṭṭas," with reference probably to the Rāshtrakūṭa king Dantidurga-Dantivarman II.; see *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 26.

⁷ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 6, and p. 214, line 12.

⁸ *Ibid.* p. 196, text lines 24, 26.

⁹ *Ind. Ant.* Vol. XIV. p. 18, text line 43.

¹⁰ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 220, text line 5, and p. 221, lines 12, 16.

vaṁśa, "the race that has the appellation *Raṭṭa*," and in the formal *prasaṣṭi*, given in this case in Sanskrit prose, style *Kārtavīrya* IV., as usual, *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*."¹ The Nēsargi inscription of A.D. 1218 uses, throughout, the variant of the name which presents the Drāviḍian *r*; in Kanarese verses, it speaks of the Mālkḥēḍ kings as *Raṭṭa-ānagar*, "those who were of the lineage of the *Raṭṭas*," and of their family as *Raṭṭa-vaṁśa*, "the race of the *Raṭṭas*," and *Raṭṭa-kula*, "the family of the *Raṭṭas*," and of the family of the princes of Saundatti as *Raṭṭa-vaṁśa*, "the race of the *Raṭṭas*."² The Saundatti inscription of A.D. 1228, which has been quoted above as presenting the name *Rāshtrakūṭa* in connection with the prince Lakshmidēva II., further speaks of him, in a preceding Kanarese verse, as *Raṭṭa-vaṁśa-śābhava*, "born in the race of the *Raṭṭas*," and uses, also in Kanarese verses, and in connection with the prince, the expressions *Raṭṭa-rājya*, "the rule of the *Raṭṭas*," and *Raṭṭa-rāja* and *Raṭṭa-śrīpa*, "the *Raṭṭa* kings;" and in the formal *prasaṣṭi*, in Kanarese prose, it styles Lakshmidēva II., as usual, *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*."³ And an inscription at Hannikere or Hannikēri, put together in A.D. 1257,⁴ uses, throughout, the variant of the name with the Drāviḍian *r*, and presents the name of the family of the kings of Mālkḥēḍ as *Raṭṭa-vaṁśa*, "the race of the *Raṭṭas*," in a Kanarese verse, and as *Raṭṭa-ānagar*, "the lineage of the *Raṭṭas*," in Kanarese prose, and describes the prince Kārtavīrya III., in Kanarese prose, as *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*," and his son Lakshmidēva II., in a Kanarese verse, as *Raṭṭa-kul-āgrani*, "a leader of the family of the *Raṭṭas*."

The form *Raṭṭa*, with the Drāviḍian *r*, has not as yet been found in any records of the *Rāshtrakūṭa* kings of Mālkḥēḍ. It is met with, first, in the Saundatti record of A.D. 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the Nāgarī characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary Nāgarī *r*, with the result of presenting the name as *Bratta*, without, however, producing a double consonant strong enough to lengthen a preceding short vowel.⁵ And we have the name in this form in a Sanskrit verse in the Haralaha plates of A.D. 1238, which contain a Dēvagiri-Yādava record,⁶ and again

¹ *Ind. Ant.* Vol. XIX. p. 245, text line 6-7, and p. 247, line 87-88.

² *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 240, text lines 4, 10, and p. 241, lines 11-12, 14.

³ *Archaeol. Surv. West. Ind.* Vol. III. p. 110, text lines 5, 6, 7, 10, and p. 112, line 52, and p. 113, line 62.

⁴ See the article referred to in note 6 on p. 217 above.

⁵ To the same expedient, the doubling of the ordinary *r*, recourse was had even in Reeve and Sanderson's Kanarese Dictionary (1858), in the comparatively few instances in which an attempt was made to indicate the Drāviḍian *r* in that work.

⁶ *Jour. Bo. Br. R. As. Soc.* Vol. XV. p. 387, text line 27.—The doubling of the *r* was effected here by placing a superscript *r* over the ordinary *r*. The same means was also used in the Kanarese part of this record, written in Nāgarī characters, in *Kuṁḍarragerey-olage*, for *Kuṁḍarragerey-olage*, line 93, and in *Kuṁḍarragolana kelage* for *Kuṁḍarragolana kelage*, line 97. And the same means was used in the word *Bratta*, quoted above from the Behaṭṭi plates of A.D. 1253, and again in *māra-kānda*, for *māra-kōnda*, in the Kanarese passage, given in Nāgarī characters, at the end of the Behaṭṭi Kaṭachurya plates of A.D. 1183 (*Ind. Ant.* Vol. IV. p. 276, text line 57). The same means was used in also *Kirru-Palasig-ākhyaṁ*, for *Kirru-Palasig-ākhyaṁ*, in the Halal Kādamba plates of A.D. 1199 (*Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 244, line 13).—Another means of representing the Drāviḍian *r* in Nāgarī characters, was, to double the Nāgarī *r* by making from the bottom of it an upstroke to the right similar to the upstroke to the left in the ordinary *r*. This device was used in the spurious plates in the Bangalore Museum which purport to have been issued in A.D. 445 (No. 49 in my list of Spurious Indian Records in *Ind. Ant.* Vol. XXX. p. 221); here we have *Hemjarra* for *Hemjara* (*Ind. Ant.* Vol. VIII. p. 94, text line 12), and *Hemjerra* *irida* for *Hemjara* *irida* (*ibid.* p. 95, text line 17).—We have the double *rr* in Nāgarī, for the Drāviḍian *r*, again in *arwanya*, = *arwanya*, in the Bhōj Raṭṭa plates of A.D. 1203 (*Ind. Ant.* Vol. XIX. p. 247, text line 103). But I have not kept a note as to how the *rr* is formed there.

in the same verse in the Bēhaṭṭi plates of A.D. 1253, which contain another Dēvagiri-Yādava record.¹

That the family-name of the princes of Saundatti, who ruled the Kūṇḍi three-thousand province, was Raṭṭa, not Rāshtrakūṭa, is unmistakable. And it is also quite plain that, while Rāshtrakūṭa was the formal appellation which it was customary to apply to the kings of Mālkḥḍ in ornate language, the real practical form of their family-name was Raṭṭa. This is made clear, in one way, by the fact that Raṭṭa is the name that was used in forming those *birudas*, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A.D. 915 and onwards; namely, Raṭṭakandarpa in the cases of Indra III., Gōvinda IV., Khotṭiga, and Indra IV., and Raṭṭavidyādhara in the case of Gōvinda IV. But it is made clear in other ways also. In the records of the Mālkḥḍ family, except in the case of the Kaḍaba plates which are not of unquestionable authenticity, the appellation Rāshtrakūṭa is found only in Sanskrit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kaḍaba plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr. Lüders has styled it, in "exceedingly rich and flowery language."² The name Raṭṭa appears first in the Sirūr and Nilgund inscriptions of A.D. 866. And in them it is presented, not in a Sanskrit verse, but in the Kanarese prose *prasaṅgi* which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirūr record and verses 2 and 3 in the Nilgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A.D. 930 and the Sāṅgī plates of A.D. 933 and the Kharḍa plates of A.D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Purāṇic pedigree, to "the race of the Yādus" or "the lineage of Yādu."³ It was only in those later compositions that the habit crept in, of using the name Raṭṭa in Sanskrit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the *biruda* Raṭṭakandarpa, in the case of Indra III., should be used in a Sanskrit verse, in the Bagumrā records of A.D. 915, in that practical form and without being metamorphosed into Rāshtrakūṭakandarpa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of "the family of the Rāshtrakūṭas," before he proceeded to speak of "the kingdom or sovereignty of the Raṭṭas" and to bring the *biruda* Raṭṭakandarpa into one of his verses. So, also, the draft presented in the Dēli plates of A.D. 940 and the Karḥḍ plates of A.D. 959 introduces the dynasty as "the race of the Rāshtrakūṭas," before it, again, speaks of "the kingdom or sovereignty of the Raṭṭas." And these two drafts, presented to us first in records of A.D. 915 and 940, emphasise the point that Raṭṭa was the real and practical form, and Rāshtrakūṭa was the ornamental or stately form, of the family-name. Such are the facts. But the Raṭṭas of Mālkḥḍ have come to be familiarly known as the Rāshtrakūṭas of Mālkḥḍ, because that form only of their name is presented at all prominently in

¹ *Jour. Bo. Br. E. As. Soc.* Vol. XII. p. 43, text line 17. As stated in the preceding note, the doubling of the *r* was effected here, also, by placing a superscript *r* over the ordinary *r*.

² Vol. IV. above, p. 331.

³ See note 11 on page 215 above.

their various records which were published before the time when the Sirūr inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Rāshtrakūṭa kings of Mālkheḍ and the Raṭṭa princes of Saundatti.

We have now to consider which of the two names, Raṭṭa and Rāshtrakūṭa, was evolved from the other name, and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that "the word *raṭṭa*, according to Trivikrama, is a Prākṛit form of the Sanskrit *rāshṭra*."¹ I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word *rāshṭra*, and that the word *raṭṭa* has not been found in Prākṛit literature. And, as far as our actual knowledge goes, the forms which the Sanskrit word *rāshṭra*, 'a country,' would assume in the Prākṛits, are *raṭṭha*, *raṭṭa* and *raṭa*. We have the form *raṭṭha* in Surāṭṭha, = Surāshṭra, and Sōraṭṭha, = Saurāshṭra, which instances Professor Pischel has given me from, respectively, *Hemachandra*, 2, 34, and *Trivikrama*, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahārāshṭri, Śaurasēni, and Apabhraṃśa word Marahāṭṭha, for Maharaṭṭha, = Mahārāshṭra, and the Mahārāshṭri word Marahāṭṭhi, for Maharāṭṭhi, = Mahārāshṭri.² In Pāli, we have the independent word *raṭṭha* itself, = *rāshṭra*, in the sense of 'kingdom, realm, country, land, district.'³ And, in epigraphy, we have *Sātāhani-raṭṭhe*, "in the province of Sātāhani."⁴ We have the form *raṭṭha*, in epigraphy, in Surāṭṭha, = Surāshṭra, in one of the Nāsik inscriptions of Puṣyamāyī.⁵ And we have the form *raṭa*, attributable no doubt to the tendency to avoid aspirates in the Drāviḍian languages, in Soraṭa, = Saurāshṭra, which is given as an instance of the changes of *au* to *o* and of *sh* to *ṣ* in the illustrations of Kēśirāja's Kanarese *Śabdamanidarpaṇa*, sūtras 270, 283.⁶ So far, no authority can be obtained for saying that the form *raṭṭa*, = *rāshṭra*, 'country,' actually occurs. However, according to the *Śabdamanidarpaṇa*, sūtra 283, the Sanskrit *sh* may become *ṭ*, as well as *ṣ*, in Kanarese; and there are cases, such as *duṣṭa*, = *dusṭa*, *viṣṭi*, = *viṣṭi*, and *iṣṭi*, = *iṣṭika*, in which that change has occurred. And so, also, in the Prākṛit languages technically so called, while the Sanskrit *sh* usually becomes *ṭh*,⁷ there are some cases in which it has become *ṭ*; as, for instance, in *uṭṭa*, = *uṣṭra*, and a few other words.⁸ And we are, therefore, not prepared to say that the form *raṭṭa*, = *rāshṭra*, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Raṭṭa was certainly not obtained from the word *rāshṭra*, or from the name Rāshtrakūṭa. The family-name, in its Sanskrit form, was, not Rāshṭra, but Rāshtrakūṭa. There was no name Rāshṭra, from which to obtain the name Raṭṭa. From the name Rāshtrakūṭa we obtain, by corruption, in the most natural manner, Rāshṭrōḍa, actually presented in a Verāwal inscription of A.D. 1384, which speaks of *Rāshṭrōḍa-vaṃśa*, "the race of the Rāshṭrōḍas," and describes it as a third race famous like the Solar and Lunar Races;⁹ and we shall not be

¹ *Ind. Ant.* Vol. XIV. p. 14 a.

² See Prof. Pischel's Prākṛit Grammar, § 354.

³ Childers' Pāli Dictionary, p. 403. The word figures in also *raṭṭhāvāsīn*, 'inhabitants,' *raṭṭhādhip*, 'a king,' and *raṭṭhik*, *raṭṭhi*, 'an inhabitant.'

⁴ *Ep. Ind.* Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term *a-raṭṭha-saṃśe-nayika* in line 32 of the record, and is the basis of the official title *raṭṭhika* in line 4. As variants of this fiscal term, connected with the other form *raṭṭha*, we have *a-raṭṭha-saṃśayika* in *Archæol. Surv. West. Ind.* Vol. IV. p. 104, No. 13, line 4, and p. 106, No. 14, line 10, and *a-raṭṭha-saṃśayika* in Vol. VI. above, p. 87, line 14.

⁵ *Archæol. Surv. West. Ind.* Vol. IV. p. 108, text line 2. For other instances of this form, in a certain fiscal expression, see the preceding note.

⁶ Dr. Kittel's edition, pp. 356, 370. So, also, Soraṭa is given as the corruption of Saurāshṭra in the illustrations of sūtra 160 of Bhaṭṭakalāṅkadēva's *Karṇāṭakabaddhānandana*, Bangalore, 1890.

⁷ See Prof. Pischel's Prākṛit Grammar, § 303.

⁸ See *id.* § 304.

⁹ *Antiquarian Remains in the Bombay Presidency*, 1897, p. 253.

surprised, if we meet hereafter with epigraphic instances of further corruptions such as Rāṭhōḍa and Rāthōḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as 'Rāthor' and 'Rāhtor'.¹ But, in the name Rāshtrōḍa, the second component, *kūṭa*, of Rāshtrakūṭa, is duly represented.² Whereas, in the name Raṭṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭṭa as a corruption of, or in any way obtained from, the name Rāshtrakūṭa.

It can only be the case that the name Rāshtrakūṭa was evolved out of the name Raṭṭa. And, that that was the case, is unconsciously disclosed by the draft presented in the Dāḍli plates of A.D. 940 and the Karhād plates of A.D. 959, in the verse which puts forward the eponymous person Raṭṭa as the imaginary original ancestor of the Mālkhād family, and asserts that he had a son named Rāshtrakūṭa, and says that it was from the name of that son that the family became known as the Rāshtrakūṭa race, or the race of Rāshtrakūṭa or of the Rāshtrakūṭas.³ But the name Rāshtrakūṭa is certainly not merely a Sanskritised form of nothing but the name Raṭṭa; for the simple reason that in Raṭṭa there is nothing to account for the component *kūṭa* in the other form of the name. The name Raṭṭa does account for the first component, *rāshtra*. It does not, however, account for it in the way of having been literally translated by the word *rāshtra*. The explanation is that, in devising an ornamental form of a name, Raṭṭa, which, whatever may have been the origin of it, did not mean a 'country,' there was used, not unnaturally, a Sanskrit word, *rāshtra*, which was the actual representative and origin of words of very similar sound, such as *raṭṭha*, *raṭṭa*, and *raṭa*,—possibly even *raṭṭa* itself, if the existence of that form should be established hereafter,—which did possess that meaning. There was thus obtained, as the first step, a name Rāshtra. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word *kūṭa* has the meaning, among others, of 'the highest, most excellent, first,' derived no doubt from its meanings of 'any prominence, a peak or summit of a mountain.' In literature, it occurs in that meaning in the *Bhāgavatapurāṇa*, 2, 9, 19, where Bhagavat (Viṣṇu-Kṛishṇa) is represented as addressing Brahman as '*kūṭa yōginām*, "O chief of ascetics!" In the epigraphic records, it is used in the same meaning in the official title *grāmakūṭa*, 'a chief or headman of a village,'⁴ and also actually in the word *rāshtrakūṭa* as an official title meaning 'the headman of a territorial division technically known as a *rāshtra*.'⁵ The word *kūṭa*, in that same meaning, was plainly employed in making up the full family-name Rāshtrakūṭa. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word *rāshtrakūṭa* as an official title. But we need not think, any longer, that the name

¹ Dr. Bühler has told us that "the bards of Rājputānā," inverting the process, "have invented Rāshtraṇḍa as an etymon for Rāthōḍa," in order to explain a difficult Prākṛit word; see *Ind. Ant.* Vol. XVII. p. 192, note 34.

² Namely, by the *uḍa* in *Rāshtra-uḍa*, from which we have eventually *Rāshtrōḍa*. Compare *grāmakūṭa*, *gāma-uḍa*, and eventually *gaṇḍa*, etc.; see page 183 above.

³ Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 282, text lines 10, 11.

⁴ For instance, in the Sāmāṅga plates of A.D. 754; see *Ind. Ant.* Vol. XI. p. 112, text line 29. Another form of this title was *grāmakūṭaka*, which we have, for instance, in the Kaṭhēm plates of A.D. 1009; see *id.* Vol. XVI. p. 24, text line 60.—Regarding the fact that the word *grāmakūṭa* was the origin of the Kanarese title *Gauḍa*, answering to the Marāṭhī *Pāṭil*, *Pāṭl*, see page 183 above.

⁵ For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see *Ind. Ant.* Vol. XX. p. 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word *kūṭaka*, which we may take as standing either for *rāshtrakūṭaka* or for *grāmakūṭaka*, as we like; see Vol. V. above, p. 120, text line 15. The records of Western India usually present, instead of *rāshtrakūṭa*, either *rāshtramaḥattara*, as in the Sarsavgi plates of the Kaṭachchuri king Buddhārāja of A.D. 610 (see Vol. VI. above, p. 298, text line 18), or *rāshtrapati*, as in the Sāmāṅga plates of the Rāshtrakūṭa king Dantidurga of A.D. 754 (see *Ind. Ant.* Vol. XI. p. 112, text line 28), and in the Kaṭhēm plates of the Western Chalukya king Vikramāditya V. of A.D. 1009 (see *id.* Vol. XVI. p. 24, text line 60).

is itself the official title, or that, like the official title, it means 'a headman of a *rāṣṭra*.'¹ It was plainly intended to mean 'highest, most excellent, chiefs, or leaders, of the Raṭṭas.'

It may be added that both the original family-name Raṭṭa, and its ornate form Rāshtrakūṭa, came to be afterwards used as personal names. Thus, the Khārôṇṭa plates of A.D. 1008 mention a Śilāhāra prince named Raṭṭa and Raṭṭarāja;² and Hēmachandra mentions in his *Parīśiṣṭaparvan* a man named Rāshtrakūṭa.³ It may also be remarked that Kalhaga has asserted the existence of a queen of the Dekkan, of Kārṇāṭa extraction, named Raṭṭā, alleged to have been a contemporary of Lalitāditya of the Kārṇāṭa dynasty of Kashmir; but there can be no doubt that Dr. Stein has rightly explained the passage, not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Rāshtrakūṭas of Mālkḥēd.⁴

The original home of the Rāshtrakūṭas of Mālkḥēd.

In line 13 of the Sirūr inscription of A.D. 866, and in line 16 of the Nilgund inscription of the same date, Amoghavarsha I. is described as *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra." The same town is mentioned, sometimes as Lattalūr and sometimes as Lattanūr, in also the records of the Raṭṭa princes of Saundatti; for instance, the Maṇṭūr inscription of A.D. 1040 describes Eraga-Ereyammarasa as *Lattalūr-puratar-śvara*, "lord of Lattalūr, a best of towns, an excellent town, a chief town," and the Bhōj plates of A.D. 1208 describe Kārtavīrya IV., and the Saundatti inscription of A.D. 1228 describes Lakṣmidēva II., as *Lattanūr-puratar-ādhiśvara*, "supreme lord of Lattanūr, a best of towns."⁵ And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Rāshtrakūṭa kings of Mālkḥēd,— and, after them, the Raṭṭa princes of Saundatti, who, according to some of their later records, belonged to the same lineage with those kings,— claimed as their original home. The name of the town is further presented to us in a transitional form in the Sitābaldī inscription of A.D. 1087, which applies the epithet *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," to a feudatory of the Western Chālukya king Vikrama-āditya VI., namely to the *Mahāśānta* Dhādībhāḍaka or Dhādībhāḍaka, also called the *Rāṣaka* Dhādīadōva, whom it further describes as *mahā-Rāshtrakūṭ-ānaya-prasūta*, "born in the great lineage of the Rāshtrakūṭas, or in the lineage of the great Rāshtrakūṭas;" and the record applies

¹ There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andhrabhṛitya kings is explained as having taken its origin from the fact that the first of them had been a servant (*bhṛitya*) of the Andhras. And there was a family of Kings who referred themselves to a lineage known as the Gurjaraṣṭhīhāra lineage (see Vol. III. above, p. 263), evidently because their ancestors had been doorkeepers of the Gurjaras.

² Vol. III. above, p. 300, text lines 32, 34.

³ See Monier-Williams' Sanskrit Dictionary, under *rāṣṭra*.

⁴ See his translation of the *Rājatarāṅgi*, Vol. I. p. 135, note on verse 152 of the fourth book.

⁵ See, respectively, *Ind. Ant.* Vol. XIX. p. 165, and p. 248, and *Arcæol. Surv. West. Ind.* Vol. III. p. 113, text line 62, and Plate 73 in Vol. II. p. 224.— By a printer's mistake, not noticed at the time, the published text of the Bhōj record gives the name of the town, in line 86-87, as Lattanūr, with the long *d*, instead of the short *a*, in the first syllable. The necessary correction should be made.— At present, I cannot trace back the use of this title to any date before A.D. 1040 in records which belong unquestionably to the Raṭṭas of Saundatti. The Kalasāpur inscription of A.D. 933, of the time of the Rāshtrakūṭa king Gōvinda IV., does, indeed, mention a *Mahāśānta* whom it describes as *Lattalūr-pura-paramēśvara* and as *trinaṣi-pareṣhāḥana*; and it is practically certain that he was a Raṭṭa: but the original record is greatly damaged, and I cannot recognise, in the ink-impression, either his name, or any epithet which specifically refers him to the lineage of the Raṭṭas. The Sogal inscription of the Raṭṭa prince Kārtavīrya I., of July, A.D. 980, does not seem to make any mention of Lattalūr. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the *Mahāśānta* Śāntivarman (*Jour. As. Soc. Ind.* Vol. X. p. 204); but, for various reasons, it is very questionable whether that is really a Raṭṭa record at all.

the same epithet, "come forth or emigrated from Latalaura," to Dhādibhadaka's officer, the *Danḍādyaka Vāsudēva*.¹

The town Lattalūr or Lattanūr may, or may not, have been in the territory of the Rāshtrakūṭas of Mālkheḍ. By a similar title, the Western Gaṅga princes of Talakāḍ were styled *Koṇḍāla-puravar-śvara*, "lord of Koṇḍāla, the best of towns."² Here, the allusion is to the town now known as Kōlār, the chief town of the Kōlār district in the east of Mysore. And that town certainly was in the Western Gaṅga territory. So, also, the Kādamba princes of Hāṅgal had the hereditary title of *Banavāsi-puravar-ādhiśvara*, "supreme lord of Banavāsi, the best of towns."³ And they sometimes had the administration of the Banavāsi province. But their hereditary authority was confined to the Pānnūṅgal five-hundred province: the Banavāsi province proper was a crown property, administered from time to time by whomsoever the paramount sovereign might appoint; it was only by special appointment that it, with also some neighbouring districts, was occasionally held by the Kādambas of Hāṅgal; and they used the title simply because they claimed descent from the early Kādamba kings, whose capital was Banavāsi. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, "supreme lord of Banavāsi, the best of towns," was used by the Kādamba princes of Goa,⁴ who had no authority whatever at Banavāsi, and simply derived the title in the same way as did the Kādambas of Hāṅgal. The Kaḷachūrya kings of Kalyāṇi in the Nizam's Dominions had the hereditary title of *Kālāṅjara*-(for *Kālāṅjara*)-*puravar-ādhiśvara*, "supreme lord of Kālāṅjara, the best of towns,"⁵ simply in connection with the legend that referred the origin of their family to Kālāṅjar in Bundēlkhāṇḍ, Central India, a long way outside their own territory. The Gutta princes of Guttal, whose power was usually limited to quite a small part of the Dhārwar district, used the title *Ujjayani-puravar-ādhiśvara*, "supreme lord of Ujjayani, the best of towns,"—for which in one passage there is substituted "supreme lord of Pātālī, the best of towns,"⁶—simply because their traditions or legends connected them with the Early Guptas and the mythical king Vikramāditya, and consequently with the far distant Ujjain in Mālwa and Pātāliputra-Pāṭṇa in Behar. By similar titles, the Śilāhāra princes of the Northern Koṅkan styled themselves *Tagara-pura-paramēśvara*, "supreme lord of the town of Tagara,"⁷ and their relatives who ruled at Karhāḍ styled themselves *Tagara-puravar-ādhiśvara*, "supreme lord of Tagara, the best of towns;"⁸ though Tagara, which is the modern Tēr in the Naldurg district of the Nizam's Dominions,⁹ was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yādava princes of the Sēṇa country, which was the territory of which the chief town was Dēvagiri-Daulatābād, used the title *Dēvavati-pura-paramēśvara*, "supreme lord of the town of Dēvavati,"¹⁰ which, in the form *Dēvavati-puravar-ādhiśvara*, "supreme lord of Dēvavati, the best of towns," was taken over

¹ Vol. III. above, p. 305, and text lines 4-5 and 7. It seems clear that, in line 5 of the text, *mehā* was prefixed to *Rāshtrakūṭa-dhvaja-prasūta* in order to indicate that Dhādibhadaka claimed descent from the great Rāshtrakūṭa kings of Mālkheḍ, and not from one of the minor branches of the Rāshtrakūṭa or Ratta stock which existed in other parts of India.

² See, for instance, Vol. VI. above, p. 44, and text line 2.

³ See, for instance, *Ind. Ant.* Vol. X. p. 254a, and text line 24-25.

⁴ See, for instance, *Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 300, and p. 296, text line 6.

⁵ See Vol. V. above, p. 24, and text line 5, and p. 257, and text line 55.

⁶ See *Dyn. Kon. Distrs.* p. 378 ff.

⁷ See, for instance, Vol. III. above, p. 269, and p. 273, text line 43-44.

⁸ See, for instance, *Cave-Temple Inscriptions* (No. 10 of the brochures of the Archaeological Survey of Western India), p. 103, text line 26-27.

⁹ See *Jour. R. As. Soc.*, 1901, p. 537 ff., and 1902, p. 230 ff.

¹⁰ It appears first in the case of Bhīllama II., in the Saṅgamnār plates of A.D. 1060; see *Ep. Ind.* Vol. II. p. 215 and text line 48.

from them by their descendants, the Yādava kings of Dēvagiri-Daulatābād.¹ But, whereas the allusion here is to Dvāravati, Dvārāvati, or Dvārakā, which is the modern Dwārakā at the western extremity of Kāthiāwār, the Yādava princes of the Sōṇa country certainly never ruled at Dwārakā or over any part of Kāthiāwār. The title was only set up by them in connection with their claim to belong to the Lunar Race, and to be descended from the god Viṣṇu, who, in his incarnation as Kṛishṇa, made Dwārakā his capital. And, that they simply claimed Dwārakā as their traditional place of origin, is explicitly shewn by a passage in the Bassein plates of A.D. 1069 which says in respect of Dṛiḍhaprahāra, whom it puts forward as the original founder of the family, that "he, in the beginning, came from the city (*pattana*) of Dvārāvati" to the territory, in the Nāsik district and the Nizam's Dominions, which his descendants were ruling at the time when the record was drawn up, "and made famous in the world the town of Chandrādityapura, which had already sprung into existence."² From all these facts, we can see plainly that these hereditary titles, presenting the names of ancient towns, put forward only assertions as to places of origin, and not claims to actual local authority; and that, to take a specific instance, the title *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra," which we have in the Sirūr and Nīlgund records, is nothing but a more dignified and ostentatious method of conveying the exact idea which is expressed by the *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," of the Sitābaldī inscription.³

An identification of the town Lattalūr, Lattanūr, or Latalaura, has not yet been established.⁴ I have, indeed, suggested that it might not impossibly be found in the town known as Ratanpur, in the Bilāspur district, Central Provinces;⁵ because the letters *r* and *l* are often interchanged, and so it would not be difficult to derive the name Ratanpur from the full form Lattanūrpura. That suggestion, however, was based chiefly on the fact that we find traces of rulers calling themselves Rāshtrakūṭas in various parts of India far to the north of the territory of the Rāshtrakūṭas of Mālkḥēḍ. And it is not, really, in any way sustainable; because the name Ratanpur has been simply obtained by transposition from Ratnapura, as is shewn by a record of A.D. 1114 at Ratanpur itself.⁶ I cannot at present quote any epigraphic references to Lattalūr, except from the records of the Rāshtrakūṭas of Mālkḥēḍ and the Rāṭas of Saundatti, and from the Sitābaldī inscription. Nor can I find it mentioned by any ancient geographer or traveller, or in any *Purāṇa* or other work. But we are certainly concerned with a southern locality. And, while not asserting a final identification of Lattalūr, I would indicate a place in respect of which it seems worth while that some precise inquiries should be made. That place is a town in the Bidar district of the Nizam's Dominions, which is shewn as 'Latur' in the Indian Atlas sheet No. 56 (1845), in lat. 18° 24', long. 76° 38', and in Thacker's Reduced Survey Map of India by Bartholomew (1891). In Philip's Gazetteer of India by Ravenstein (1900), it is treated as 'Lathur, or Latur,' and is credited with a population of 9,063. It seems to have been, not long ago, of more importance than at present; for, Murray's *Encyclopædia of Geography* (1844)

¹ It is applied to the first king, Bhīllama, in an inscription of his time, dated in A.D. 1189, at Muttagi in the Bijāpur district. I quote from an ink-impression.

² *Ind. Ant.* Vol. XII. p. 121, and text lines 3 to 5. Regarding Chandrādityapura, see *id.* Vol. XXX. p. 518.

³ On the technical use of *vinirgata* in such expressions as this, see *Ind. Ant.* Vol. XXXI. p. 331 ff.

⁴ Major Graham's suggestion, put forward in 1854 (*Statistical Report on the Principality of Kolhapoor*, p. 416), that it is Athṇī, the head-quarters of the Athṇī tāluka in the Belgaum district, was only based on the mistaken reading of 'Atunpoor,' and is, of course, altogether unsustainable.—Pandit Bhagwanlal Indrajī seems to have entertained the idea (see the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7) that the name of the Lāta country, in Gujārāt, was derived from the name of some local tribe, "perhaps the Lattas" (read, obviously, Lāṭas), who might possibly, through the interchange of *l* and *r*, be identified with the Rāṭas or Rāshtrakūṭas, and that Lattalūra (*sic*) may have been in Lāta and may have given its name to both the country and the dynasty. It is difficult, however, to look on this as anything except an early crude speculation, which the Pandit himself would not have incorporated in any final presentation of his more mature views.

⁵ *Dyn. Kan. Distrs.* p. 384.

⁶ *Ep. Ind.* Vol. I. p. 33, and text lines 12 (twice) and 17.

shows 'Lattoor' as the name of a territorial subdivision ranking on equal terms with Bidar, Kalbarga, Shôlâpur, Vairâg, and Paṇḍharpur.¹ Along with Pratiśthâna-Paiṭhap and Tagara-Têr, 'Latur' is in that part of the Dekkan, watered by the Gôdâvarî and its tributaries, which has been indicated by Dr. Bhandarkar as a favourite region of early Âryan settlement;² and it is, in fact, only about twenty-eight miles east-by-north from Têr, and three miles south of the 'Manjera,' which is an important feeder of the Gôdâvarî. And I strongly suspect that local inquiries would result in finding that 'Latur' is the ancient Lattalûr, Lattanûr. If so, there will, perhaps, be found at 'Latur' some notable temple or remains of such a temple, either of the goddess Durgâ in the form of Châmuṇḍâ, or of Viṣṇu in the form of the man-lion, or possibly temples of both those deities; since the Sitâbaldî inscription further describes Dhâḍi-bhadraka as "he who obtained favour by a boon of (the goddess) Châmuṇḍâ," and Vâsudeva as "he who obtained favour by a boon of (the god) Nârasimha."³

The matter must, of course, depend a good deal upon what is the actual spelling of the modern name which the maps and gazetteers present as 'Latur, Lathur, and Lattoor.' We need not trouble ourselves about the *h* which appears in one of these forms; it is as easily accounted for here, as in some other instances referred to by me elsewhere.⁴ For the rest, I feel no doubt that inquiries on the spot would shew that the real name is Lâtûr, with a long *â* followed by a single dental *t*. And, if that is so, the modern name is distinctly derivable from the ancient name, through steps the rules for some of which have been given to me by Professor Pischel. We start with the form Lattalûra, of A.D. 866, of which Lattanûr, appearing first at present in A.D. 1208, is plainly only an optional variant attributable to the interchangeability of *l* and *n*.⁵ The first step would be the dropping of one *t* in the second syllable, which would give us Latalûra, and eventually the Latalaura which we actually have in the Sitâbaldî inscription. The next step would be the omission of the short *a* of the second and final syllables,⁶ which would give us Latlûr. The next step would be the assimilation of the *l* to the preceding *t*,⁷ which would give us Lattûr. And, finally, the nexus *tt* would be dissolved into the simple *t*, and the preceding short *a* would be lengthened by way of compensation;⁸ and this would give us the ultimate form Lâtûr.

¹ See the skeleton map on p. 951, and the key to it on p. 953, sub-divisions Nos. 66 to 71.

² See the *Gazetteer of the Bombay Presidency*, Vol. XIII., Thana, Part II., p. 423, note 4, and *Early History of the Dekkan* (id. Vol. I. Part II.), p. 135 ff.

³ Compare another epithet of the Kâdambas of Hâṅgal, namely *Jayanti-Madhukêśvara-labdhâ-cara-prasâda*, "he who obtained the excellent favour of the god Madhukêśvara of Jayanti-(Banavâsi)" (*Ind. Ant.* Vol. X. p. 252, text line 25); also, another epithet of the Guttas of Guttal, namely *Ujjênt-Mahâkêśadêvat-labdhâ-cara-prasâda*, "he who obtained the excellent favour of the god Mahâkêśa of Ujjayani" (*P. S. O. C. Insers.* No. 103, line 10). But the records do not always present a title of this kind, in connection with the title commemorating the place of origin. And in some cases the epithet indicating a family-god, refers to a god who was not the god of the alleged place of origin; for instance, though, like the Kâdambas of Hâṅgal, the Kâdambas of Goa were styled "supreme lord of Banavâsi, the best of towns," their other title was *śrî-Saptakôṭîśvara-labdhâ-cara-prasâda*, "he who obtained the excellent favour of the holy god Saptakôṭîśvara" (*Jour. Br. B. As. Soc.* Vol. IX. p. 304, text line 11-12, and compare *Ind. Ant.* Vol. XIV. p. 290, text line 27), and Saptakôṭîśvara appears to have been a god at 'Narven' in Goa (see *Dyn. Kon. Distrs.* p. 568, note 7).

⁴ See *Jour. B. As. Soc.*, 1901, p. 543 ff.

⁵ See Prof. Pischel's *Prâkrît Grammar*, § 260. As instances of the interchange of *l* and *n*, we may quote the place-names Lanjigêśara-Nandikêśwar (see *Ind. Ant.* Vol. XIX. p. 317 a) and Balas-'Wanesa' (see id. Vol. XVIII. p. 266, and Vol. XXXI. p. 397), and the proper name Liṅgapa-Niṅgapa, well known in the Kanarese country, and the ordinary words *soḷha* for *laha* in Gujarâṭi (see id. Vol. XVIII. p. 296, note 5) and *jalam-asṭami* for *janm-asṭami* in Northern India (see id. Vol. XX. p. 89, note 2).

⁶ See id. § 148.

⁷ See id. §§ 279, 296, and Beames' *Comparative Grammar of the Modern Âryan Languages of India*, p. 282 (2).

⁸ See Beames' *Comparative Grammar*, Vol. I. p. 152, § 41, and p. 281, § 78 (1).

The banners and crests of the Rāshtrakūṭas of Mālkhēḍ and of the Raṭṭas of Saundatti.

The difference between the *lāñchhana* or crest, which was the device used on the seals of copper-plate charters,¹ occasionally at the tops of inscriptions on stone, and on coins, and the *dhvaja* or banner, has been explained, with instances, in my *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II., p. 299, note 4.

The Rāshtrakūṭas of Mālkhēḍ had the *pālidhvaja* banner and the *Garudalāñchhana* or *Garuda* crest, which are mentioned in, for instance, lines 9 and 13 of the Sirūr inscription of A.D. 866, E., page 206. And it would appear, from a passage in the *Ādipurāṇa* of Jināsēna, that the *pālidhvaja* was a particular arrangement, in rows, of a thousand and eighty flags,—a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloths (?), peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels; see *Ind. Ant.* Vol. XIV. p. 104 f.

The Raṭṭas of Saundatti, on the other hand, had the *suvarṇaGarudadhvaja*, or banner of a golden Garuda, and the *sindūralāñchhana* or *sendūralāñchhana*, the red-lead crest.

Their *lāñchhana* is mentioned in the records edited by me in the *Jour. Bo. Br. R. As. Soc.* Vol. X. pp. 194 to 286, in my translations of which I treated it as the mark of vermilion. Subsequently, however, the expression *sindūra-lāñchhanam*, for *sindūra-lāñchhanam*, in line 43 of the inscription at Tērdāl, was translated by Mr. Pathak as meaning "who has the device of an elephant." To this there was attached a note, telling us vaguely that, "according to Kēśirāja, *sindhura* is changed into *sindūra*."² And, accepting that statement, I translated *sindūra-lāñchhanam* in the Maṇṭūr inscription of A.D. 1040,³ and *sindūra-lāñchchhanas* in the Bhōj plates of A.D. 1208,⁴ by "who has the crest of an elephant;" and I have taken it as established that the Raṭṭas of Saundatti had the elephant crest.⁵ Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of *sindūra* in this combination, is by no means to be accepted implicitly. He has misled us in this matter. And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray.

On re-examining the Raṭṭa records themselves,⁶ I find that they mention the crest by two words, *sindūra* and *sendūra*.⁷ I find the word *sindūra* in the following cases:—My ink-impression of the fragmentary inscription of Kārtavīrya II. at Saundatti, of the period A.D. 1069 to 1076, shews distinctly *sindūra-lāñchchhanam*, as given by me in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 5. My photograph of the Kalhole inscription of Kārtavīrya IV. of A.D. 1204 shews distinctly *sindūra-lāñchchhanam*, as given by me *ibid.* p. 221, text line 16. And the published facsimile lithograph⁸ of the Saundatti inscription of Lakshmidēva II. of A.D. 1228 shews distinctly *sindūra-lāñchchhanam*, as given by me, *ibid.* p. 268, text line 62. And I have the

¹ There were, however, exceptions to the rule. And, notably, the seal of the only Raṭṭa copper-plate record which has come to light, the Bhōj plates of A.D. 1208, appears to present, not their crest, but the Garuda which was the device on their banner; see *Ind. Ant.* Vol. XIX. p. 243.

² *Ind. Ant.* Vol. XIV. p. 24, note 24.—I may remark that the editing of that record was done under strict supervision by me; and there can be little doubt, if any, that the original does present *sindūra* and not *sendūra*.

³ *Ind. Ant.* Vol. XIX. p. 164, text line 9-10.

⁴ *Ibid.* p. 247, text line 88.

⁵ See *Dyn. Kan. Distrs.* p. 532.

⁶ I have not got either ink-impressions or photographs of the Maṇṭūr inscription and the Bhōj plates.

⁷ In the first syllable of this word, the vowel may be either the short *e* or the long *ē*. The following conjunct consonant indicates, preferentially, the short *e*.

⁸ *Archæol. Surv. West. Ind.* Vol. II. p. 224, Plate 73.

word *sendūra* in the following cases:—My ink-impression of the Saundatti inscription of A.D. 1096 or thereabouts shews that in line 24, where my published text, *Jour. Bo. Br. R. As. Soc.* Vol. X, p. 196, gives *sindhūra-lāñchhanam*, the original has *sendūra-lāñchhanam*: the vowel of the first syllable is unmistakably *e*, *é*, not *i*; and in the second syllable the *n* and the *ú* are unmistakable, and the subscript consonant, somewhat blurred, either is an original *d*, or else is an original *dh* corrected into *d*. And my ink-impression of the inscription at the temple of Añkalēśvara or Añkuśēśvara at Saundatti, which, though not published, has been mentioned by me elsewhere,¹ shews distinctly *sendūra-lāñchchhanam* in line 24, in the description of Añka in the passage of A.D. 1048, and again in line 59, in the description of Kārtavīrya II. in the passage of A.D. 1087.

We thus have, well established, the two forms *sindhūra* and *sendūra* or *sēndūra*, both used in the Raṭṭa records. And we have now to determine the meaning of the word.

Now, we have in Sanskrit two words, *sindhura*, with the aspirated *dh* and the short *u*, meaning 'an elephant,' and *sindūra*, with the unaspirated *d* and the long *ú*, meaning 'red lead, minium, vermilion,' and 'a particular kind of tree or plant.'

Dr. Kittel's Kannaḍa-English Dictionary (1894) gives *sindhūra*, with the long *ú* but still with the aspirated *dh*, as a variant of *sindhura*, and only with the meaning of 'an elephant.' His authority for it is the *Nānārtharatnākara*, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleshwar Turmari's Kanarese Vocabulary (1869) gives *sindhūra*, with the long *ú* and the aspirated *dh*, with the meanings both of 'elephant' and of *kuñkuma*, 'saffron,' the use of which for certain purposes was much the same as the use of *sindūra*; and, further, it brackets *sindhura*, with the short *u*, in such a way as to attribute to it, also, the meaning of *kuñkuma*, for which, however, I cannot trace any other authority. And so, also, Reeve and Sanderson's Canarese Dictionary (1858) gives *sindhura* and *sindhūra*, with both the short *u* and the long *ú* and with the aspirated *dh*, as meaning both 'red lead' and 'an elephant.'

In addition to giving *sindhūra* as another form of *sindhura*, Dr. Kittel's Dictionary further presents *sindura*, with the short *u* and the unaspirated *d*, as a *tadbhava*-corruption of *sindhura*. The authority quoted for this is the *Śabdamañidarpaṇa* of Kēśirāja, Dr. Kittel's own edition (1872), p. 339. And there, under the illustrations of sūtra 255, which teaches amongst other things the change of *dh* to *d*, we certainly have "*sindhuram* = *sinduram*." Here, however, the short *u* is preserved; and the corruption of *sindhura*, thus presented, is not *sindūra* with the long *ú*. This corruption, *sindura*, is not given in Gangadhar Madiwaleshwar's Vocabulary, or in Reeve and Sanderson's Dictionary.

To the other word, *sindūra*, Dr. Kittel's Dictionary assigns only the meaning of 'red lead, minium.' And, as *tadbhava*-corruptions of this word, it gives *chandra* (2), with *chandra*, *chendra* (1) and *chendra* (1), and also *sendura*, with the short *e* and *u*, and *sēndūra*, with the long *é* and *ú*, and both with the unaspirated *d*. Reeve and Sanderson's Dictionary does not include *sendura* or *sēndūra*. Gangadhar Madiwaleshwar's Vocabulary does not present *sendura* or *sēndūra*; but it does present *sēmdhūra*, with the long *é* and *ú* and with the aspirated *dh*, as another form of *sindūra*. I do not find this last form anywhere else.

For *sēndūra*, as a corruption of *sindūra*, Dr. Kittel has quoted only Gangadhar Madiwaleshwar's Vocabulary. But, as I have just said, that Vocabulary presents, not *sēmdhūra* with the unaspirated *d*, but *sēmdhūra* with the aspirated *dh*.

For *sendura*, as a corruption of *sindūra*, Dr. Kittel has quoted, with another authority which I am not able to examine, the *Śabdamañidarpaṇa* of Kēśirāja, his own edition (1872), p. 357. There, however, under the illustrations of sūtra 271 which teaches amongst other things that *i* becomes *e*, we have "*sindhuram* = *sēmdhuram*." In respect of this, I can only say that

¹ *Jour. Bo. Br. R. As. Soc.* Vol. X, p. 172 f., and *Dyn. Kan. Distrs.* pp. 553, 554.

either it establishes *sendhura* (for which, however, I cannot find any other authority) as a corruption of *sindhūra*, for *sindhura*, 'elephant,' or else, and more probably, it is a mistake for "*sindhūrah* = *sendhūrah*," based on a habit which, Dr. Kittel has told me, the manuscripts have of not unfrequently presenting an aspirated instead of an unaspirated letter and *vice versa*. Beyond that, I can only say that Mr. Rice's *Karṇāṭakaśābdanūśāsanam* of Bhaṭṭakalaṅkādeva (1890), p. 108, under the illustrations of sūtra 160, does give *sendura* as the corruption of *sindhūra*.

So far, no authority has been found for the assertion that *sindhura*, 'an elephant,' becomes *sindhūra*. We have only obtained *sindura*, with the unaspirated *d* but retaining the short *u*, as a corruption of that word, and *sindhūra*, with the long *ū* but retaining the aspirated *dh*, as another form of it.

But, also, we have not found any conclusive authority for *sendūra* or *sēndūra* as a corruption of *sindhūra*, 'red lead.' We have only obtained, more or less certainly *sendura* with the short *u*, and doubtfully *sēndhūra* with the aspirated *dh*, and *sēndūra* apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr. C. P. Brown's Telugu-English Dictionary (1852) does not give *sindura*, *sendura*, *sēndūra*, or *sēndūra*. It does give *sindhuramu*, with the meaning of only 'an elephant,' and *sindhūramu*, with the meanings of only 'red lead, minium,' and 'a sort of tree.' And, while it does mention *sindhūramu* with the aspirated *dh* and the long *ū*, it specifies it as an "error" for *sindhūramu*. But, in a language of which the vocabulary is very much mixed up with that of the Kanarese of the southern districts of the Bombay Presidency, Molesworth and Candy's Marāṭhi-English Dictionary (1857), while not presenting *sindhura*, 'an elephant,' or *sindura*, does give *sindhūra*, with the meaning of only 'red lead, minium,' and gives *sēmdūra* (with the palatal *s*) as a popular form of it, and also *sēmdūra* (with the dental *s*) with the indication that it is commonly written *sēmdūra*. And Professor Pischel, in § 119 of his *Prākṛit Grammar* (1900), Vol. I., Part 8, of the *Grundriss der Indo-arischen Philologie und Altertumskunde*, has given *sendūra*, with the short *e* and the long *ū*, as the corruption of *sindhūra*. On the other hand, the *Pāyalaśchchhīnāmamlā* of Dhanapāla, according to Dr. Bühler's edition (1879), does not seem to deal with *sindhūra*, but indicates, in verse 9, that *sindhura*, 'an elephant,' retains the *tatsama*-form *sindhura*, and does not present any corruption of that word.

It would thus seem that, among the Kanarese authorities, there has been some confusion between *sindhura*, 'an elephant,' and *sindhūra*, 'red lead, minium, vermilion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that *sindhura*, 'an elephant,' takes the form *sindhūra*, or any indication that the word *sindhūra* has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, *sendūra*, *sēndūra*, and *sēmdūra* are given as corruptions of *sindhūra* by authorities of an unquestionable kind. We may, therefore, safely discard any idea that *sindhūralāñchhana* and *sendūralāñchhana* can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the mark of vermilion, for which, however, there is now to be substituted, in more technical terms, the red-lead crest.

The only point that remains, is, to determine exactly what we are to understand by a red-lead crest. Now, Monier-Williams' Sanskrit Dictionary, revised edition, gives *sindhūra-tīlaka* as meaning 'a mark on the forehead made with red lead.'¹ And, similarly, Dr. Kittel's

¹ Also, we may remark, it gives *sindhūra-tīlaka* as meaning 'marked with red lead, an elephant,' and *sindhūra-tīlaka* as denoting 'a woman whose forehead is marked with red lead (and therefore whose husband is living).' And H. H. Wilson has mentioned a particular use of the *sindhūra-tīlaka* by women, in telling us that a widow, about to commit *suttee*, "in making preparations for ascending the funeral pile, used to mark her forehead with *sindhūra*, and to deck herself sumptuously with all the symbols of a *radhasud*," or woman whose husband is still alive; see his *Works*, Vol. II. p. 300.

Kannaḍa-English Dictionary gives *sindūra-boṭṭu* as meaning 'a round mark (on the forehead) made with red lead.' That, therefore, was one of the uses of red-lead; namely, for making the *tilaka* or 'mark on the forehead, made with coloured earths, sandal-wood, or unguents, either as an ornament or as a sectarian distinction.' But a special use of the *sindūra* as a royal prerogative is established by the *Rājatarāṅgiṇī*, 8, 2010. We are there told, in respect of a certain confidential official named *Kōṣaṭhēśvara*, a councillor of king Jayasimha of Kashmir, that,—*baddhv-ādhikāriṇaḥ śulkaṁ gṛīṇat-ākāri rāja-vat tēna sva-nāmnā bhāṇḍēṣhu draṭgē sindūra-mudrapaṭh*,—"imprisoning the officials, he collected the customs at the watch-station, and had his own name stamped in red-lead on the wares as if he were the king." To this, Dr. Stein has attached the comment that "it is still customary in Jammu territory, and "probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with "seal-impressions in red-lead (*sindūra*)." That comment is apposite enough. But we further learn from the text that, in ancient times, there was a certain royal privilege of stamping with red-lead. The word *mudrapaṭh* means the act of making the *mudra* or stamp or impression of a *lāñchhana* or device on a seal or crest. And we thus see that the possession of the *sindūralāñchhana* or *sendūralāñchhana* entitled an owner of it to stamp his name, crest, or other symbol, in red-lead.

* * * *

Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770.

In Vol. VI. above, p. 170 ff., I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before.² And I arrived at the same conclusion; namely, that the successor of *Kṛishṇa I.* was his younger son *Dhruva*. I indicated that the pointed expression used in the *Wanī* record of A.D. 807 (and repeated in the *Rādhanpur* record of A.D. 808), that *Dhruva* obtained the sovereignty by "leaping over his elder brother (*jyēṣṭh-ōllāṅghana*)," would not be incompatible with the possibility that Gōvinda II., the elder son, was the intended successor of *Kṛishṇa I.*, and in fact is rather suggestive that, not only was that the case, but also an appointment of him as *Yuvarāja* was actually made. And I found, in the *Paithān* record of A.D. 794, a possible intimation that Gōvinda II. established himself in the northern parts of the *Rāshtrakūṭa* territories, while *Dhruva* set himself up as his rival in the south, and that time elapsed before *Dhruva* made himself master of the whole kingdom. But I found it to be plain that, at the best, Gōvinda II. made a stand for only a short time. And I arrived at the conclusion, from the early authoritative records, that *Dhruva* set himself up as king immediately on the death of *Kṛishṇa I.*, and that Gōvinda II. had no real part in the succession at all.

Since then, there has been published, in Vol. VI. above, p. 208 ff., the record contained in the *Alās* plates. This record mentions *Dantidurga*, son of *Indra II.*, by a name, *Dadrivarman*, which is of course nothing but a mistake, made by the writer, for *Dantivarman*. It introduces Gōvinda II. as "the dear son" of the favourite of Fortune and the Earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Bhaṭṭāraka Akālavarsha* (*Kṛishṇa I.*), and describes him as the *Yuvarāja* *Gōvindarāja*, with the *virūdas* or secondary appellations of *Prabhūtavaraḥ* and *Vikramāvalōka*, "whose head was purified by an anointment to the position of *Yuvarāja* which was greeted with acclamation by the whole world, and who had attained the *pañchamahāśabda*." It brings forward a certain *Vijayāditya*, with the *virūdas* of *Māpāvalōka* (*sic*) and *Ratnavarsha*, who is described as a son of (another) *Dantivarman*, and as a son's son of a *Dhruvarāja* (who seems to be *Dhruva*, the younger brother of *Gōvinda II.*). And it recites that, at the request of *Vijayāditya*, and on a specified day of the month *Āshāḍha* in the *Saumya saṁvatsara*, *Saka-Samvat* 692 (expired), falling in June, A.D. 770, Gōvinda II., as *Yuvarāja*, being

² Dr. Stein's Text; and Translation, Vol. II. p. 156.

³ *Dyn. Kan. Distr.* p. 393.

INDEX.¹

By V. VENKATYA, M.A.

A	PAGE	PAGE
Abhidhānachintāmaṇi, <i>quoted</i> ,	30n	Abalyā, <i>f.</i> , 152n
Abhimanyu, <i>Rāshtrakūṭa ch.</i> ,	216	Āhavamalla, <i>sur. of</i> Sōmēśvara I., 145, 146
abbhēka-maṇḍapa,	132	Ahmad Shāh, <i>Bahmanī k.</i> , 78
abhyūsha, <i>a cake</i> ,	43n	Abōbala, <i>vi.</i> , 84
Abulmā, <i>vi.</i> ,	72	Airāvata, <i>the elephant of Indra</i> , 42n
āchārya, <i>an architect</i> ,	168n	Aivarsagaṇḍa, <i>sur. of</i> Nṛsiṃharāya, 84
Achcharapākkam, <i>vi.</i> ,	11	Ajaṇṭā, <i>vi.</i> , 49
Achutarāya, <i>Vijayanagara k.</i> ,	18n	Ajilaru, <i>sur. of</i> Vira-Timmarāja-Oḍeyaru, . . 114
Adaragunichi, <i>vi.</i> ,	215	Ajmere, <i>vi.</i> , 58
Ādavalār or Āḍavallār, <i>s. a.</i> Nāṭhā, 138		ājñā, <i>s. a.</i> ājñāpti, 183n
Āḍavi-Muṣhṭūra, <i>s. a.</i> Kōṇa,	75, 85	ājñāpti, 69n, 183, 184, 185, 191
Āḍḍakali gachchha,	179, 191	Akalavaraha, <i>sur. of Rāshtrakūṭa kings</i> , 28,
āḍḍa-naibandhika,	87	29, 43, 230
āḍḍya,	62	akkaśālīn, <i>s. a.</i> akkaśāle, 107n
ādhikārika,	45	akkaśāle or akkaśālīga, <i>a goldsmith</i> , . . . 107n
adhikārin, <i>a minister</i> ,	196	Akkinaṅgaīyār, <i>queen of</i> Kulamāpikkeru-
Ādhipuri, <i>s. a.</i> Tiruvogṛīyūr,	149	māgar, 137
Ādhipurīśvara, <i>te.</i> ,	148	akshapaṭalika or ākshapaṭalika, 69, 107n
adhvaryu	46	ākshaśālīka or akshaśālīn, <i>s. a.</i> akkaśāle, . . 107n
ādī, <i>His Majesty</i> ,	24n	akshaya-nivī, 101n
Ādijina, <i>s. a.</i> Rishabhanātha,	108, 114, 115	akshaya-tritīyā, <i>tīthi</i> , 98
Ādipurāṇa, <i>quoted</i> ,	227	Akshēśvara, <i>te.</i> , 11
Ādityabhaṭāra, <i>m.</i> ,	203	Alagaṇ-Perumāl, <i>sur. of</i> Jaṭilavarman Śri-
Ādityasēna, <i>Gupta k.</i> ,	59	vallabha Ativirarāma, 16
Ādityavardhana, <i>Kanauj k.</i> ,	159	Alaktakā-vishaya, <i>dī.</i> , 231
Ādivarāha, <i>sur. of</i> Bhōja,	32n	Ālaṅgūḍī, <i>vi.</i> , 5n
Ādiyappaṇ, <i>te.</i> ,	175	alai, <i>flower</i> , 132
Ādiyār, <i>m.</i> ,	25	Alās, <i>vi.</i> , 230, 231
agambāḍi, <i>a body-guard</i> ,	164	Albuquerque, <i>Portuguese viceroy</i> , 18, 19
Agastyēśvara, <i>te.</i> ,	133	alī-mukham, <i>a port-town</i> , 168
Āgimīta (Āgnimītra), <i>m.</i> ,	50	Alīnā, <i>vi.</i> , 62n, 68n
Āgimītranaka (Āgnimītra), <i>m.</i> ,	49, 50	Alivīga-Kaṣakaṇḍa-Prithvigangaraiyaṇ, <i>sur.</i>
agnidh,	46	of Puttaḍigaḷ, 195, 196, 197
agnihōtrin,	87	aliya-santāna, 112
Āgnipurāṇa, <i>quoted</i> ,	120n	alopakhādaka, 67
agnisāhṭoma,	46	alphabets:—
agrahāra, 20, 27, 45, 75, 84, 160, 180, 212		box-headed, 103
Āgrapiḍḍugu, <i>Chōḷa ch.</i> ,	149	Brāhmī, 117, 118, 119
āgrayāṇa,	46	Grantha, 22, 25, 76n, 108, 109, 115, 116,
		120, 121, 128, 145, 148, 152, 192, 197

The figures refer to pages: 'n' after a figure, to foot-notes; and 'add.' to the Additions and Corrections on pp. v. and vi. The following other abbreviations are used:—ch. = chief; co. = country; dī. = district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. a. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.

	PAGE		PAGE
Kanarese, 108, 109, 111, 112, 113, 199,	202, 209	Āndika, m.,	95
Kharoṣṭhī,	117, 118, 119	anuvāra,	86, 103, 209
Nāgarī, 75, 85, 94, 98, 102, 109, 111, 156,	183, 219	Āpadavapaka, m.,	50
Pallava-Grantha,	133	apahnuti, <i>alamkāra</i> ,	43n
Telugu,	17, 75, 83n	Aphaṣṭ, vi.,	59
Vaṭṭeluttu,	23, 24, 108	Appaṇa, cā.,	161, 162, 163
Ālvār, s. a. Viṣṇu,	198	Apsarōdēvi, <i>queen of Rājyavardhana I.</i> ,	189
Amalaṅgavallī-Attimallaḥatavvōdimaṅgalam,		araiyar, <i>title</i> ,	135
vi.,	197	aṣām (aṣam), <i>charity</i> ,	140n
Amarakōṣa, <i>quoted</i> ,	43n, 46n	Āraṇi, vi.,	208n
Amarāvati, vi.,	17	Araṣār, vi.,	166
Amarōṣa, s. a. Amarōṣvara,	20	arotṭhamahvinayika,	67, 68, 221n
Amarōṣvara, te.,	17	ardha-sama-vṛitta,	27
amātya,	71	Arhanandin, <i>Jaina teacher</i> ,	179, 191, 192
Āmbūr, vi.,	79n	Arihararāja, s. a. Harihara II.,	115
Āmbūrudurga (Gid-Āmūru), vi.,	78n	Arikēsarin II., <i>Chalukya cā.</i> ,	34
Aminbhāvi, vi.,	212	Arikulakēsarin or <i>°kēsariyār</i> , s. a. Arimjaya,	141, 142
Amitravallī, f.,	144, 145	Arimaddanapura, <i>sur. of Puṣāma</i> ,	197
Amwa I., <i>E. Chalukya k.</i> ,	182, 184, 190	Arimjaya, <i>Chōla k.</i> ,	141
Amwa II., do.,	179, 182, 184, 190, 191	Arivattagapuram, <i>sur. of Pukkam</i> ,	197, 198
Ammaiyānabbāvi, s. a. Aminbhāvi,	212	Arjuna, <i>Chōdi k.</i> ,	29, 33, 43, 44
Ammapadēva, <i>Chōdi k.</i> ,	33, 44	arka, <i>metal</i> ,	107n
Amōghavaraha, <i>sur. of Vaddiga</i> ,	33, 34, 194	ārkaśālīka, s. a. akkaśālīga,	107n
Amōghavaraha I., <i>Rāṣṭrakūṭa k.</i> ,	23, 29,	Arkōṇam, vi.,	25
36, 43, 189n, 198, 200, 201, 202, 204,	207, 208, 209, 210, 211, 213, 214,	Arraveelee, vi.,	179
223, 231n		Aruḷājanātha, s. a. Aruḷāla-Perumāḷ,	132
Amōghavaraha II., do.,	34	Aruḷāla-Perumāḷ, te.,	123, 129, 130, 148,
Āmūr, vi.,	166		152, 164, 166
Āmūru, s. a. Āmbūrudurga,	78	Arumbākkam, vi.,	133, 137
āpata,	69	Arapa, <i>god</i> ,	125n
ānati, s. a. ājñāpti,	185	Araṇḡgugram, vi.,	196
āpatti, do.,	185	Āruvillī, s. a. Arraveelee,	179, 191
Anawraṭa, k.,	197	Ārya-siddhānta,	15
Andhra, dy.,	51, 121, 125, 223n	Āśāḍhamitā, f.,	57
Andhrabhṛitya, dy.,	223n	Aṣani, cā.,	149, 151n
Anga, co.,	77, 207	Asathipāṭaka, vi.,	87
Āṅka, <i>Raṭṭa prince</i> ,	218, 223	ashtakā,	46
āṅkakāra or āṅkakāra, a <i>champion</i> ,	190, 199	ashtavargika,	95
Āṅkalēśvara, s. a. Āṅkuṣēśvara,	218, 223	Asōka, <i>Maurya k.</i> ,	66, 118
Āṅkuṣēśvara, te.,	218, 223	Āśvalāyana Grihyasūtra, <i>quoted</i> ,	46n
Annadātābhaṭṭa, m.,	85	asvamedha, <i>sacrifice</i> ,	189, 202, 214
Annāḍha, vi.,	87	Ātakūr, vi.,	133, 194
Appāmalainātha, te.,	177	Aṭavidurjaya, <i>Matsya cā.</i> ,	184
Annavēma, <i>Redḍi k.</i> ,	58	Athpi, vi.,	225n
Annigere or Appigere, vi.,	204, 208	Atiśayadhavaḷa, <i>sur. of Amōghavaraha I.</i> ,	207, 208
anomasas,	67	atithitarpana,	45, 46
Āntrōḷi-Chhārōḷi, vi.,	216	Atri, <i>risāi</i> ,	86
		Attillī, s. a. Uttellee,	179, 180
		Attilidēsa, s. a. Attilīnāṇḍu,	160

	PAGE
Attilīnāpdu, <i>di.</i>	179, 191
Attimallar, <i>s. a.</i> Hastimalla,	195, 196
Atvivarman (?), <i>W. Gaṅga k.</i>	103
Avadachana, <i>vi.</i>	87
avagraha,	85
āvali, <i>a lineage,</i>	110
avalōka appellation,	231
Avanīyāḷappirandār, <i>sur. of</i> Kōpperuñ- jīga,	165, 166, 167
Avanti, <i>co.</i>	31
Avanyavanasāmbhava or Avanyavanōdbhava, <i>s. a.</i> Avanīyāḷappirandār,	167
aviyena,	69
Āyirachchēri, <i>vi.</i>	129, 131
Ayitilu, <i>m.</i>	52
Ayōmukha, <i>demon.</i>	86
Ayyapa, <i>s. a.</i> Ayyapadēva,	181, 190
Ayyapadēva, <i>Noḷamba ch.</i>	181
Ayyapōṭi, <i>Jaina teacher,</i>	191
Azamgarh, <i>vi.</i>	155n
Azilizes, <i>k.</i>	52

B

Bādāmi, <i>vi.</i>	180
Baddega, <i>s. a.</i> Vaddiga,	34
Bagumrā, <i>vi.</i>	215, 216, 220
Bāgūru, <i>vi.</i>	78
Bahmani, <i>dy.</i>	76, 77, 78
Bāhubalin, <i>Jaina saint,</i>	108, 109, 111, 112n
Bāhūr, <i>vi.</i>	169
Baicha or Baichapa, <i>ch.</i>	115 and add.
Bail-Hongal, <i>vi.</i>	217
Baisa, <i>family,</i>	218
bakula, <i>flower,</i>	182
Balagāmi, <i>vi.</i>	204
Bālarāmāyapa, <i>drama,</i>	31n, 180n
Balavarman, <i>Prāgyōtīśha k.</i>	100
bali,	45, 46
Bali, <i>demon,</i>	31, 32n, 189
Bali, <i>k.</i>	189n
Balisa, <i>s. a.</i> Wanasa,	226n
Ballāladēva-Vēlābhata, <i>ch.</i>	182
Baloda, <i>vi.</i>	102, 103n
Bāpa, <i>dy.</i>	22, 24, 25
Bāpa, <i>poet,</i>	124n, 156
Bāpādhirāja, <i>title,</i>	22n, 23
Bāpamahārāja, <i>s. a.</i> Bāpādhirāja,	23
Bāparāja, <i>s. a.</i> Bāparasa,	23
Bāparasa, <i>ch.</i>	23

	PAGE
Bapās, <i>vi.</i>	58
Bapāsā, <i>s. a.</i> Bapās,	58
Banavāsi, <i>vi.</i>	49, 70, 224, 226n
Banavāsi twelve-thousand, <i>di.</i>	181, 209, 212,
	214, 224
Baner, <i>vi.</i>	116
Bangalore, <i>vi.</i>	51, 78n, 219n
Bāṅgavādi, <i>vi.</i>	22
Bāṅkēśa, <i>s. a.</i> Bāṅkeya,	200n
Bāṅkeya, Bāṅkēya or Bāṅkēyana, <i>ch.</i>	200n,
	209, 210, 211, 212, 213, 214
Banskhēta, <i>vi.</i>	155, 156n
Bārapāsi, <i>s. a.</i> Vārapāsi,	209
Barabarāha, <i>sur. of</i> Nṛsimharāya,	54
Bargāon, <i>vi.</i>	100
Bārāsā, <i>s. a.</i> Bapāsā,	58
Baroda, <i>vi.</i>	35, 215, 216
Bārūkūr, <i>vi.</i>	79, 50
Basarāju, <i>vi.</i>	163
Bassein, <i>vi.</i>	225
Beḍāda, <i>s. a.</i> Bidar,	76n
Beḍadakōṭa or Beḍandakōṭa, <i>s. a.</i> Bidar,	78
Bēdsā, <i>vi.</i>	49, 50, 51
Beggulūru, <i>s. a.</i> Bangalore,	78
Bēhaṭṭi, <i>vi.</i>	219n, 220
Belgali three-hundred, <i>di.</i>	209, 212, 214
Belgoḷa or Belguḷa, <i>s. a.</i> Śravana-Belgoḷa,	108,
	100, 112, 113, 114n
Belgulee, <i>vi.</i>	212
Bellaguttee, <i>s. a.</i> Belgulee,	212
Bellakopḍa, <i>s. a.</i> Bellamkopḍa,	18, 19
Bellamkopḍa, <i>fort,</i>	19
Belugulee, <i>vi.</i>	212
Belvola three-hundred, <i>di.</i>	202, 204, 208
Benares, <i>vi.</i>	29, 98n
Betta, <i>Telugu-Chōḍa ch.</i>	148, 151, 162
Betta I., <i>do.</i>	121, 122, 125
Betta II., <i>do.</i>	121, 122, 126, 128
Bervāḍa, <i>vi.</i>	129
Bhādāna, <i>vi.</i>	34, 217
Bhadasama, <i>m.</i>	63
Bhādāyaniya,	59
bhāgabdhōgākara,	98, 160
Bhāgalpur, <i>vi.</i>	31, 32, 33n
Bhagavanta, <i>field,</i>	143
Bhāgavatapurāṇa, <i>quoted,</i>	223
Bhagīratha, <i>mythical k.</i>	152, 154
Bhairava or Bhairavēndra, <i>ch.</i>	109, 111, 113
Bhājā, <i>vi.</i>	49, 50, 51
Bhaktajanēśvara, <i>te.</i>	132

	PAGE		PAGE
Bhaktaparādhiśvara, <i>te.</i> ,	171	Bisnaga, <i>s. a.</i> Vijayanagara,	19
Bhāmāna, <i>sur. of</i> Śivarāja II.,	86	Biṭṭagunṭa, <i>vi.</i> ,	17
Bhāmānadēva, <i>Kalachuri k.</i> ,	86	boar crest,	74, 178, 189
Bhāmaha, <i>Ratta ch.</i> ,	217	Boḍḍiya, <i>sur. of</i> Ballāladēva-Vēlābhata,	182
Bhaṇḍanāditya, <i>ch.</i> ,	182	Pōdhi-tree,	51
Bhānuachandra, <i>m.</i> ,	183n	bōgi, <i>a concubine</i> ,	139
Bhārgava, <i>s. a.</i> Śakra,	135, 145, 146	Bolama, <i>m.</i> ,	184
Bharhut Stūpa,	50n	Bollapini or Gollapini, <i>family name</i> ,	75
bhaṭāra,	201, 213	Bomma, <i>sur. of</i> Guṇḍa II.,	83
Bhatpar, <i>vi.</i> ,	93	Bonagiri, <i>vi.</i> ,	77
bhaṭṭa,	87, 160, 203	Boppa, <i>Sāluva ch.</i> ,	76
Bhaṭṭadēva, <i>m.</i> ,	191, 192	Boppaṇḍa, <i>m.</i> ,	107
bhaṭṭagrāma,	94	Brahmadēvastambha, <i>pillar</i> ,	111
Bhaṭṭākalatākadēva, <i>author</i> ,	231n, 229	brahmadēya,	66, 146
bhaṭṭāmākutika,	87	Brahman, <i>god</i> , 36, 41, 45, 111, 112, 120, 124,	152, 154n, 207, 222
bhaṭṭāraka,	208, 230	Brāhmaṇa,	58, 87
Bhaṭṭāraka, <i>sur. of</i> Vijayāditya I.,	189	brāhmaṇacchhamsin,	46
Bhavarabhūti, <i>poet</i> ,	30	brahmāṇḍa,	84
Bhāyilā (Bhrājilā), <i>f.</i> ,	52	Brāhmaṇi,	52
bhikṣuhala,	66, 67	Brahma-siddhānta, 2, 3, 4, 5, 6, 9n, 10, 12,	13, 14, 15, 28, 169, 170, 171, 172, 173, 174,
bhikṣhu,	63		175, 176, 177
bhikṣhupī,	64	brahmāti (brahmahatyā),	200
Bhīllama I., <i>Yādava k.</i> ,	225n	bṛihadraṭha,	49
Bhīllama II., <i>do.</i> ,	224n	Bṛihaspati, <i>planet</i> ,	95
Bhīma, <i>Kalachuri k.</i> ,	86	Bṛihaspati-sava,	46n
Bhīma, <i>s. a.</i> Chālukya-Bhīma I.,	189, 190n	British Museum plates,	129, 177
Bhīma, <i>s. a.</i> Chālukya-Bhīma II.,	181, 190	Bubhnowlee, <i>vi.</i> ,	99n
Bhīmanātha, <i>te.</i> ,	167	Buddha,	159, 196
Bhōgā, <i>m.</i> ,	87	Buddharāja, <i>Kaṭachchuri k.</i> ,	222n
Bhōj, <i>vi.</i> ,	218, 219n, 228, 227	Buddhist, 50, 51, 55, 56, 60, 66, 69, 119, 196, 197	
Bhōja, <i>co.</i> ,	31	Bedharakhita, <i>m.</i> ,	72, 73, 74
Bhōja, <i>Kanauj k.</i> ,	30, 32n, 86	Beguḍa, <i>vi.</i> ,	100
Bhōjadēva, <i>k.</i> ,	29	Bukka, <i>ch.</i> ,	72n
Bhōpāl, <i>vi.</i> ,	183	Bukka I., <i>Vijayanagara k.</i> ,	115, 116
Bhujabala, <i>sur. of</i> Hoysala kings,	79n	Bukka II., <i>do.</i> ,	116, 116
Bhujabala-Bhīmakēśava-Daṇḍanāyaka, <i>ch.</i> ,	163	Bukkarāja, <i>s. a.</i> Bukka II.,	115
Bhujabala-māḍai, <i>coin</i> ,	130n	Bukkarāya, <i>s. a.</i> Bukka I.,	115
Bhujabalin, <i>s. a.</i> Bāhubalin,	108, 112, 113	bull crest,	51, 85
bhūmichchhidra,	160	Bundēlkhand, <i>co.</i> ,	224
Bhūpālānōdbhava, <i>sur. of</i> Nilagūṭa,	166	Burhān-i Ma'asir, <i>name of a work</i> ,	77
Bhūtapāla, <i>m.</i> ,	49	Burma, <i>co.</i> ,	197
Bhuvanapāla, <i>k.</i> ,	94	Busal Rao, <i>sur. of</i> Vira-Narasimha,	79
Bibhatsu, <i>s. a.</i> Arjuna,	184	Būtuga II., <i>W. Gaṅga k.</i> ,	181, 182
Bidar, <i>vi.</i> ,	78		
Bijja, <i>s. a.</i> Bijja-Dantivarman,	181, 190		
Bijja-Dantivarman, <i>k.</i> ,	181		
Bilhari, <i>vi.</i> ,	29		
Bilvapedraka, <i>vi.</i> ,	104, 107		
Binnāpi, <i>queen of</i> Vira-Timmarāja-Oḍeyaru,	114		
Birudu-māḍa, <i>coin</i> ,	130n		

C

Calicut, <i>vi.</i> ,	18
Cambay, <i>vi.</i> ,	26, 215n, 220, 231n

	PAGE
Ceylon, island,	163
Chaitra-pavitra, ceremony,	128, 132
chaitya,	51
chaityālaya,	114
Chakrāyudha, sur. of Kshatipāla,	31, 32, 33n
Chalukya, family,	28, 34, 35n, 42, 180, 182, 191
Chalukya, Eastern, dy.,	28, 29, 43, 177, 179, 180n, 181, 189n, 216, 222n
Chalukya, Western, dy.,	35, 130n, 180, 182, 210, 212, 217, 222n, 223
Chālukya, family,	28, 180, 189
Chālukya-Bhima I., E. Chalukya k., 180, 184, 189n, 190	
Chālukya-Bhima II., do.,	178, 180, 181, 182
Chālukya-Nārāyaṇa, sur. of Nṛsiṃharāya,	84
Chāmara-māḍa, coin,	130n
Chambal, ri.,	58
Chāmekā or Chāmekāmbā, f.,	179, 183, 191
champaka, flower,	132
Chāmupā, s. a. Chāmupārāja,	112, 113
Chāmupā, goddess,	226
Chāmupārāja, ch.,	108, 109, 112
Chāpakya, m.,	38
Chāpakya-Chaturmukha, sur. of Gōvinda IV., 36, 45	
Chandēlla, family,	31, 32, 86n
Chandrādityapura, vi.,	225
Chandragupta II., Gupta k.,	60n
Chandranātha, Jaina saint,	114
Chandulā, vi.,	87
Chāra, s. a. Chēra,	84
charu,	45, 46
Chārukirti, title of Jaina teachers, 110n, 112, 113, 114	
chāturmāsya,	46
Chaturmakhabasti, te.,	110
Chaturvargachintāmani, quoted,	59n
Chauhattamalla, sur. of Nṛsiṃharāya,	84
Chāvupārāja, s. a. Chāmupārāja,	109
Chēdi, co.,	29, 33, 86n, 88, 135
Chellakētana, family,	211n
Chellār, vi.,	9, 180, 181
Chēñji, s. a. Gingee,	77
Chēra, co.,	84n
Chētanabhaṭṭa, m.,	184n
Chhāñchhl, m.,	87
chhata,	69, 70, 71n
Chhidāḍātēmbhā, vi.,	87
Chiccole, vi.,	101
Chidambaram, vi.,	5, 162, 165, 166, 167n, 172n

	PAGE
Chikkarāja-Oḍeyar, Ummatūr ch.,	19
Chigattarayana, ch.,	163, 168
Chīñchli, vi.,	205n
Chinnamapēt, vi.,	119
Chitaldroog, vi.,	50, 51
Chitor or Chitorgarh, vi.,	207n
Chitrakōmalam, f.,	134
Chitrakōṭ or Chatrakōṭ, vi.,	207n
Chitrakūṭa, s. a. Chitor,	207
Obokkhakūṭi, vi.,	215, 216, 231n
Chōla, co.,	6, 25, 84n, 120, 129, 130, 133, 184n, 135, 137, 138, 140, 141, 144, 145, 147, 148, 149, 151, 161, 162, 163, 167, 168, 169, 176n, 181, 190, 192, 194, 216
Chōlapuram, vi.,	12
Chōlasundara-Mūvēndavēlāṅ, sur. of Śēmbat- gudaiyāṅ Nārāyaṇa Āditya,	147
Chōla-Tikka, Telugu-Chōḷa ch.,	121, 129
chole or vole,	209
Chōḷēśvara, te.,	12
Chōra, s. a. Chōla,	84
Cochin, vi.,	23
Coleroon, ri.,	161
Comdepallyr, s. a. Kopḍapalle,	19
Conadolgi, s. a. Kopḍavīḍu,	19n
Corecolloo, vi.,	179
Cranganore, vi.,	197
Cuddalore, vi.,	161, 162
Cuddapah, vi.,	75n
Cuttack, vi.,	167n

D

Daddara, k.,	182
Dādā, vi.,	116
Dādiga, s. a. Dādīya,	23
Dādīgavāḍi, co.,	22
Dādīya, ch.,	22, 23
Dadrivarman, s. a. Dantivarman,	230
Dāhāla, s. a. Chēdi,	86n
daivāgarika,	95
Daivahāpāra, di.,	88n
daivajña,	97
Dakhamitrā, f.,	56
Damayantikathā, quoted,	125n
Dambaūli or Dēvaūli, vi.,	94
Damōraka, m.,	49
dānamukha, s. a. dēyadharma,	55
daṇḍāyaka, s. a. daṇḍanāyaka,	161n
daṇḍa,	45
daṇḍanāyaka,	161n, 203, 224

	PAGE		PAGE
Dandāpur, vi.,	200n	fifth,	13, 128, 131n, 171, 174, 175
Dandīmahādēvi, queen,	101	sixth,	3, 87, 88, 157, 160
daṇḍinagōpa,	168	seventh,	10, 11
Dāndū, m.,	87	eighth,	2, 3, 175, 176
daṇḍāka, s. a. daṇḍāyaka,	161, 163	ninth,	1, 11, 12, 170
danta, a pin,	89n	tenth,	164, 165, 170
Dantidurga, <i>Rāshtrakūṭa</i> k.,	28, 42, 222n	eleventh, 2, 3, 15, 129, 131, 169, 170, 171, 176	
Dantidurga, sur. of Dantivarman II., 218n, 230, 231		thirteenth,	7n, 173
Dantiga, s. a. Dantidurga,	218n	fourteenth,	9n
Dantisakti-Viṭaṅki, queen of Bājarāja I.,	25n	new-moon,	204, 205, 208, 210
Dantivarman, ch.,	230	days, solar :—	
Dantivarman II., <i>Rāshtrakūṭa</i> k., 218n, 230, 231		third,	16
Daradagaṇḍaki, dī.,	94	sixth,	173
Darbhāranyāśvara, te.,	172	thirteenth,	10
darśapūṣṭamāsa,	46	fifteenth,	14, 15
Daśakumāracharita, quoted,	159n	twentieth,	13
daśaparādha,	46, 68n	twenty-first,	13, 14, 129, 131
Daśavatāra, cave temple,	216	twenty-second,	16
dates :—		twenty-third,	14
recorded by a chronogram, 76n, 126, 149, 155		twenty-sixth,	172
recorded in numerical symbols, 61, 66, 72,		twenty-seventh,	171, 173
74, 103, 107, 156, 160		twenty-eighth,	12
recorded in numerical words, 9, 20, 83, 110,		twenty-ninth,	15
112, 113		days of the week :—	
daṇḍādīhasādhānika,	159	Sunday, 2, 4, 5, 6, 7, 8, 9, 11, 75, 85, 87,	
Daulatābād, vi.,	224, 225	88, 163n, 164, 165, 169, 177, 204, 205	
Davirāmakula, vi.,	94, 95	Monday, 2, 3, 7, 8, 9, 12, 13, 28, 45, 86,	
Dāyabhimā, Telugu-Chōḷa ch.,	121, 122,	88, 98, 115, 171, 172, 173, 174, 177	
125, 148		Tuesday,	6, 8, 9, 162n, 171, 175, 177
Dāyima, Ratta prince,	218	Wednesday, 6, 7, 8, 9, 11, 13, 14, 15, 110,	
days, lunar :—		111, 129, 131, 170, 171, 172, 173, 174, 175, 176	
bright fortnight :—		Thursday, 2, 3, 4, 5, 6, 7, 8, 10, 13, 14, 15,	
first,	6	112, 113, 114, 170, 171, 173, 175	
second,	95, 165, 172	Friday, 7, 8, 9, 11, 12, 16, 128, 131, 162n,	
third,	5, 12, 98	164, 165, 170, 179	
fourth,	170	Saturday, 1, 4, 6, 8, 9, 16, 19, 95, 165, 172,	
fifth,	3, 4, 163n, 176, 177	174, 176	
sixth,	2, 12	Dēhātādēvi, queen of Bhāmānadēva,	86
seventh,	2, 4, 10, 87, 88, 175	Dekkan,	33n, 35n, 223
eighth,	4, 86, 88	Dēd-Barapārk, vi.,	68n
ninth,	173	Deoha (Daivahā), s. a. Gogra,	88
tenth, 14, 28, 45, 112, 113, 114, 162n, 174		Dēoli, vi.,	27n, 33, 34, 194, 215, 216, 220, 222
twelfth,	11, 14, 15, 16, 20, 111, 112, 173	Dēṣigapa or Dēṣigapa,	110, 112, 113, 114
thirteenth,	4, 5, 6, 174	Dēśnāmamālā, quoted,	163
fourteenth,	13, 172, 177	dēva, a king,	164
fifteenth,	164	dēvabhōgahala,	66
full-moon,	75, 85, 115, 200, 204, 202	dēvadāya,	66
dark fortnight :—		Dēvagiri, s. a. Daulatābād,	219, 220, 224, 225
third,	16	Dēvagupta, k.,	167, 169
fourth,	164, 165, 175	dēvakūṭikāshṭha, measure of land,	67

	PAGE
Dēvanāyaka-Perumā, <i>te.</i>	160
Dēvapanyya, <i>ch.</i>	204, 208
Dēvapāla, <i>Kanauj k.</i>	30
Dēvapāla, <i>Pāla k.</i>	33
Dēvāram, <i>poem.</i>	138n
Dēvarāya, <i>k.</i>	77
Dēvarāya II., <i>Vijayanagara k.</i>	78
dēvas,	58
Dēvēndrakīrti, <i>title of Jaina teachers.</i>	110n
Dēvulapalli, <i>vi.</i>	74, 75, 76n, 77n, 85
dēyadharmā,	55
Dhādīadēva, <i>s. a. Dhādībhaḍaka.</i>	223
Dhādībhaḍaka, <i>ch.</i>	223, 224, 226
Dhādībhaḍaka, <i>s. a. Dhādībhaḍaka.</i>	223
Dhaladi, <i>s. a. Dhalaga.</i>	182
Dhalaga, <i>ch.</i>	181, 190
Dhamma, <i>m.</i>	56
dhammanigama,	56
Dhammutariya (Dharmottariya).	54, 55
Dhanada, <i>s. a. Kubēra.</i>	159, 190
Dhanamājaya, <i>sur. of Vyāsa.</i>	100n
Dhanapāla, <i>author.</i>	229
dhānyāya,	46
Dhārā, <i>vi.</i>	86
Dharmapivārāha, <i>śiruda.</i>	77n, 84
Dharmavarāha, <i>sur. of Nṛsiṃharāya.</i>	84
Dharmadēva, <i>m.</i>	56
dharmādīkaraṇika,	97
dharmahala,	66
Dharmapāla, <i>Pāla k.</i>	31, 32, 33
Dharmasāla, <i>vi.</i>	116
Dhārwār, <i>vi.</i>	34, 212
Dhēnukākāṭa, <i>vi.</i>	52, 53, 54, 56
dhīrayāyin, <i>chronogram.</i>	126, 149
Dhruva, <i>Rāshtrakūṭa k.</i>	28, 42n, 207, 215, 230, 231
Dhruva II., <i>Gujarāt Rāshtrakūṭa ch.</i>	29n
Dhulīghaṭṭa, <i>vi.</i>	87, 88
Diddāpura, <i>vi.</i>	207n
Digary, <i>s. a. Udayagiri.</i>	19
Digutaru, <i>vi.</i>	178, 181, 186n
Ilkahita,	87
Dinika, <i>ch.</i>	58
diss, <i>a quarter.</i>	200
Divalāmbā, <i>f.</i>	182
Divyajñānēvara, <i>te.</i>	4
Dṣāb, <i>co.</i>	31
Doḍḍahundi, <i>vi.</i>	23n, 169
Dōracamudra, <i>s. a. Halēbīḍ.</i>	161, 163, 168
dōsha,	46

	PAGE
Drākshārāma, <i>vi.</i>	167
dramma, <i>coin.</i>	27, 35, 45
Draviḍa or Drāviḍa, <i>co.</i>	18, 77
Dridhaprahāra, <i>Yādava k.</i>	225
Duāripātaka, <i>vi.</i>	87
Dudhāli, <i>vi.</i>	93
Dūdhagāṅgā, <i>vi.</i>	231
Durgā, <i>goddess.</i>	226
Durgadāsa, <i>m.</i>	214
Durgarāja, <i>Rāshtrakūṭa ch.</i>	216
duṣṭasādhaka,	91
Dūṣi, <i>vi.</i>	193n
dūtaka,	69, 160, 183
Dvārakā, <i>s. a. Dwārakā.</i>	225
Dvāravati or Dvārāvati, <i>s. a. Dwārakā.</i>	224, 225
dvivedin,	87
Dwārakā, <i>vi.</i>	225

E

eclipses, lunar,	2, 75, 85
eclipses, solar,	101n, 204, 208
Edirigaṇāyan Pottappi-Chōla, <i>ch.</i>	164
Eedooroo, <i>vi.</i>	179
ēkabhōga,	85
Ēkadhirachaturvēdimāṅgalam, <i>vi.</i>	183, 187
Ēkaśilānagari, <i>s. a. Warangal.</i>	193, 129, 131
Elarivalli, <i>s. a. Mantrawāḍi.</i>	198, 202
elephant crest,	227
Ellēri, <i>vi.</i>	161, 162, 168
Ellōrā, <i>vi.</i>	216
Elpunuse, <i>s. a. Mantrawāḍi.</i>	198, 202
Ēnūra, <i>s. a. Vēnūr.</i>	112, 113
Eraga, <i>sur. of Eṇeyammarasa.</i>	218, 223
eras :—	
Gupta,	101
Haraha,	157n
Śāka or Śāka, 2, 5, 6, 7, 8, 9, 10, 11, 12, 14,	
15, 16, 17, 19, 20, 27n, 28, 45, 75, 76,	
77n, 79, 80, 85, 109, 110, 111, 112, 113,	
114, 121, 122, 126, 128, 129, 130, 131,	
136, 137, 149, 152, 155, 162n, 163n, 164,	
165, 167, 194, 195, 196, 200, 201, 204,	
205, 208, 210, 230	
Vikrama,	85, 88, 93, 95, 98
Ērasiddhi, <i>Telugu-Chōḍa ch.</i>	121, 122, 125,
126, 152	
Eṇeyammarasa, <i>Raṭṭa ch.</i>	218, 223
Eṇeyappa, <i>W. Gaṅga k.</i>	181
Errakōṭapalli, <i>s. a. Maṣṭūru.</i>	76

	PAGE		PAGE
F			
Perishta, <i>author</i> ,	77	Gauḍa, <i>co.</i> ,	86, 159a, 207n
G		gauḍa or gavuḍa,	183, 191n, 222n
Gaḍiyamma, <i>m.</i> ,	214	Gauhaṭṭi, <i>vi.</i> ,	100
gahapati,	53	gaulmika,	91
Gaharwara, <i>family</i> ,	30n	gauḍa or gavuḍa, <i>s. a.</i> gauḍa,	183, 222n
gahata (grihastha),	52n	Gauptiputra,	50
Gajalhatti pass,	161	Gaurisarma, <i>ch.</i> ,	183n
Gajapati, <i>dy.</i> ,	18, 19	Gauta I., <i>Sāluva ch.</i> ,	83
Gajapati-varāha, <i>coin</i> ,	130n	Gauta II., <i>do.</i> ,	76, 84
gāmaūḍa, <i>s. a.</i> grāmakūṭa,	183, 222n	Gautama, <i>richi</i> ,	152
gāmuḍa or gāmuṇḍu, <i>s. a.</i> gauḍa,	183	Geḍḍilam, <i>ri.</i> ,	162n and add.
Gaṇapati, <i>god</i> ,	27	gerund,	159n
Gaṇapati, <i>Kākatīya k.</i> ,	167	ghara (griha), <i>a chaitya cave</i> ,	49
Gaṇḍagopāla, <i>biruda</i> ,	129, 130, 131	ghaṭṭapati,	91
Gaṇḍagopāla, <i>sur. of</i> Ērasiddhi,	162, 155	Ghupika, <i>m.</i> ,	64
Gandak, <i>ri.</i> ,	88, 94, 95	Gidāṅgil, <i>vi.</i> ,	171
Gaṇḍakī, <i>s. a.</i> Gandak,	87, 88, 94	Gingee, <i>vi.</i> ,	77n
Gaṇḍa-māḍa, <i>coin</i> ,	130n	Goa, <i>vi.</i> ,	19, 224, 226n
Gaṇḍamahēndra, <i>sur. of</i> Chālukya-Bhīma II.,	181	Gōdāvari, <i>ri.</i> ,	27 and add., 45 and add., 226
Gandhasthi- or Gandhavārāpa-māḍa, <i>s. a.</i>		Gōḍuguchinta, <i>vi.</i> ,	78
Gajapati-varāha,	130n	Gogra or Ghogra, <i>ri.</i> ,	88, 95
Gandhāra, <i>co.</i> ,	31	Gojjiga, <i>s. a.</i> Gōvinda IV.,	34
Gaṇḍikōṭa, <i>vi.</i> ,	78	Gōkarpapanditabhāṭṭara, <i>teacher</i> ,	200, 201
Gaṇḍēvara, <i>m.</i> ,	95	Gōkarpēśvara, <i>tc.</i> ,	162
Gaṅga, <i>dy.</i> ,	23, 216	Gōkulaghāṭṭa, <i>vi.</i> ,	86
Gaṅga, Eastern, <i>dy.</i> ,	107n, 183n	Golden Garuḍa banner,	227
Gaṅga, Western, <i>dy.</i> , 108, 181, 182, 192, 193,		Gommaṭa or Gommaṭēśvara, <i>s. a.</i> Bāhubalin,	108
	195, 224	Gōpālakṛishṇa, <i>tc.</i> ,	24
Gaṅgā (Ganges), <i>ri.</i> ,	35, 42, 44, 98, 154n	Gōparāja, <i>Sāluva ch.</i> ,	76, 77
Gaṅga-Bāṇa, <i>family</i> ,	195	Gōpa-Timma, <i>do.</i> ,	77n
Gaṅgādhārārya, <i>m.</i> ,	47	Gōpa-Tippa, <i>ch.</i> ,	76n
Ganga Hale Sambā Rāya, <i>ch.</i> ,	77	Goppa-Tippa, <i>ch.</i> ,	76
Gaṅgaikopḍāṅ, <i>vi.</i> ,	15	Gōrākhpur, <i>vi.</i> ,	93n, 99n
Gaṅgamahādēvi, <i>sur. of</i> Kāmakkagār,	195	gorava, <i>a śaiva priest</i> ,	200, 202
Gaṅga-Pallava, <i>family</i> , 22, 23, 24, 25n, 139, 192		gōbṭhi,	201
Gaṅgarāja, <i>ch.</i> ,	108, 109	Getamiputa Sātakaṇi (Gautamiputra Sāta-	
Gaṅga Rāja, <i>Ummatūr ch.</i> ,	18	karṇi), <i>Andhra k.</i> ,	60, 66, 70
Gāṅgāya, <i>family</i> ,	192	Goti (Gaṇṭi), <i>f.</i> ,	46
gaṇikā, <i>a female elephant</i> ,	208	Gotiputra, <i>s. a.</i> Gaupṭiputra,	50
Gaṇjām, <i>di.</i> ,	101	gōtras :-	
Garga, <i>astronomer</i> , 2, 3, 4, 5, 6, 9n, 10, 12,		Bhāradvāja,	87
13, 14, 15, 28, 169, 170, 171, 172, 173,		Dhaumra,	87
174, 175, 176, 177		Gautama,	94
Garjara, <i>m.</i> ,	160	Kāśyapa,	87, 98
Garuḍa, <i>god</i> ,	106	Kātyāyana,	87
aruḍa crest,	27, 98, 103, 121, 125, 208, 227	Kaundinya,	87
		Kausika,	193
		Kṛishṇātra (Kṛishṇātrōya),	87
		Kusika,	87
		Mānavya,	189

	PAGE
Māthara,	28, 45
Parāśara or Pārāśara,	87
Rāhula,	87
Śāṇḍilya,	87
Sāvarpa or Sāvarpi,	87, 160
Śrīvatsa,	85
Vishṇuvṛddha,	160
Gōvinda II., <i>Rāshtrakūṭa k.</i> ,	28, 42, 230, 231
Gōvinda III., <i>do.</i> ,	28, 29, 32n, 35, 200, 207, 210, 231n
Gōvinda IV., <i>do.</i> ,	27, 28, 33, 34, 35, 36, 44, 47, 181, 190, 215, 216, 220, 223n
Gōvindachandra, <i>Kanauj k.</i> ,	67, 85, 87, 98, 99
Gōvindāyichecha, <i>m.</i> ,	87
Gōviśālaka, <i>vi.</i> ,	98
grāmakūṭa or grāmakūṭaka, <i>a village headman</i> , 45, 183, 191, 222	
grāvastut,	46
grihapati,	50n
grihastha,	52
Gujarāt, <i>co.</i> ,	29n, 35, 36, 58, 134, 225n
Gummaṭa or Gummaṭḍa, <i>s. a. Bāhubalin</i> , 108, 111, 114, 115	
Gummiḍippūṇḍi, <i>s. a. Gummiḍipūṇḍi</i> ,	129, 131
Gummiḍipūṇḍi, <i>vi.</i> ,	129n
Gumṣimi(?) <i>vi.</i> ,	192
Gumṣūr, <i>vi.</i> ,	100, 101
Gupaga or Gupaka, <i>sur. of Vijayāditya III.</i> , 29, 180, 189	
Gupakala-vishaya, <i>di.</i> ,	87, 88
Gupakenallāta, <i>sur. of Vijayāditya III.</i> ,	180
Gupamālai, <i>te.</i> ,	195, 196, 197
Gupāmbhōhidēva, <i>s. a. Guṇasāgara I.</i> ,	86
Guṇapadeya, <i>vi.</i> ,	185
Guṇasāgara I., <i>Kalachuri k.</i> ,	86
Guṇasāgara II., <i>do.</i> ,	86, 87
Guṇḍa I., <i>Sāluva ch.</i> ,	76, 83
Guṇḍa II., <i>do.</i> ,	83
Guṇḍa III., <i>do.</i> ,	76, 77, 84
Guṇḍlūru, <i>vi.</i> ,	75, 85
Guṇḍogolannu, <i>vi.</i> ,	182
Gupta, <i>dy.</i> ,	35n, 46n, 50, 224
Gurjara, <i>co.</i> ,	207
Gurjara, <i>dy.</i> ,	223n
Gurjarapratihāra, <i>family</i> ,	223n
Gurmha, <i>vi.</i> ,	93n, 96n
Garupaṇḍitadēva, <i>s. a. Chārukirti</i> ,	114
Gutta, <i>family</i> ,	224, 226n
Guttal, <i>vi.</i> ,	224, 226n
Gwalior, <i>vi.</i> ,	30

	PAGE
H	
Harḍarābād, <i>vi.</i> ,	178
Haihaya, <i>family</i> ,	33, 43, 184
Haihaya, <i>mythical k.</i> ,	86
hala, <i>measure of land</i> ,	66
Halēbid, <i>vi.</i> ,	161
Halal, <i>vi.</i> ,	212, 210n
Hampe, <i>vi.</i> ,	18
Hanasōge, <i>vi.</i> ,	110
Hañche, <i>vi.</i> ,	80n
Hāngal, <i>vi.</i> ,	224, 226n
Hannikere, <i>vi.</i> ,	219
Hannikēri, <i>s. a. Hannikere</i> ,	219
Hanumantapuram, <i>vi.</i> ,	23
Hanumat, <i>god</i> ,	199
Hānuṅgal five-hundred, <i>di.</i> ,	212
Hara, <i>s. a. Śiva</i> ,	41, 45, 100, 207
Haralālūli, <i>vi.</i> ,	219
Harapharapa, <i>m.</i> ,	72
Hari, <i>s. a. Viṣṇu</i> ,	84, 151
Harihar, <i>vi.</i> ,	162, 163
Harihara II., <i>Vijayanagara k.</i> ,	115
Hārītasamṛiti, <i>quoted</i> ,	66
Hārītiputra,	189
Harivaṃśapurāṇa, <i>quoted</i> ,	32n
Hari-vāsara,	19, 20
Harsha, <i>hill</i> ,	66
Harsha, <i>Kanauj k.</i> ,	155, 156, 157, 158n, 159, 160
Harsha, <i>Kāśmīr k.</i> ,	130n
Harshacharita, <i>quoted</i> ,	156, 159n
Harshadēva, <i>Chandella k.</i> ,	31, 32
Harshavardhana, <i>s. a. Harsha</i> ,	155n, 156
hasta, <i>measure of land</i> ,	87
Hastigrāma, <i>vi.</i> ,	87
Hastimalla, <i>sur. of Prithivipati II.</i> ,	195
Hastimalla, <i>W. Gaṅga ch.</i> ,	195
Hastisāila, <i>s. a. Arulāla-Perumāl</i> ,	152, 153
Hattī-Mattūr, <i>vi.</i> ,	199
Hebbāl, <i>vi.</i> ,	214n
Hebbipi, <i>vi.</i> ,	24
Hēlārāja, <i>author</i> ,	41n
Hemachandra, <i>do.</i> ,	30, 69, 221, 223
Hemādri, <i>do.</i> ,	59n
Hemakūṭa, <i>hill</i> ,	80n, 84
Hēmanṭa, <i>season</i> ,	46n
Himavat, <i>mo.</i> ,	44
Hindū,	77, 119
hirapyāya,	46

	PAGE
Īsvara or Īsvara-Nāyaka, <i>Tuluva ch.</i> , .	78, 79
Īsvarachandra Vidyāsāgara, <i>editor</i> , .	30n
Īsvaragupta, <i>ch.</i> , .	160

1

Jagaddhara, <i>commentator</i> ,	30n
Jagadobbagaṇḍa, <i>biruda</i> ,	168
Jagattunga, <i>sur. of Gōvinda III.</i> , 28, 29, 42,	207, 231n
Jagattunga II., <i>Rācātrakūṣa k.</i> ,	29, 33, 43
Jagattunga-sindhu, <i>tanā</i> ,	29, 43
Jāgūka, <i>m.</i> ,	95
Jaimini-Bhāratam, <i>Telugu poem</i> ,	75, 76, 77
Jaina, 32n, 36, 74, 108, 109, 110, 112, 115,	116, 179, 182, 191, 221
Jākavvā, <i>queen of Taila II.</i> ,	217
Jākhū, <i>m.</i> ,	87
jalam-aṣṭami, <i>s. a. janm-aṣṭami</i> ,	226n
Jālū, <i>m.</i> ,	87
Jambuvīpa,	49
Jambukēśvara, <i>te.</i> ,	129
Jammu, <i>dī.</i> ,	230
Janaka, <i>m.</i> ,	87
Jananātha-vaṇaṇḍu, <i>sur. of Mīlāḍu two-</i>	thousand, 138, 146
Jātaka, <i>quoted</i> ,	50n, 56n
Jatāvarman Parākrama-Pāṇḍya, <i>Pāṇḍya k.</i> , 12, 17	
Jatāvarman Sundara-Pāṇḍya I., <i>do.</i> ,	167
Jatīlavarman, <i>do.</i> ,	23, 185n
Jatīlavarman Parākrama-Pāṇḍya Arikēśari-	
dēva, <i>do.</i> ,	12, 13, 14, 17
Jatīlavarman Parākrama-Pāṇḍya Kulakṣhara,	
<i>do.</i> ,	14, 15, 17
Jatīlavarman Śrivalabha, <i>do.</i> ,	15, 17
Jatīlavarman Śrivalabha Ativīrārāma, <i>do.</i> , 16, 17	
javelin banner,	213
javvandi (śevvandi), <i>flower</i> ,	132
Jayachandra, <i>Kanauj k.</i> ,	85, 88n
Jayāditya II., <i>k.</i> ,	93n, 96n
Jaya-māḍa, <i>coin</i> ,	130n
Jayanātha, <i>k.</i> ,	62n
Jayatgōḍa-Chōḷa-maṇḍalam, <i>co.</i> , 133, 138, 192	
Jayanti, <i>s. a. Banavāsi</i> ,	49, 226n
Jayasinha, <i>Katmir k.</i> ,	230
Jayasinha I., <i>E. Chalukya k.</i> ,	184, 189
Jayasinha II., <i>do.</i> ,	189
jihvāmūllya,	103
Jina, 108, 111, 112, 113, 114, 115, 116, 191	

	PAGE		PAGE
Jinadatta, mythical k.,	110, 111, 112	kalakanda (kalakaptha),	195
Jinasaena, Jaina author,	227	Kalalaya, k.,	51
Jola, co.,	34	Kālaśedēvi, queen of Narasimha II.,	162n
Junnar, vi.,	50, 55, 56	kalam, measure,	143, 144
Jupiter, planet,	95, 210	kālam, a trumpet,	168n
jyōtiṣhṭōma,	46n	Kālañjara (Kālañjar), vi.,	86, 224
K		Kālañjarādhipati, sur. of Chandēlla kings,	86n
		kalāñju, weight,	136, 138, 139, 140, 141, 143, 197
		Kālapriya, s. a. Mahākāla,	29, 30, 43
		Kālapriyanātha, te.,	30n
		Kālarmedu, field,	143
		Kālas, vi.,	215, 216
		Kālasāpur, vi.,	223n
		Kalbha, poet,	228
		Kalbole, vi.,	218, 227
		Kali, sur. of Viṣṇuvardhana V.,	189
		Kali age,	124, 125, 176, 207
		Kalidēva, te.,	212
		Kalikāla, s. a. Karikāla, 120, 121, 132, 125, 148, 151	
		Kālinadi, ri.,	157
		Kalinārai, Pallava k.,	133
		Kalināriśvara, te.,	133
		Kalinganagara, vi.,	183n
		Kalingattu-Parani, quoted,	120
		Kalivallabha, sur. of Dhruva,	207
		Kaliya, field,	143
		Kaliyamalai, vi.,	162
		Kāliyūr-kōṭṭam, di.,	195n
Kachehi or Kachehiyūr, s. a. Kachehūr,	129	Kalladuppūr, vi.,	195n
Kachehi-, Kachehiyūr- or Kachehūr-nādu, di.,	129, 132	Kallānguttai, pond,	194, 195
Kāchchipan, s. a. Kāśyapa,	120	Kalladuppūr, vi.,	195
Kachehūr, vi.,	129	Kalladuppūr-maryādā, di.,	195, 196
Kādaba, vi.,	216, 220	Kallinangai, f.,	194, 195
Kāḍaḍi Karakkay, ch.,	24	Kāliyūrmūlai, s. a. Kaliyamalai,	161, 162, 168
Kādamba, dy.,	224	Kaluchumbattu, s. a. Kunsamurroo,	179, 191
Kādamba, family,	219n, 224, 226n	Kalyānapura or Kalyāni, vi.,	130n, 217, 224
Kādamban, m.,	143	Kalyāni, ri.,	197
Kādambari, quoted,	124n	Kāma, god,	44, 45, 190, 215
Kāḍapatti, Kādupatti or Kāduvatti, s. a. Kādava,	25n	Kāmakkaṇār, f.,	195
Kādava, s. a. Pallava,	23, 24, 25, 26, 163, 164n, 167n	Kamanli, vi.,	99n
Kādavan-Perundēvi, sur. of Śānavai,	25	Kampa or Kampavarman, s. a. Vijaya-Kampa-vikramavarman,	192, 193n, 196
Kāḍeru, field,	143	Kaṇaiyūr, vi.,	24
Kāḍeyarāja, ch.,	154	Kanakasabdhadinātha, te.,	167
Kāḍuvittēśvara, te.,	25n	Kanakavalli, vi.,	194
Kahalli, vi.,	87	Kanakavalli-Viṣṇugriha, te.,	194
Kahla, vi.,	85	Kannauj, vi.,	30, 31, 32, 33n, 85, 86n, 87, 88n, 95, 98, 157
Kailāsa, mo.,	42	Kāñchanadēvi, queen of Guṇasāgara I.,	86
Kailāsanātha, te.,	11	Kāñcharigundu, rock,	191
Kailāsapati, te.,	10, 15		
Kaira, vi.,	29n, 36		
Kaivandūr, vi.,	123		
Kaivandūr, s. a. Kaivandūr,	123, 128		
Kākatī or Kākatīya, family,	129, 129, 131, 167		
Kakka II., Rdhṣṭrakūṭa k.,	217		
Kākkalūr, vi.,	129		
Kākkalūr-nādu, di.,	129		
Kakkarāja I., Gujardt Rdhṣṭrakūṭa ch.,	216		
Kakkarāja II., do.,	216		
kāl, s. a. marakkāl,	144		
Kālabo, f.,	202		
Kalachuri, dy.,	86, 88		
Kalachurya, dy.,	86n, 219n, 224		
Kālaḥasti, vi.,	77, 129		
Kālakampa, ch.,	182		

	PAGE		PAGE
Kāñchi or Kāñchipura (Conjeevaram), <i>vi.</i> , 18,		Kārtavīrya I., <i>Ratta ch.</i> ,	218, 223n
25n, 77, 80, 115, 116, 121, 122, 128,		Kārtavīrya II., <i>do.</i> ,	217, 218, 227, 228
129, 130, 131, 152, 164, 165, 166, 207		Kārtavīrya III., <i>do.</i> ,	219
Kāndajūr-Sālai, <i>vi.</i> ,	169	Kārtavīrya IV., <i>do.</i> ,	218, 219, 223, 227
Kandukūrn, <i>vi.</i> ,	78	Kārtavīrya Arjuna, <i>mythical k.</i> ,	86
Kāṇṇavādīya, <i>Gaṅga k.</i> ,	23	Kārttikēya, <i>s. a. Skanda</i> ,	106
Kāṇṇa, <i>vi.</i> ,	117, 118	Kāśakuṇḍi, <i>vi.</i> ,	23n and add., 185n
Kāṇṇeri, <i>vi.</i> ,	210	Kāśilli, <i>vi.</i> ,	94
Kāñḍāra, <i>vi.</i> ,	116, 117, 118, 119	Kāśmir, <i>co.</i> ,	130n, 210, 223, 230
Kāñḍi, <i>s. a. Kṛishṇa</i> ,	117	kāśu, <i>coin</i> ,	139, 145
Kāñḍa-dēsa, <i>co.</i> ,	76	kāṭa,	69
Kāñḍāga, <i>s. a. Kāñḍāka</i> ,	23	Kāṭa, <i>ch.</i> ,	180
Kāñḍūr, <i>vi.</i> ,	161	Kāṭachhuri, <i>dy.</i> ,	222n
Kāñḍādeva, <i>s. a. Kṛishṇa</i> III., 135, 136, 143,		kāṭakādhīsa, kāṭakarāja or kāṭakēsa, <i>a super-</i>	
	194, 195	<i>intendent of the royal camp</i> , 183, 184, 185, 191	
Kāñḍādeva, <i>do.</i> ,	25, 142, 144	Kāṭaṅghanagrāma, <i>vi.</i> ,	87
Kāñḍādeva-Prithvi (or Prithivi)gaṅgaraiyar,		Kāṭhaka, <i>s. a. Kādava</i> ,	167
<i>sur. of Attimālar</i> ,	195, 196	Kāṭhāri or Kāṭṭāri, <i>biruda</i> , 76, 77n, 79, 83n, 84	
Kāñḍāga, <i>s. a. Kāñḍāka</i> ,	176	Kāṭṭalāmbā, <i>f.</i> ,	193, 191
kāñḍāna,	59n	Kāṭṭirai, <i>ch.</i> ,	23, 24
Kāñḍābja, <i>s. a. Kāñḍaj</i> ,	30, 31, 32	Kāṭṭattumbūr, <i>s. a. Śōḷapuram</i> , 192, 194, 195, 196	
Kāñḍādurga, <i>fort</i> ,	77	Kāṭṭikī, <i>goddess</i> ,	189
Kāñḍikā, <i>s. a. Kāñḍi</i> ,	36	Kāṭṭikīputra,	50 and add.
Kāñḍikā, <i>vi.</i> ,	27, 45	Kāñḍēm, <i>vi.</i> ,	217, 222n
Kāñḍikā, <i>s. a. Kie-pi-tha</i> ,	157, 158	Kāvāntaṇḍalam, <i>vi.</i> ,	1, 193n
kappa,	191	Kāvēra, <i>mythical k.</i> ,	151
Karājaka or Karājika, <i>vi.</i> ,	58, 60, 65, 67, 71	Kāvēri, <i>vi.</i> ,	18, 130, 121, 125, 151n
karana,	100	Kāvi, <i>vi.</i> ,	32n, 36, 215
karapa:—		Kavichakravartin, <i>m.</i> ,	191
Vaṇij,	16	Kāvika, <i>s. a. Kāvi</i> ,	27, 28, 36, 45, 46
karapakāyastha,	97	Kāvyaśālākāna, <i>quoted</i> ,	218n
karapika,	98	Kayirūr Perumāṇār, <i>Milādū ch.</i> ,	141, 142
Karavandīvara, <i>te.</i> ,	169, 170, 171, 175	Kāzā, <i>vi.</i> ,	19
Karavilladāta or Karavilladāta, <i>sur. of</i>		Kēmajju, <i>s. a. Kimōj</i> ,	36
Chāṇḍi, <i>vi.</i> ,	183	Kēmā, <i>co.</i> ,	130, 207
Karbhā, <i>vi.</i> ,	33, 34, 215, 216, 220, 222, 224	Kēmarivarman, <i>sur. of Rājārāja I.</i> ,	6n
Karikāla, <i>Chāṇḍi k.</i> ,	120	Kēsava, <i>m.</i> ,	94
Kariya-Perumāl Periyānāyan, <i>sur. of Nara-</i>		Kēsavapadumā, <i>m.</i> ,	95
<i>siṃha</i> ,	147	Kēsava-Perumāl, <i>te.</i> ,	1
Karka II., <i>Gujarāt Rāshṭrakūṭa ch.</i> ,	35	Kēsirāja, <i>author</i> ,	221, 227, 228
Kārkaja, <i>vi.</i> ,	108, 109, 110, 111, 112n	Kēsāṇḍi, <i>s. a. Kimōj</i> ,	27, 36, 45, 46
Kārkōṭa, <i>dy.</i> ,	223	Khabarāta, <i>dy.</i> ,	56, 58, 60
Kārlā, <i>vi.</i> ,	47, 48, 49, 50, 51, 57, 58, 59, 60,	Khajurāhō, <i>vi.</i> ,	30 and add., 32 and add.
	62, 66, 68, 69, 70, 71n	Khālīmpur, <i>vi.</i> ,	31, 32
karmānta,	46n	Khālsī, <i>vi.</i> ,	66
Karpādeva, <i>Chēdi k.</i> ,	29	Khambāyat, <i>s. a. Cambay</i> ,	26
Karṇāta or Karṇāṭaka, <i>co.</i> , 75, 77, 78, 79, 84n,		khāṇḍaraksha,	87n
	130n, 167, 176, 223	khāṇḍavāla,	87
Karṇāṭakāśābdānusāsana, <i>quoted</i> ,	221n, 220	Kharḍa, <i>vi.</i> ,	215n, 220
Kārōniri, <i>Bāna ch.</i> ,	24, 25	Kharēpāṇ, <i>vi.</i> ,	33, 34, 217, 223

	PAGE		PAGE
Khētaka, <i>s. a.</i> Kaira,	28, 29n, 36, 45	Kovajāla, <i>s. a.</i> Kōlār,	224
Khētaka, <i>s. a.</i> Mānyakhēta,	29, 43	Kōvalūr, <i>s. a.</i> Tirukkōvalūr,	138
Khottiga, <i>Rāshtrakūṭa k.</i> ,	215, 220	Kōvela-Nellūru, <i>vi.</i> ,	78
Kie-pi-tba (Kapittha), <i>s. a.</i> Sāmkāśya,	157	Kōvilāḍi, <i>vi.</i> ,	4
Kilappaḷuvūr, <i>vi.</i> ,	138n	Kōvilveṇṇi, <i>vi.</i> ,	173, 175
Kiliyūr, <i>vi.</i> ,	135	Kratha, <i>co.</i> ,	86
Kil-Kāśākūḍi, <i>vi.</i> ,	175	Kṛipāpurīśvara, <i>te.</i> ,	172
Kil-Muttugūr, <i>vi.</i> ,	22n	Kṛishṇa, <i>god</i> ,	45n, 59, 222, 225
Kilūr, <i>vi.</i> ,	135, 138	Kṛishṇa, <i>k.</i> ,	216
Kimnara,	152, 20n	Kṛishṇa I., <i>Rāshtrakūṭa k.</i> ,	28, 42, 190, 230, 231
Kimōj or Kīmaj, <i>vi.</i> ,	36	Kṛishṇa II., <i>do.</i> ,	28, 29, 33, 189n, 190n, 205n
Kīra, <i>co.</i> ,	31	Kṛishṇa III., <i>do.</i> ,	133, 135, 142, 194, 195, 217, 218
Kirittin, <i>s. a.</i> Arjuna,	86	Kṛishṇā, <i>vi.</i> ,	231
Kīrti-Nārāyaṇa, <i>sur. of</i> Gōvinda III.,	207	Kṛishṇarājadēva, <i>s. a.</i> Kṛishṇa III.,	217
Kīrti-Nārāyaṇa, <i>sur. of</i> Indra III.,	36	Kṛishṇarāya or Kṛishṇadēvarāya, <i>Vijaya-</i> <i>nagara k.</i> ,	18, 19, 20, 79
Kīrtipāla or Kīrtipālādēva, <i>Uttarasamudra</i> <i>ch.</i> ,	94, 157n	Kṛishṇavallabha, <i>s. a.</i> Kṛishṇa II.,	190
Kōkkala or Kōkkalla I., <i>Chēdi k.</i> ,	29, 33, 43, 8n	Kṛishṇavēṇi, <i>s. a.</i> Kṛishṇā,	29
Kōkkilāṇḍi, <i>queen of</i> Parāntaka I.,	133, 134	Kṛishṇavernā, <i>do.</i> ,	231
Kokkili, <i>E. Chalukya k.</i> ,	189	Kṛishṇayaśas, <i>m.</i> ,	117, 118, 119
Kōlār, <i>vi.</i> ,	224	Kṛita age,	207
Kolavennu, <i>vi.</i> ,	178, 180, 181	Kṛitavīrya, <i>mythical k.</i> ,	86
Kōlhāpur, <i>vi.</i> ,	231	Kahatrāpa, <i>a Satrap</i> ,	53
Kollabigaṇḍa, <i>sur. of</i> Vijayāditya IV.,	190	Kahatriya,	78
Kollāpuram, <i>vi.</i> ,	145, 146	Kahrasvāmin, <i>author</i> ,	44n
Kollēgāl, <i>vi.</i> ,	18, 121	Kahitipāla, <i>Kanauj k.</i> ,	30, 31, 32
Kolli-Śōlakōṇ, <i>ch.</i> ,	163, 168	Kubja-Vishṇu or -Vishṇuvardhana, <i>s. a.</i> Vish- ṇuvardhana I.,	180, 182, 189
Komera, <i>vi.</i> ,	180	Kuḍā, <i>vi.</i> ,	49, 50, 52, 55n, 57, 78
Kommadhārāpura, <i>vi.</i> ,	77	Kūḍalār (Cuddalore), <i>vi.</i> ,	161
Kōna or Kōna-Muštūru, <i>vi.</i> ,	75	Kudopali, <i>vi.</i> ,	101
Kōṇakkaṇār, <i>f.</i> ,	139	Kulamāyikkāṇ Irāmādēvaṇ, <i>Munai ch.</i> ,	136
Kōṇḍamudi, <i>vi.</i> ,	71n	Kulamāyikkērumāṇār, <i>do.</i> ,	137
Kōṇḍapalle, <i>vi.</i> ,	19	Kulāndhi, <i>vi.</i> ,	87
Kōṇḍavilū, <i>vi.</i> ,	18, 19, 20, 77	Kulāśekhara, <i>Vaiṣṇava saint</i> ,	197
Kōṇḍermaikōṇḍū, <i>biruda</i> ,	15, 16	Kulāśekharamuḍaiyār, <i>te.</i> ,	16
Kōṇḍaṇivarman, <i>W. Gaṇḍa k.</i> ,	193	Kulbarga, <i>vi.</i> ,	78
Kōṇḍap, <i>co.</i> ,	36, 224	Kullūka, <i>commentator</i> ,	68
Kōnnūr, <i>vi.</i> ,	200n	Kulōttuṅga-Chōḍa II., <i>Chōlukya-Chōḍa k.</i> ,	9
Koondurgee, <i>vi.</i> ,	212	Kulōttuṅga-Chōḍa I., <i>Chōḍa k.</i> ,	1, 4n, 7, 135, 139, 160, 170, 192
Koppam, <i>vi.</i> ,	145, 146	Kulōttuṅga-Chōḍa III., <i>do.</i> ,	6, 8, 139, 165n, 169, 171, 172, 173, 174
Kōpperuñjiṅga, <i>Pallava ch.</i> ,	161, 162, 163, 164, 165, 166, 167, 168, 169	Kulōttuṅga-Chōḍa-Chēdiyarāyaṇ, <i>Mūlādū ch.</i> ,	135
Kōppāḍu, <i>field</i> ,	143	Kulōttuṅga-Chōḍadēva, <i>Chōḍa k.</i> ,	135
Korukolann, <i>s. a.</i> Corecolloo,	179, 191	Kulōttuṅga-māḍa, <i>coin</i> ,	130n
Korumelli, <i>vi.</i> ,	178, 181	Kumāra, <i>s. a.</i> Skanda,	190
Kōsala, <i>co.</i> ,	103, 107		
Kōshthēśvara, <i>ch.</i> ,	230		
Kosikī, <i>f.</i> ,	61		
Koṭi, <i>f.</i> ,	64		
Kōval, <i>s. a.</i> Tirukkōvalūr,	133, 146, 147		

	PAGE		PAGE
kumārāmātya,	159	Lalitaśūradēva, k.,	160n
Kumuda, <i>serpent</i> ,	155n	lāśchhita,	101
Kumudvati, <i>do.</i> ,	155	languages :—	
Kuṇḍadhāni, <i>vi.</i> ,	157	Apabrahma,	221
Kuṇḍadhāni-vishaya, <i>di.</i> ,	157, 159	Gujarāti,	226n
Kundapag, <i>m.</i> ,	144, 145	Kanarese,	23, 107n, 108, 111, 113, 124n, 168n, 182n, 183, 191n, 199, 200, 204, 209, 210, 211, 214, 215, 216, 217n, 218, 219n, 231, 226n
Kundāni, <i>vi.</i> ,	78	Māgadhi,	119
Kundaraga seventy, <i>di.</i> ,	209, 210, 212, 214	Mahārāshtri,	119, 221
Kundatte, <i>m.</i> ,	210, 214	Marāṭhi,	109
Kuṇḍi three-thousand, <i>co.</i> ,	217, 220	Pāli,	50n, 69, 221
Kundūr, <i>vi.</i> ,	212	Prākṛit,	22, 52, 56, 67, 107n, 119, 159n, 183, 185, 221
Kundūr five-hundred, <i>di.</i> ,	210, 212, 214	Sanakṛit,	18, 27, 69, 75, 77n, 85, 94, 98, 103, 109, 111, 112, 116, 120, 122, 128, 145, 148, 152, 156, 159n, 167, 178, 183, 192, 197, 204, 215, 216, 221
Kunnamurroo, <i>vi.</i> ,	179, 180	Śaurasēni,	119, 221
Kuntāditya, <i>sur. of Bhapdanāditya</i> ,	182	Tamil,	22, 23, 24, 25, 26, 77, 108, 115, 128, 133, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148n, 161, 168n, 192, 193, 194, 195, 197
Kuppa or Kuppappa, <i>ch.</i> ,	200n, 214	Telugu,	75, 178, 191n, 192n
Kuppélūr, <i>vi.</i> ,	18n	Lājijigēsa, <i>s. a. Nandikēshwar</i> ,	226n
Kuppeya or Kuppēya, <i>ch.</i> ,	200, 201	Lār, <i>vi.</i> ,	98
Kura, <i>vi.</i> ,	60, 72	Lāṭa, <i>co.</i> ,	23, 36, 45, 134, 141n, 207n, 225n
Kūram, <i>vi.</i> ,	1, 133n, 194	Latalaura, <i>s. a. Lattalūra</i> ,	223, 224, 225, 226
kurru, <i>a hamlet</i> ,	191n	Lāṭēvara-maṇḍala, <i>co.</i> ,	32n
Kuru, <i>co.</i> ,	31	Lathur or Lator, <i>vi.</i> ,	225, 226
Kurukkal-kūṛam, <i>di.</i> ,	139, 139, 140, 142, 143, 144, 145, 146	Latta or Latta, <i>tribe</i> ,	225n
kurupi, <i>s. a. marakkāl</i> ,	144	Lattalūr or Lattalūra, <i>vi.</i> ,	208, 223, 224, 225, 226
Kuśa, <i>mythical prince</i> ,	152, 155	Lattanūr, <i>s. a. Lattalūr</i> ,	223, 224, 225, 226
Kuśasthala, <i>s. a. Kanauj</i> ,	30, 43	Lattoor, <i>s. a. Lathur</i> ,	226
Kushana, <i>tribe</i> ,	118	Laukika reckoning,	210
Kusumāyudha, <i>m.</i> ,	183, 191	Lāvanyavati, <i>queen of Guṇasāgara II.</i> ,	86
kūṭaka,	222n	Leyden grant,	120, 133
kūṭa-śāsana, <i>a forged charter</i> ,	157, 158	liṅga,	200n, 209
Kuttālam, <i>vi.</i> ,	12, 13	lion banner,	136
Kuttalanātha, <i>te.</i> ,	12, 13	Lōkāditya, <i>ch.</i> ,	211
		Lōkamahādēvi, <i>queen of Chālukya-Bhīma II.</i> ,	190
		Lōkamahādēvi, <i>sur. of Dantiśakti-Viṭaṅki</i> ,	25n, 144, 145
		Lōvabikhi, <i>Chōla prince</i> ,	181, 190
		Lucknow Museum,	93, 98, 155, 157n
		Luiz, <i>Franciscan friar</i> ,	18, 19
		Lunsajl, <i>vi.</i> ,	62n

L

lagna :—

Mithuna,	112, 113
Lakkhā Maṇḍal, <i>te.</i> ,	155
Lakshmaparājā, <i>Kalachuri k.</i> ,	86
Lakshmi, <i>goddess</i> ,	28, 44, 152, 162n, 199
Lakshmi, <i>queen of Jagattunga II.</i> ,	29, 43
Lakshmidēva II., <i>Rajja ch.</i> ,	217, 219, 223, 227
Lakshmināriyapa, <i>te.</i> ,	1
Lakshmivallabha, <i>sur. of Amoghavarsha I.</i> ,	207
Lalitāditya, <i>Kārkōṭa k.</i> ,	223
Lalitakirti, <i>title of Jaina teachers</i> ,	110

	PAGE		PAGE
M			
<i>mā, measure of land,</i>	143	<i>Mahākāla, te.,</i>	30, 226n
<i>Māchanabhatta, m.,</i>	85	<i>mahākshapaṭalika,</i>	91, 97
<i>māda, a half pagoda,</i>	76, 130n	<i>Mahākūṭa, vi.,</i>	182, 210
<i>mādai, s. a. māda,</i>	128, 130, 131, 132	<i>Mahāliṅgasvāmin, te.,</i>	164
<i>mādam,</i>	15n, 16n	<i>mahāmahantaka,</i>	87
<i>Madanādēvi, queen of Guṇasāgara I.,</i>	86	<i>mahāmahattara,</i>	183n
<i>Madanapāla, Pāla k.,</i>	70	<i>mahāmapāḍalēvara,</i>	76, 77, 79, 115
<i>mādēvi, measure,</i>	136, 137	<i>mahāpāṇḍhākulika,</i>	87
<i>Mādha, m.,</i>	87	<i>maḥapradhāna,</i>	163
<i>Mādhava, m.,</i>	98	<i>mahāpramātara,</i>	159n, 160
<i>Mādhava, W. Gaṅga k.,</i>	192, 193	<i>mahāpratihāra,</i>	91
<i>Mādhavarman, Kalinga ch.,</i>	100	<i>mahāpurōbha,</i>	97
<i>Mādhavayya, m.,</i>	203, 208	<i>mahāpurusha,</i>	119
<i>Madhuban, vi.,</i>	155	<i>Mahara, s. a. Makara,</i>	161, 169
<i>Madhukēśvara, te.,</i>	226n	<i>mahārāja or mahārāya,</i> 23, 85, 142, 143, 144, 155, 158, 159, 160, 167	
<i>Madhurā (Madura), vi.,</i>	76, 121, 125, 133, 141	<i>mahārājādhirāja,</i> 27, 45, 80, 86, 88, 94, 98, 159, 190, 201, 208, 213, 230	
<i>Madhurāntaka, sur. of Pottapi-Chōla,</i>	121, 122, 125, 148	<i>mahārājaputra,</i>	87
<i>Madhurāntaka-Pottapi-Chōḍasiddhi, Telugu- Chōḍa ch.,</i>	121n	<i>Mahārāja-Sarva, sur. of Amōghavaraha I.,</i>	36
<i>Madhurāntaka-Pottapi-Chōla, ch.,</i>	121	<i>Mahārājāsīmha, s. a. Kōpperuñjiṅga,</i>	167
<i>Madhyadēsa, co.,</i>	94n, 207n	<i>mahārājūl,</i>	87
<i>Madirai, s. a. Madhurā,</i>	1, 133, 134, 141, 142	<i>mahāratha, title,</i>	49, 50
<i>Mādirāja, Sōlva ch.,</i>	83	<i>mahārathi, do.,</i>	49, 50
<i>Nadra, co.,</i>	31	<i>mahārathi, do.,</i>	49, 50, 51, 61
<i>Madras Museum plates,</i>	23, 185n	<i>mahārathini, do.,</i>	60
<i>Madurai, s. a. Madhurā,</i>	6, 172, 173, 174	<i>mahārthasāsanika,</i>	95
<i>Madurāntakachaturvēdimāṅgalam, sur. of Tirukkōvalūr,</i>	138, 146	<i>mahāsādhnika,</i>	91, 97
<i>Madurāntaka-mādai, coin,</i>	130n	<i>mahāsāmanta,</i>	50, 159, 160, 223
<i>maga (mārga),</i>	66	<i>Mahāsāṅghika,</i>	59, 60, 61, 65, 72
<i>Magadha, co.,</i>	207	<i>mahāsāṇḍhivigrahika,</i>	87
<i>Māgarai, vi.,</i>	174, 175	<i>Mahāsānaguptādēvi, queen of Ādityavardhana,</i>	159
<i>Magōdayarpattāpam, s. a. Cranganore,</i>	197, 198	<i>Mahāśiva-Tivaraṛāja, Kōsala ch.,</i>	103, 107
<i>Mahābhārata, quoted,</i>	125n	<i>mahāśrēṣṭhīn,</i>	91
<i>Mahābhavagupta II., Trikalīṅga k.,</i>	101	<i>mahāsthāna, a holy place,</i>	36
<i>mahābhōja,</i>	50	<i>mahattama,</i>	91
<i>Mahābōdhi, te.,</i>	33n	<i>mahattara,</i>	43
<i>mahādāna,</i>	84n	<i>Mahāvali-Bāparasa, Bōṇa k.,</i>	23
<i>mahādānika,</i>	87	<i>Mahāvamsa, quoted,</i>	163
<i>Mahādēva, s. a. Śiva, 135, 136, 137, 140, 142, 202, 210, 214</i>		<i>Mahāvastu, do.,</i>	69
<i>Mahādēvaḍi, queen of Rājāditya,</i>	134	<i>Mahāyāna, sect,</i>	119
<i>Mahādēvapaka (Mahādēva), m.,</i>	52	<i>Mahēndra, s. a. Indra,</i>	83, 190
<i>Mahādēvayya, m.,</i>	28, 45	<i>Mahēndramāṅgalam, vi.,</i>	115, 116
<i>mahādēvi,</i>	159	<i>Mahēndrapāla, Kanauj k.,</i>	30
<i>mahājana,</i>	202, 204, 208	<i>Mahēndravarmān I., Pallava k.,</i>	149
<i>mahājaya, tūḥi,</i>		<i>Mahēndravikrama, ch.,</i>	23, 23
		<i>Mahēśvara, commentator,</i>	46n
		<i>Mahēśvara, s. a. Śiva,</i>	86, 94, 159, 190
		<i>Mahēśvara, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145</i>	

	PAGE		PAGE
Mahī, <i>vi.</i> ,	36	Maṅgalagiri, <i>vi.</i> ,	17, 19
Mahtāripāṭaka, <i>vi.</i> ,	87	Maṅgaḷa, <i>W. Chalukya k.</i> ,	210
Mahichanda, <i>m.</i> ,	95	Maṅgi, <i>k.</i> ,	216
Mahika, <i>m.</i> ,	95	Maṅgi-Yuvarāja, <i>E. Chalukya k.</i> ,	184, 189
Mahipāla, <i>s. a. Kshitipāla</i> ,	30, 32	Maṅgu, <i>s. a. Sāluva-Maṅgu</i> ,	76
Mahisāsaka,	60	Māṅikkattār, <i>m.</i> ,	139
Mahodaya, <i>s. a. Kanauj</i> ,	30, 31, 32, 43, 155	Manjara, <i>vi.</i> ,	226
Mahuāli, <i>vi.</i> ,	87	Māñji, <i>vi.</i> ,	116
Maisūr (Mysore), <i>co.</i> ,	18	Manma-Gaṇḍagōpāla, <i>Telugu-Chōḍa ch.</i> ,	129, 130
maitravarṇa,	46	Manmasiddha or Manmasiddhi, <i>do.</i> ,	121, 122, 125, 126, 152, 155
majjādi, <i>s. a. maryādā</i> ,	196	Maṇḍarguḍi, <i>vi.</i> ,	11, 176, 177
Makara or Magara, <i>co.</i> ,	161, 162	Maṇḍhari, <i>Talaing k.</i> ,	197
makara crest,	136	Mantrawādi, <i>vi.</i> ,	198, 199, 204, 210
makkala-santāna,	112	Maṇṭūr, <i>vi.</i> ,	218, 223, 227
Malabar, <i>co.</i> ,	15, 197	Manu, <i>richi</i> ,	66, 120, 122, 125, 151, 154
Malādū, <i>s. a. Milādū</i> ,	135, 138, 139, 142, 143, 144, 147	Manuma-Gaṇḍagōpāladēva-Chōḍamahārāja, <i>s. a. Manma-Gaṇḍagōpāla</i> ,	129
Malaimaṇḍalam, <i>s. a. Malabar</i> ,	197, 198	Mānyakhōṭa, <i>s. a. Mālkhōḍ</i> ,	27, 28, 29, 45
Malaināḍu or Malaiyanāḍu, <i>s. a. Milādū</i> ,	135	marakkāl, <i>measure</i> ,	144n
Malaiyakula, <i>family</i> ,	135, 136	Mārasimha I., <i>W. Gaṅga k.</i> ,	193, 195
Malaiyamāg, <i>sur. of Milādū chiefs</i> ,	135	Mārasimha II., <i>do.</i> ,	108
Malaiyāṇa-ōṇaichehēvaga, <i>regiment</i> ,	143	Marāṭha, <i>co.</i> ,	50, 109
Mālatimādhava, <i>drama</i> ,	30n	Marattulāṇ, <i>field</i> ,	143
Mālava, <i>co.</i> ,	77, 207	Māravarman Parākrama-Pāṇḍya, <i>Pāṇḍya k.</i> ,	11, 12, 17
Malayālam (Malabar),	142n	Māravarman Sundara-Pāṇḍya I., <i>do.</i> ,	163
Malaya-nāḍu, <i>di.</i> ,	129	Māravarman Sundara-Pāṇḍya III., <i>do.</i> ,	15, 16, 17
Māḍa, <i>m.</i> ,	214	Mārāyaṇ Paluvūr Nakkaṇ, <i>ch.</i> ,	138
Mālbē, <i>m.</i> ,	87	Mārjavāḍa, <i>di.</i> ,	75, 85
Māliya, <i>vi.</i> ,	62n, 66	Mārkaṇḍēyapurāṇa, <i>quoted</i> ,	125n
Mālkhōḍ, <i>vi.</i> ,	159n, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 227, 231n	Maryādāsāgaradēva, <i>sur. of Vyāsa</i> ,	86, 87
Malla, <i>s. a. Yuddhamalla II.</i> ,	161	Masulipatam, <i>vi.</i> ,	77, 180, 181
Malla II., <i>Veṇandū ch.</i> ,	149	maṭha,	207n
Mallāmbā or Mallāmbikā, <i>queen of Guṇḍa III.</i> ,	77, 84	Mathurā, <i>vi.</i> ,	52n, 87
Mallidēvi, <i>queen of Vira-Timmarāja-Oḍeyaru</i> ,	114	Matsya, <i>co.</i> ,	31, 184
Mal'ikārjuna, <i>Vijayanagara k.</i> ,	79n	matta, <i>measure of land</i> ,	202, 214
Mālūr, <i>vi.</i> ,	77	Mattilināḍu, <i>di.</i> ,	179n
Māmāḍa, <i>s. a. Māmāla</i> ,	65	Maurya, <i>family</i> ,	118
Māmāla or Māmāla, <i>s. a. Māwal</i> ,	65, 66	Māvapḍūr, <i>s. a. Māmapḍūr</i> ,	115, 116
Māmapḍūr, <i>vi.</i> ,	115n	Māwal or Māul, <i>di.</i> ,	61, 66
Mamdooro, <i>vi.</i> ,	180	Mayidavōn, <i>vi.</i> ,	185
Mānāḷka, <i>Rāshtrakūṭa ch.</i> ,	216	Mayindāḍiya, <i>s. a. Mahēndravikrama</i> ,	23
Māṇavāḷōka, <i>sur. of Vijayāditya</i> ,	230	Mayūra, <i>post</i> ,	159n
Mānavira, <i>Telugu-Chōḍa ch.</i> ,	128, 129, 130, 131	Medegulla, <i>s. a. Mudkal</i> ,	19
Māñchar, <i>vi.</i> ,	183	Mēdinimīśara or Mēdinimīśvaraganda, <i>biruda</i> ,	77n, 79 and add.
Maṇḍadōṇṇa, <i>s. a. Mamdooro</i> ,	180	Mēlūr-nāḍu, <i>di.</i> ,	133, 138
maṇḍala, <i>a district</i> ,	29n, 44, 45	Meṅkidḍaka, <i>vi.</i> ,	104, 107
Mandara, <i>mo.</i> ,	42, 84	M <u>ru</u> , <i>mo.</i> ,	42, 84, 123, 125, 151, 215, 218
Mandava (Māṇḍavya),	50n		

	PAGE
Meypporunāyaṅār, <i>Saiva devotee</i> , . . .	138n
Milājamānikkam, <i>sur. of Nepmali</i> , . . .	143
Milāḍuḍaiyān, <i>a lord of Milāḍu</i> , . . .	135
Milāḍu two-thousand, <i>di.</i> , 135, 136, 138, 140, 141, 145, 146, 147	
Misaragaṇḍa, <i>biruda</i> , . . .	76, 84
Mitadeva, <i>ch.</i> , . . .	50, 61
Mitadevapaka (Mitradēva), <i>ch.</i> , . . .	56
Mōhana-Murāri, <i>sur. of Nṛsiṃharāya</i> , . . .	94
Monghyr, <i>vi.</i> , . . .	98
Moni, <i>Saiva teacher</i> , . . .	202
months, lunar:—	
Āshāḍha, . . .	19, 20, 230
Āṣvina, . . .	162n
Bhādrapada, . . .	75, 85
Chaitra, . . .	7n, 10, 87, 88
Jyaishṭha or Jyēshṭha, 2, 28, 45, 104, 107, 204, 205, 208, 210	
Jyaishṭha, the second, . . .	86, 88
Māgha, . . .	7n
Mārgaśīrsha, . . .	157, 160
Pausa, . . .	87, 88
Phālguna, . . .	7n, 95, 111, 112, 113, 114
Vaiśākha, . . .	2, 5, 98, 200, 202
months, solar:—	
Āṇi, . . .	16, 129, 131
Āṣāṇi, . . .	16
Kārttigai or Kāttigai, . . .	10, 115, 163n
Śittirai, . . .	5
Moon, race of the, 28, 42, 83, 86, 103, 109, 111, 114, 225	
Mūḍabidure, <i>vi.</i> , . . .	110n
Mudgagiri, <i>s. a. Monghyr</i> , . . .	98
Muḍivalaṅgiṅṅ, <i>god</i> , . . .	132
Mudkal, <i>vi.</i> , . . .	19
Mugaḷ-nāḍu, <i>di.</i> , . . .	192
Mugḍhatuṅga, <i>sur. of Śaṅkaragaṇa II.</i> , . . .	86
Muḥammad II., <i>Bahmanī k.</i> , . . .	77
Mukula, <i>s. a. Chellakōtana</i> , . . .	211n
Mukundamālā, <i>poem</i> , . . .	197, 198n
Mūlaśāhāna, <i>te.</i> , . . .	202
Mūlēsvara, <i>te.</i> , . . .	169
Mulḡand, <i>vi.</i> , . . .	200n
Multāi, <i>vi.</i> , . . .	216
Mupai or Mupaippāḍi, <i>di.</i> , . . .	133, 136, 137
Mupaiyadiyaraṅṅ, <i>a chief of Mupai</i> , . . .	136, 137
Muḍḡagōḷ, <i>vi.</i> , . . .	212
Mungir, <i>vi.</i> , . . .	33
muni=7, . . .	20
Muppiḍi or Muppiḍi-Nāyaka, <i>ch.</i> , 128, 129, 130, 131, 132	

	PAGE
Mūruṇāyarsagaṇḍa, <i>biruda</i> , . . .	84
Muṣṭūru, <i>vi.</i> , . . .	76
Musi, <i>vi.</i> , . . .	231
Muttagi, <i>vi.</i> , . . .	225n
Muṭṭiyampākka, <i>vi.</i> , . . .	152, 155
Myinpaḡan, <i>vi.</i> , . . .	197

N

Nāḍupūru, <i>vi.</i> , . . .	58
Nāḡadēva, <i>m.</i> , . . .	202
Nāḡalā, <i>s. a. Nāḡamāmbā</i> , . . .	18
Nāḡamāmbā or Nāḡambikā, <i>Tuḷuva queen</i> , . . .	18
Nāḡamārya, <i>m.</i> , . . .	28, 45, 46
Nāḡara, <i>vi.</i> , . . .	87
Nāḡārjuna, <i>m.</i> , . . .	203
Nāḡavarman, <i>Kanarese poet</i> , . . .	218n
Nāḡavarman, <i>m.</i> , . . .	47
Nāḡercoil, <i>vi.</i> , . . .	12
Nāḡpur, <i>vi.</i> , . . .	103
nahān (lahān), . . .	226n
Nahapāna, <i>Kṣhatrapa</i> , . . .	56, 58, 60
Nair, <i>tribe</i> , . . .	142n
nakṣatras:—	
Anurādhā, . . .	13
Ārḍrā, . . .	2, 3, 9, 10
Āṣvini, . . .	11, 171, 172, 175, 177
Chitrā, . . .	5, 176
Hasta, . . .	2, 4, 5, 6, 11, 12, 28, 45, 173, 174
Kṛittikā, . . .	14, 115, 169
Maghā, . . .	3, 4, 10, 174
Mṛigaśīrsha, . . .	12
Mūla, . . .	173
Punarvasu, . . .	4, 170
Pūrvāshāḍhā, . . .	173, 177
Pushya or Pushyaka, . . .	6, 112, 113, 114
Rōvati, . . .	14, 15, 164, 165
Rōhiṇi, . . .	1, 173, 176, 177
Śatabhishaj, . . .	2, 3, 12, 164, 172, 174, 175
Śravaṇa, . . .	2, 177
Śravishṭhā, . . .	175
Śvāti, . . .	14, 15, 16
Uttarā, . . .	2
Uttarabhadrapadā, . . .	9n, 11, 16, 165, 172
Uttaraphalguni, . . .	9n, 170
Uttarāshāḍhā, . . .	3, 13, 170, 175, 177
Viśākḡhā, . . .	170, 171, 177
nal-bahā, . . .	77
nāḡāmupḍu, . . .	214
nāḡi, <i>measure</i> , . . .	136, 141

	PAGE		PAGE
Nālasiddhi, <i>Telugu-Chôja ch.</i>	122, 127,	Narsenque, <i>s. a.</i> Narasa-Nāyaka, .	78, 80
	129, 148, 152	Narsinga, Narsynga or Narsymgna, <i>s. a.</i>	
Nālesiddhi, <i>do.</i>	129	Nṛsiṃharāya, .	19, 78, 79
nāla or nāluka, <i>measure of land.</i>	87	Narven, <i>vi.</i> , .	226n
nalva, <i>do.</i>	87	Nāsik, <i>vi.</i> , .	46n, 47, 49, 56, 57, 58, 59, 60,
Nāpādēsi-Viṇṇagar, <i>te.</i> , .	197, 198		63, 66 and add., 67, 68, 69, 70, 71, 72, 221
Nānārtharatnākura, <i>Kanarese lexicon.</i>	228	Natarāja, <i>s. a.</i> Śiva, .	119
Nanda, <i>m.</i> , .	64	Naṭṭa, <i>do.</i> , .	138n
Nandapaka (Nanda), <i>m.</i> , .	50	Nausāri, <i>vi.</i> , .	32, 215
Nandaprabhāṇjanavarman, <i>Kalinga k.</i>	101	Nāvalūṇṇa, <i>sur. of</i> Sundaramūrti, .	133
Nandi, <i>s. a.</i> Nandivikramavarman, .	196	Navasāhasāṅkcharita, <i>quoted.</i>	217n
Nandika, <i>m.</i> , .	64	Nawalgund, <i>vi.</i> , .	202
Nandi-Kampa, <i>s. a.</i> Vijaya-Kampa, .	196	nāyaka, <i>a general.</i>	128, 131
Nandikampisvara, <i>te.</i> , .	192, 195, 196, 197	Nellore, <i>vi.</i> , .	130, 152
Nandikēśwar, <i>vi.</i> , .	226n	Nellūr, <i>s. a.</i> Nellore, .	152, 155
Nandin, <i>Śiva's bull.</i>	209	Nemali, <i>vi.</i> , .	138
Nandinī, <i>the celestial cow.</i>	151n	Neṃmali, <i>s. a.</i> Nemali, .	138, 143, 144
Nāṅgai-Kulamāṇikkattār, <i>queen.</i>	141	Nepāl, <i>co.</i> , .	95
Nanna, <i>Ratta ch.</i>	218	Nerūr, <i>vi.</i> , .	35
Nannadēva, <i>ch.</i>	103, 107	Nēsargi, <i>vi.</i> , .	219
Nannan Kottan, <i>m.</i>	140	Nēṭṭibhāṇja, <i>ch.</i>	100, 101
Nannarāja, <i>ch.</i> , .	104, 107	nibandha, <i>an endowment.</i>	65
Nārada, <i>ṛishi.</i>	120	Niḍagundi, <i>vi.</i> , .	200n, 208, 209, 212
Naragallu, <i>vi.</i> , .	78n	Niḍagundage, <i>s. a.</i> Niḍagundi, .	209
Naragopda, <i>vi.</i> , .	78	Niḍagundage twelve, <i>di.</i> , .	209, 210, 212, 214
Narasa, <i>s. a.</i> Narasiṃha, .	18, 19	nigamasabhā, .	55
Narasa- or Narasaṇṇa-Nāyaka, <i>s. a.</i> Nara-		nīkāya, <i>a religious corporation.</i>	65
siṃha, .	78, 79, 80	Nikhatigrāma, <i>vi.</i> , .	87
Narasarāvupēta, <i>vi.</i> , .	129	Nilagaṅga or Nilagaṅgaraiyar, <i>Pallava ch.</i>	165
Narasimha, <i>m.</i> , .	85	Nilagaṅgarayar, <i>ch.</i> , .	165n
Narasimha, <i>Milādu ch.</i>	147	Nilgund, <i>vi.</i> , .	202, 203, 204, 205n, 206n, 207n,
Narasimha, <i>Mugai ch.</i>	136		208n, 210, 214, 220, 223, 225
Narasimha, <i>Tuluva ch.</i> , .	19, 75, 76n, 78,	Nimbichehara-Bammayya, <i>m.</i> , .	208
	79, 80	Nimbō, <i>m.</i> , .	87
Narasimha II., <i>Hoysala k.</i>	24, 161, 162,	niru-gal, <i>a set-up stone.</i>	200
	163, 164, 167n	Nirupama, <i>sur. of</i> Dhruva, .	28, 42, 207, 231n
Narasimha, <i>s. a.</i> Viṣṇu, .	226	Nissaramiji (P), <i>m.</i> , .	184
Narasimharāya, <i>s. a.</i> Immaḍi-Nṛsiṃharāya, .	80n	Nītimārga, <i>sur. of</i> W. Ganga kings, .	199
Narasimhavarman I., <i>Milādu ch.</i>	135, 136	Nītya-Kandarpa, <i>sur. of</i> Gōvinda IV., .	36, 45
Narasimhavarman II., <i>do.</i> , .	135, 145, 146, 147	Nītyavarsha, <i>sur. of</i> Indra III., .	27, 34, 45
Narasīṅgalyodēva, <i>s. a.</i> Nṛsiṃharāya, .	79n and add.	niyama, .	45
Narasīṅgarāya or Narasiṃha, <i>s. a.</i> Nṛsiṃha-		Noḷamba, <i>s. a.</i> Pallava, .	181
rāya, .	75, 77, 80	Noḷamba, <i>s. a.</i> Noḷamba, .	23
Naravardhana, <i>Kanauj k.</i> , .	168	Noḷambavādi, <i>di.</i> , .	24, 181
Nārāyaṇa, <i>s. a.</i> Viṣṇu, .	45, 94, 189, 193, 194, 218	Nowgong, <i>vi.</i> , .	109
Nārāyanapāla, <i>Pāla k.</i> , .	31	Nṛparudra, <i>prince.</i>	184
Naregal or Narigal, <i>vi.</i> , .	200n	Nṛpati-Trinētra, <i>sur. of</i> Gōvinda IV., .	36, 45
Narēndramrigarāja, <i>sur. of</i> Vijayāditya II., .	184, 189	Nṛpatuṅga, <i>sur. of</i> Amoghavarsha I., .	203
Narēndrēvara, <i>te.</i> , .	103n	Nṛsiṃha, <i>god.</i>	84
		Nṛsiṃharāya, <i>Sōḷva ch.</i> , .	75, 76, 77, 78, 79, 80, 84

	PAGE		PAGE
Nunes or Nuniz, Fernão,	19, 20, 78, 79, 80	panam, coin,	128, 129
O		Panasôge, s. a. Hanasôge,	110
Oḍḍa,	201n	Pañchaghaṭṭānīnāda, <i>biruda</i> ,	76, 84
Oḍḍi, s. a. Orissa,	77	Pañchāla or Pāñchāla, co.,	31, 32, 77
Odigair or Odegary, s. a. Udayagiri,	19 and add.	pañcha-mahāśabda,	84n, 106, 107, 168n, 208, 220
Okhalakiya,	50, 61	Pañchanadēśvara, <i>tc.</i> ,	25n
Ōpavala, s. a. Unaula,	99	Pañchanedi-Vāgar, <i>sur. of Nilagatgarayar</i> ,	165n
Ōpavala-patbaka, <i>di.</i> ,	99	pañcha pradhānāḥ, <i>the five ministers</i> ,	185
Oonowlee, <i>vi.</i> ,	90n	Pāndala-pattalā, <i>di.</i> ,	68
Orissa, co.,	19, 20, 77	Pāṇḍarāṅga, <i>ch.</i> ,	154
Orriyūr-Aḍiyag, <i>ch.</i> ,	195	Pāṇḍava, <i>family</i> ,	103
ottasāmam (ardhayāma),	132n	Pāṇḍavas, <i>the five</i> ,	64
ottu,	17	paṇḍita,	87, 94, 95
P		Paṇḍita-Śōla, <i>sur. of Rājendra-Chōla I.</i> ,	136n
Pabhāsa, s. a. Prabhāsa,	58	Paṇḍita-Śōla-terinda-villigal, <i>regiment</i> ,	138n
Pāchchūr, <i>vi.</i> ,	161, 168	Pāṇḍu, <i>mythical k.</i> ,	103, 107
Paḍamkalūru, <i>vi.</i> ,	181	Pāṇḍukēśvar, <i>vi.</i> ,	160n
Paḍea Rao, <i>Vijayanagara k.</i> ,	78	Pāṇḍya, <i>ch.</i> ,	112, 113, 114, 115
Paḍmapara, <i>vi.</i> ,	30n	Pāṇḍya, co.,	10, 76, 84, 121, 125, 163, 167, 172, 173, 174
Paḍumō, <i>m.</i> ,	95n	Pāṇḍya, s. a. Pāṇḍyakadēvi, <i>queen</i> ,	112, 113, 114
Paḍuminikā, <i>f.</i> ,	57	Pāṇḍyakadēvi, <i>queen of Vira-Timmarāja-</i> <i>Oḍeyaru</i> ,	114
Paḍuvūr-kōṭṭam, <i>di.</i> ,	192, 194	Pāṇḍyarāya, s. a. Vira-Pāṇḍya,	109, 111
Paes, Domingos,	19	Paṇḍya-nāḍu, <i>di.</i> ,	192, 194, 195
Pagān, <i>vi.</i> ,	197	Pāṇḍi, <i>quoted</i> ,	125n
Pagāppidugu, <i>sur. of Mahēndravarmān I.</i> ,	149	Pāṇṭṭi, <i>vi.</i> ,	162
Paithap, <i>vi.</i> ,	183, 215, 226, 230, 231n	Paṇṭa-rāshṭra, <i>di.</i> ,	152, 155
Pāiyalacchhināmamālā, <i>quoted</i> ,	220	Pāṇṭṭal, s. a. Hāṇṭṭal,	912
Paiyyūr, <i>vi.</i> ,	129, 131, 132n	Pāṇṭṭal five-hundred, <i>di.</i> ,	224
Paiyyūr-kōṭṭam, <i>di.</i> ,	129, 131	Parakēsarivarman, <i>Chōla k.</i> ,	25, 140, 141
Pāla, <i>dy.</i> ,	31	Parakēsarivarman, <i>sur. of Chōla kings</i> , 1, 5, 7, 8, 133, 134, 135, 137, 138, 141, 142, 145, 146, 170, 171, 174	
palam, <i>weight</i> ,	135	Parākramabāhu, <i>Ceylon prince</i> ,	163, 168
Pālampur, <i>vi.</i> ,	58	Parākramabāhu I., <i>Ceylon k.</i> ,	163
Palasige, s. a. Haleś,	212	Parākramabāhu II., <i>do.</i> ,	163
Palasige-vishaya, <i>di.</i> ,	212	paramabhaṭṭāraka,	27, 45, 86, 94, 98, 159, 190
Palee, <i>vi.</i> ,	99	paramabhaṭṭārikā,	159
Pāli, s. a. Palee,	99	paramēśvara,	27, 45, 86, 94, 98, 190, 201, 208, 213, 220
pālidhvaja, <i>banner</i> ,	44, 208, 227	Paramēśvaramāngalam, <i>sur. of Vēlūr</i> ,	192n
Palivela, <i>vi.</i> ,	129	Parāntaka I., <i>Chōla k.</i> ,	1, 6, 133, 138n, 141, 142, 192n, 194
Pallava, <i>dy.</i> , 24, 25, 68, 133, 135, 149, 163, 164, 167		parihāra, <i>a privilege</i> ,	66, 67
Pallavamārāyaṇ (Pallavamahārāja), s. a. Śatti, 25, 26		pārijāta, <i>tree</i> ,	83
Pallava-Perkaḍaiyār, <i>ch.</i> ,	25	Pārijātāpaharaṇam, <i>Telugu poem</i> ,	78
paḷḷichchandam,	116	Parisi-hṭaparvan, <i>quoted</i> ,	223
Paḷuvūr, <i>vi.</i> ,	138n	Parmādi or Parmāḍi, s. a. Vikramāditya	
Pammavā, <i>f.</i> ,	192	VI.,	130n
Pampa, <i>Kanarese poet</i> ,	33, 34		2 E 2

	PAGE		PAGE
parra, a division,	116	Pithāpuram, vi.,	149n, 180, 181
Pāśipara, s. a. Tiruppāsūr,	123, 123, 128	Podavākam, s. a. Pondavākkam,	120
Paśupati, s. a. Śiva,	94	Pōliyūr-nāḍu, di.,	25, 36
Pāṭali, s. a. Pāṭna,	224	Pōlūr, vi.,	25, 192
Pāṭaliputra, do.,	224	Pondaiṭṭakkam, s. a. Pondavākkam,	129, 132
pāṭal or pāṭil,	183, 191n, 222n	Pondavākkam, vi.,	129
pathaka, a district,	66	Ponduva, vi.,	180
Pathāri, vi.,	94n	Ponnambalam, s. a. Chidambaram,	161, 162, 168
Pathyār, vi.,	116, 117, 118	Pongēri, vi.,	129
pāṭikā,	87	Poppi, s. a. Kāvēri,	120
Pāṭna, vi.,	224	Poona, vi.,	61
paṭṭa, a pontificate,	113n	Portuguese,	19
paṭṭabandha,	27, 131	Pōśāja, s. a. Hoyasāja,	162, 163
Pattadakal, vi.,	204	Pōtāchavāda, vi.,	98
paṭṭakila,	183	Potapi, vi.,	121n
Pattavardhika or Pattavardhini, family,	179, 182, 191	Pottapi or Pottappi, s. a. Potapi,	121, 122n, 125
paṭṭēla, s. a. paṭṭakila,	183	Pottapi-Chōla, Telugu-Chōda ch.,	121, 132,
peacock crest,	136		125, 143
Pedda-Kaluchuvubarru, s. a. Kaluchumbarru,	170, 192	Poygai, vi.,	149, 161
Pehos, vi.,	30	Prabhākaraśavardhana, Kanauj k.,	159
pel-dore, a great river,	200n	Prabhāsa, vi.,	63
Penakonḍa, vi.,	19	Prābhava, s. a. Prabhava,	116
Pennagaram, vi.,	23, 24	Prabhūtavaraha, sur. of Rāshtrakūṭa kings,	35, 44, 207, 230
Pennai, s. a. Southern Pennaiyāru,	139	Prāgiyōtisha, co.,	77
Penugonḍa or Penugonḍe, s. a. Penakonḍa,	75n, 77, 78, 80	Prahasitaśarman, m.,	94
Penugonḍa-chakrēśvara, biruda,	19	pramātāra,	159
Penugonḍa-mahārājya, co.,	75, 85	prapā, a trough, a cistern,	46
pergaḍe, s. a. preggāḍa,	25n, 214	prāpti, revenue,	132
Pergunda, s. a. Penakonḍa,	19	praśasti,	211, 214, 218, 219, 220
pēriḷamai, measure,	143, 144	prasaṣtri, s. a. maitravaruna,	45n
Periyapurāṇam, quoted,	24, 132, 135, 136	Pratāpachakravartin, sur. of Hoysāja kings,	163, 168
Periyaśeralai, vi.,	133	Pratāparudra, Kākatīya k.,	128, 129, 130, 131
perkaḍai, s. a. preggāḍa,	25n	prathama-tritiyā, tithi,	98n
Perumāḷ, s. a. Śiva,	139, 142	prātirājya (pratirāja),	204
Perumāḷ, s. a. Viṣṇu,	149, 193, 194	Pratiśāhāna, s. a. Paithan,	226
Perumāḷ, sur. of Pāṇḍya kings,	15, 16	pratiśraya,	46
Perumāḷ, sur. of Vēṇāḍuḍaiyaṅ,	166	pratyāya,	62
Perumāḷ-Aruḷāṇātha, s. a. Aruḷāḷa-Perumāḷ,	131	pravāṇikara,	98
Perumāḷpīḷḷai, sur. of Śōlakōṇ,	166	pravaras:—	
Perumāḷtādar, s. a. Viṣṇudāsa,	123, 132	Āvataśara,	98
Petlad, vi.,	26	Kāśyapa,	98
piechi, flower,	132	Naladhruva,	98
piḷugu, a thunderbolt,	140	Prayāga (Allahabad), vi.,	208n
Piḍuvarāditya, sur. of Malla II.,	149	preggāḍa, a minister,	25n
Pīḷḷai Śōlakōṇār Āliyar, s. a. Śōlakōṇ,	166	Prithivigaṅgaraiyar, W. Gaṅga ch.,	192, 193
Pinnaiyāra, m.,	85	Prithivipati I., W. Gaṅga k.,	193
Piridiḡaṅgaraiyaṅ, s. a. Prithivigaṅgaraiyaṅ,	196	Prithivipati II., do.,	120, 195
		Prithivivarmadēva, E. Gaṅga k.,	101

	PAGE
Prithvidēva III., <i>Ratnapura k.</i> , . . .	182n
Prithvigaṅgaraiyar, <i>s. a.</i> Kannaradēva-Prith-	
vigāṅgaraiyar,	197
Prithviśvara, <i>Telanāṇḍu ch.</i> , . . .	149a
Prithvivallabha, <i>biruda</i> ,	27, 45
Pritiviyarāja, <i>ch.</i> ,	182
Puḍukkōṭṭai, <i>vi.</i> ,	162
Pūḍūr, <i>vi.</i> ,	24
Pugaḷvippavargaṇḍa, <i>s. a.</i> Rājādittan Pugaḷ-	
vippavargaṇḍa,	134
Pugāma, <i>s. a.</i> Pagān,	197
Pūpiṇa, <i>vi.</i> ,	100
Pukkam, <i>s. a.</i> Pagān,	197, 198
Pulakēsin II., <i>W. Chalukya k.</i> , . . .	178, 180, 212
pulli,	109n
Puḷamāyi, <i>Andhra k.</i> ,	51, 221
Puñjaji or Puñjajike, <i>di.</i> ,	114, 115
Purī, <i>vi.</i> ,	101
Parigeṭe three-hundred, <i>di.</i> ,	198, 200, 202,
	210, 212, 214
purōḍāsa,	46
Pushkar, <i>lake</i> ,	58
Pushpasēna, <i>Jainas teacher</i> ,	116
Puttaḍigaḷ, <i>ch.</i> ,	195, 196
putti, <i>measure</i> ,	76, 192
Puttūr, <i>vi.</i> ,	78n
Paviḷappiranda, <i>s. a.</i> Bhūpālanōdbhava,	166

R

Rāchamalla, <i>W. Gaṅga k.</i> ,	23
Rāchamalla II., <i>do.</i> ,	108
Rāchiya-Peddēri-Bhīma, <i>m.</i> ,	184n
Rādhanpur, <i>vi.</i> ,	210, 216, 230
Raḍḍupāṭi, <i>s. a.</i> Raṭṭapāṭi,	217n
Raghu, <i>mythical k.</i> ,	148, 151
Raghuvamśa, <i>quoted</i> ,	151n, 155n
Rāhu, <i>demon</i> ,	127
Raichūr, <i>vi.</i> ,	19
rainy season,	66
Rāja-Bhīma, <i>s. a.</i> Chālukya-Bhīma II.,	181, 190
Rājadēviyār, <i>queen</i> ,	141
Rājādhirāja I., <i>Chōla k.</i> ,	7, 146n
Rājādittadēvapuram or Rājādittapuram, <i>s. a.</i>	
Tirunāvalūr,	133, 138
Rājādittan Pugaḷvippavargaṇḍa, <i>ch.</i> , .	134, 135
Rājāditya, <i>Chōla k.</i> ,	133, 134, 194, 195
Rājāditya, <i>W. Gaṅga ch.</i> ,	192, 193

	PAGE
Rājādityēśvara, <i>s. a.</i> Bhaktajanēśvara, . .	133
Rāja- or Rāya-Gaṇḍagōpala, <i>sur. of Manu-</i>	
Gaṇḍagōpala,	129, 130
Rājagōpala-Perumāḷ, <i>te.</i> ,	176
Rājakēsarivarman, <i>sur. of Chōla kings</i> , 2, 6, 7,	
	9, 170
Rājakēsarivarman, <i>sur. of Rājendradēva</i> , .	7n
Rājamahēndra, <i>sur. of Amma I.</i> ,	190
Rājamahēndri (Rajahmundry), <i>vi.</i> , . . .	77
Rājamalla, <i>W. Gaṅga k.</i> ,	23
Rājamārtanḍa, <i>sur. of Chālukya-Bhīma II.</i> ,	182
Rājamārtanḍa, <i>sur. of Indra III.</i> ,	43n
Rājamayya, <i>s. a.</i> Rājavarman,	181, 190
rājaparamēśvara,	80
Rājaputra, <i>Kalachuri k.</i> ,	86, 88
Rājarāja I., <i>Chōla k.</i> , 6, 25n, 134, 142, 144,	169, 192
Rājarāja II., <i>do.</i> ,	147
Rājarāja III., <i>do.</i> , 9, 121, 161, 162, 163, 164,	
	168, 169, 174, 175
Rājarāja I., <i>E. Chalukya k.</i> ,	178, 184
Rājarāja-Chēdiyarāyan, <i>Milāḍu ch.</i> , . .	135
Rājarājadēva, <i>Chōla k.</i> ,	135
Rājarājakēsarivarman, <i>sur. of Rājarāja I.</i> , 144,	
	145, 169
Rājarāja-māḍa, <i>coin</i> ,	130n
Rājarājēśvara, <i>s. a.</i> Nandikampisvara, . .	192
Rājāsēkhara, <i>poet</i> ,	31
Rājāsēkhara, <i>Vijayanagara k.</i> ,	79n
Rājasimha, <i>sur. of Indravarman I.</i> , . . .	183n
rājasthāniya,	159
rājasūya, <i>sacrifice</i> ,	46
Rājatarāṅgiṇi, <i>quoted</i> ,	130n, 207n, 223n, 230
Rājavā, <i>queen of Guṇasāgara II.</i> , . . .	86
Rājavarman, <i>k.</i> ,	181
Rājendra-Chōla I., <i>Chōla k.</i> , 7, 133, 135, 137,	
	138, 142, 169, 170
Rājendra-Chōla II., <i>s. a.</i> Kulōttunga-Chōla I.,	2
Rājendra-Chōla III., <i>Chōla k.</i> , 169, 172, 175,	
	176, 177
Rājendra-Chōla-Milāḍudaiyān, <i>sur. of Irāman</i>	
Mummaḍi-Chōḷan,	135
Rājendra-Chōlēśvara, <i>s. a.</i> Nandikampisvara, .	192
Rājendradēva, <i>Chōla k.</i> ,	7, 135, 145, 146, 147
Rājim, <i>vi.</i> ,	103, 104, 106n
Rājputanā, <i>co.</i> ,	58, 222n
Rājyapāla, <i>Kanauj k.</i> ,	30n
Rājyavardhana I., <i>do.</i> ,	153
Rājyavardhana II., <i>do.</i> ,	157, 159
Ramā, <i>s. a.</i> Lakshmi,	84
Rāma, <i>saint</i> ,	143, 151, 155, 208

	PAGE		PAGE
Rāma Narasimha, <i>s. a.</i> Narasimhavarman II.,	146, 147	Rattanaśraya, <i>sur. of</i> Kārtavīrya IV.,	218
Rāmāyana, <i>quoted</i> ,	120n, 151n	Rattapādi, <i>co.</i> ,	145, 146, 217
Rambhā, <i>f.</i> ,	182n	Rattapādi, <i>s. a.</i> Rattapādi,	217
Rāmeśvaram, <i>island</i> ,	76n	Rattasamudra, <i>tanā</i> ,	218
Ramkola, <i>vi.</i> ,	95	Rattavidyādhara, <i>sur. of</i> Gōvinda IV.,	215, 220
rāpaka,	223	ratthika,	50n, 221n
Rapakēśari-Rāma, <i>sur. of</i> Narasimhavarman		Rāvaṇa, <i>demon</i> ,	43, 151n
II.,	135, 145, 146, 147	Ravikayya, <i>m.</i> ,	208
Rapavigraha, <i>Chēdi k.</i> ,	29, 43	Ravivarman, <i>Kēraḷa k.</i> ,	130
Rāndhūka, <i>m.</i> ,	95	Rāyakōṭa, <i>vi.</i> ,	155n
Raṅga, <i>s. a.</i> Śrīraṅgam,	162	Rāyakumāra or Rāyakuvāra, <i>ch.</i> ,	112, 113, 114
Raṅganātha, <i>te.</i> ,	77n, 163, 176, 177	Rēvakanimmaḍi, <i>queen of</i> Bātuga II.,	182n
Raṅṇādevī, <i>queen of</i> Dharmapāla,	33	Rishabhadatta, <i>ch.</i> ,	56, 58, 59, 60, 71
Rāpa, <i>m.</i> ,	214	Rishabhanātha, <i>Jaina saint</i> ,	168
Rāshtrakūṭa, <i>dy.</i> , 27, 28, 29, 30, 32, 33, 34, 35,		Rishabheśvara, <i>te.</i> ,	11
36, 42n, 133, 135, 142, 181, 189n, 190n, 194,		Rohanigutta, <i>s. a.</i> Rōhinigupta,	69
200, 204, 209, 210, 211, 214, 215, 216, 217,		Rōhinigupta, <i>m.</i> ,	69n
218, 219 and add., 220, 221, 222, 223, 224,		Racholl or Rachol, <i>s. a.</i> Raichūr,	19
225, 227, 230, 231n		Raṭṭa, <i>s. a.</i> Raṭṭa,	219
Rāshtrakūṭa, <i>m.</i> ,	223	rūpaka, <i>alankāra</i> ,	43n
Rāshtrakūṭa, <i>mythical k.</i> ,	216, 222		
rāshtrakūṭa, <i>the headman of a village</i> ,	191, 212		
rāshtramahattara,	222n		
rāshtrapati,	45, 222n		
Rāshtraudha, <i>s. a.</i> Rāṭhūr,	222n		
rāshtrin,	50n		
Rāshtrōḍa, <i>s. a.</i> Rāshtrakūṭa,	221, 222		
Rāṭhī, <i>caste</i> ,	117, 118		
rathitara,	117		
Rāṭhōḍa, <i>s. a.</i> Rāṭhūr,	222		
Rāṭhūr, <i>family</i> ,	30n		
Ratikara, <i>m.</i> ,	97		
Ratnapālavarmān, <i>Prāgyōtisha k.</i> ,	100		
Ratnapur or Ratnapura, <i>vi.</i> ,	182n, 225		
Ratnasimha, <i>poet</i> ,	182n		
Ratnāvali, <i>drama</i> ,	159n		
Ratnavarsha, <i>sur. of</i> Vijayāditya,	230		
Raṭṭa, <i>mythical k.</i> ,	215, 216, 222		
Raṭṭa or Raṭṭa, <i>s. a.</i> Rāshtrakūṭa, 33, 208, 214,			
215, 216, 217, 218, 219, 220, 221, 222, 223,			
224n, 225, 227, 228			
Raṭṭa or Raṭṭarāja, <i>Śilāhara prince</i> ,	223		
Raṭṭa, <i>queen</i> ,	223		
Rattakandarpa, <i>sur. of</i> Gōvinda IV.,	215, 220		
Rattakandarpa, <i>sur. of</i> Indra III.,	36, 215, 220		
Rattakandarpa, <i>sur. of</i> Indra IV.,	215, 220		
Rattakandarpa, <i>sur. of</i> Khotṭiga,	215, 220		
Rattamārtanda, <i>sur. of</i> Eṇṇammarasa,	218		
Rattanaśraya, <i>do.</i> ,	218		

S

Śabdakalpadrūma, <i>quoted</i> ,	46n
Śabdamanidarpaṇa, <i>do.</i> ,	221, 226
Śālagera, <i>co.</i> ,	50n
Salakana, <i>s. a.</i> Sātakani,	51
Sadāśivārāya, <i>Vijayanagara k.</i> ,	129
sadeyamēya,	62
śādi, <i>flower</i> ,	132
Sagara, <i>mythical k.</i> ,	152, 154
Sāhasāṅka, <i>sur. of</i> Gōvinda IV.,	35, 44
Sahasrārjuna, <i>Chēdi k.</i> ,	29, 43
Sahet-Mahet, <i>vi.</i> ,	137
Sainyabhlita, <i>sur. of</i> Mādhavavarman,	100
Śaiva,	133, 136, 138, 200
Śāka, <i>tribe</i> ,	77, 118
Sakalabhuvaneśhākravartin, <i>sur. of</i> Kōppe-	
ruñjīga,	164, 165, 166, 167
Sakalachandrasiddhānta, <i>Jaina teacher</i> ,	191
sakarukara,	62
Śakra (Indra), <i>ch.</i> ,	149, 151
Śakra, <i>s. a.</i> Indra,	148
Śakrachōditagati, <i>sur. of</i> Aśani,	149, 151n
Śaktinātha, <i>sur. of</i> Narasimhavarman I.,	135, 136
śālā, <i>an alms-house</i> ,	116
Sāluva, <i>family</i> ,	75, 76, 77, 78, 79, 80, 84
Sāluva, <i>Sāluva ch.</i> ,	76
Sāluva-Maṅgi or Sāluva-Maṅga, <i>do.</i> ,	76, 83

	PAGE		PAGE
Sāluvasāluva, <i>biruḍa</i> ,	77n, 79n	Śarvanātha, <i>k.</i> ,	62n
Sāluva-Timma, <i>ch.</i> ,	79n	sarva-niyōga, <i>exclusive property</i> ,	131
Sāmadinikā, <i>f.</i> ,	50	śāsana, <i>governing</i> ,	202n
Sāmagam, <i>vi.</i> ,	46	Śaśāṅkarāja, <i>k.</i> ,	101, 102, 155n
Sāmāṅga, <i>vi.</i> ,	215, 222n	Śaśō[ravi]śā, <i>di.</i> ,	94
sāmanta,	78, 160	Śasva(?), <i>m.</i> ,	86n
Śānavai, <i>queen of Śattiviḍaṅga</i> ,	25	Śātāhani, <i>co.</i> ,	221
sama-vṛitta,	114n	Śātakaṇi, <i>Andhra k.</i> ,	51
Samburāya, <i>s. a. Sāmparāya</i> ,	76	Śatapatha-Brahmana, <i>quoted</i> ,	50n
Sambuvarāyaṇ, <i>ch.</i> ,	149	Śātārā, <i>vi.</i> ,	70
samgha,	59, 60, 62, 72	Śātimita, <i>m.</i> ,	54, 55
Sāmi (Śyāmila or Srāmin), <i>m.</i> ,	53	Śāttag, <i>m.</i> ,	24
Śaṁkara, <i>m.</i> ,	214	Śatti, <i>Pallava k.</i> ,	25, 26
Śaṁkaradēva, <i>Vaidumba ch.</i> ,	142	Śattiviḍaṅga (Śakti-Viṭaṅka), <i>do.</i> ,	25
Śaṁkaragaṇa I., <i>Kalachuri k.</i> ,	86, 88n	sattra,	46, 104, 107
Śaṁkaragaṇa II., <i>do.</i> ,	86	Satyāśraya-Vallabhendra, <i>s. a. Pulakēśin II.</i> ,	189
Śaṁkaragaṇa III., <i>do.</i> ,	86	Satyavākya, <i>sur. of W. Gaṅga kings</i> ,	199
Śaṁkāśya, <i>s. a. Sankisa</i> ,	157	Śauḍa, <i>co.</i> ,	207n
śaṁkrānti:—	95, 143	śaulkika,	91
Mēsha-śaṁkrānti,	7n, 9	Saumyasindhu, <i>s. a. Uttarasamudra</i> ,	94
Uttarāyana-śaṁkrānti,	87, 88, 176, 191	Saundatti, <i>vi.</i> ,	217, 218, 219, 220, 221, 223, 225, 237, 228
Sāmparāya, <i>Sāluva ch.</i> ,	76	Śauṭa, <i>co.</i> ,	207
Samudra-Goppaya, <i>ch.</i> ,	161, 162, 163	Sāvarṇi (Manu), <i>family</i> ,	94
Sāñchi, <i>vi.</i> ,	60n	sāvika,	74
Śandayaṇ, <i>Vaidumba ch.</i> ,	142	Sāvitri-Māngi, <i>Sāluva ch.</i> ,	83
Sāngamner, <i>vi.</i> ,	224n	Sāhapa, <i>m.</i> ,	98
Sāṅgli, <i>vi.</i> ,	27, 28, 34, 36n, 38n, 215n, 220, 231n	Śaḷigar, <i>m.</i> ,	23
Sāṅkalāpura, <i>vi.</i> ,	18	Śembaṅgudaiyaṇ Nārāyaṇa Āditya, <i>m.</i> ,	147
Sāṅkaragaṇa, <i>Chēli k.</i> ,	29	Sēna II., <i>Roffa ch.</i> ,	218
Sāṅkasasthāna, <i>vi.</i> ,	87	śeṇbagam, <i>s. a. champaka</i> ,	132n
śaṅkhaḍhārin,	95	Śendalai, <i>vi.</i> ,	76n
Sāṅkhāla, <i>m.</i> ,	95	Śendamaṅgalam, <i>vi.</i> ,	161, 162, 167, 168, 169
Sāṅkila, <i>k.</i> ,	216	Śendag, <i>s. a. Skanda</i> ,	163n
Sāṅkisa, <i>vi.</i> ,	157	sendūra, <i>sendūra or sēdūm, s. a. sindūra</i> , 228, 229	
Santarāvūru, <i>vi.</i> ,	76	Śengama, <i>vi.</i> ,	11
Śāntiśvara, <i>Jaina saint</i> ,	114	Śēṅgaṇivāyar, <i>sur. of Pillai Śōlakōṇār Āḷiyār</i> , 166	
Śāntivarman, <i>Baisa prince</i> ,	213, 223n	serpents, <i>day of the</i> ,	131
Saptakōṭiśvara, <i>te.</i> ,	226n	Śēsha, <i>god</i> ,	28, 45
Sarasvatī, <i>goddess</i> ,	41, 154	Setapharapa, <i>m.</i> ,	72
śārayōgya, <i>chronogram</i> ,	155	setṭhi,	49
Sarayū, <i>s. a. Gogra</i> ,	86, 88	Sēuna, <i>co.</i> ,	224, 225
Sarayūpāra, <i>co.</i> ,	86, 88	Śevalai, <i>vi.</i> ,	133, 136
Śārkarakurru, <i>vi.</i> ,	191	Shēri (Shēḍhī), <i>vi.</i> ,	36 and add.
Saravpi, <i>vi.</i> ,	222n	Shiggaṇa, <i>vi.</i> ,	198, 199, 208, 209, 212
śārtti,	135	Shō[thā]visā, <i>di.</i> ,	94
Saruvāra, <i>di.</i> ,	93, 99	Siddhānta,	191
Śarva, <i>s. a. Śiva</i> ,	36n	Siddhavaḍava, <i>sur. of Narasiṁhavarman I.</i> , 135, 136	
śarvabhauma,	79, 84	Siddhi, <i>Telugu-Chōḍa ch.</i> ,	121, 122, 135, 127
Sarvalōkāśraya-Jinabhaṇa, <i>te.</i> ,	179, 191	Siddhā, <i>m.</i> ,	87
sarvamaṇya,	85		

	PAGE		PAGE
Sigām or Śigām, vi.,	36	Sōmaditya, ch.,	182
Sihada, m.,	95	Sōmakundakā, vi.,	157, 159
Sihada, m.,	95n	Sōmaladēvi, queen of Sōmādēvara,	162
Sibadhaya, m.,	54	Sōmanātha, s. a. Śiva,	132
Sihugrāma or Sihulagrāma, s. a. Sigām,	36, 46	Sōmanāthapattapa, s. a. Prabhāsa,	55
Śilāhāra, family,	217, 223, 224	Sōmanāthādēvara, te.,	6
Siman, a district,	75, 85	Sōmatigalam, vi.,	6
Sinhāchalam, vi.,	76	Sōmādēvara, Hoysala k.,	161, 162, 176, 177
Sinhadata, m.,	52	Sōmādēvarasvāmin, te.,	18
sindūra or sendūra crest,	227, 228, 229, 230	Sōmpat, vi.,	155n
Śinnasevalai, vi.,	133	Sopāraka, vi.,	54, 55
Śiraiyūr, vi.,	24, 25	Sorata (Saurābhṛta), co.,	231
Sirasi, s. a. Sirsi,	99	Sottranāga, m.,	107
Sirasi-pattalā, di.,	99	Southern Peppaiyāru, vi.,	139n
Śirigāvūṇḍa, m.,	208	Sovāsaka,	72
Siri-Puṣumāvi or Siri-Puṣumāyi, s. a. Vasiṭhi- puta Puṣumāyi,	61, 72	śrāddha,	46
Sirpur, vi.,	103, 104	śrāvaka,	113
Śirriṅjūr, vi.,	138, 144	Śravapa-Belgoḷa, vi.,	108, 109, 110n, 112, 115, 215
Sirsi, vi.,	99	Śrāvasti, s. a. Sahet-Mahet,	157
Sirūr, vi.,	202, 209, 210, 214, 220, 231, 223, 225, 227	Śrāvasti-bhukti, di.,	157, 159
Śisira, acason,	46n	Śrāvasti-maṇḍala, s. a. Śrāvastīya-vishaya,	94
Sitābaldī, vi.,	223, 225, 226	Śrāvastīya-vishaya, di.,	94
Śiva, god,	22, 27n, 28, 42, 45, 83, 107, 132, 133, 136, 138, 139n, 168, 192, 196	Śrī, s. a. Lakshmi,	42, 124, 154, 189
Śivādēvasvāmin, m.,	160	Śrīdēvi, queen of Śrāsiddhi,	121, 122, 126, 153, 155
Śivagupta, m.,	71	Śrīdhara, m.,	98
Sivakhadaguta, s. a. Śivaskandagupta,	66	Śrī-Harsha, Chandella k.,	39
Śivamāra II., W. Gaṅga k.,	193	Śrī-Kāṇḍapattigal, sur. of Śattiviḍaṅga,	25
Śivanasamudra, vi.,	18, 19	Śrīkanṭha, Chōḷa ch.,	149
Śivarāja I., Kalachuri k.,	86	Śrīkōvalūra, s. a. Tirukkōvalūr,	146
Śivarāja II., do.,	86	Śrī-Kulaśēkhara-Nambi, sur. of Irāyirāṇ Śiriyāṇ,	197, 198
Śivaskanda, ch.,	71	Śrīmad-Gōvīndachandradēvaḥ, legend on seal,	98
Śivaskandagupta, m.,	66, 71	Śrīmat-Sōḍhadēvasya, do.,	85
Śivaskandavarman, Pallava k.,	67, 68, 69, 185	Śrīnātha, Telugu poet,	78
Siyadōṇi, vi.,	30	Śrīnivāsa, sur. of Mādhavarman,	100
Siyasārman, m.,	184	Śrī-Paravala, s. a. Śrī-Vallabha,	33
Si-yu-ki,	157n	Śrīpura, s. a. Sirpur,	104, 106
Skanda, Bāna ch.,	22, 23	Śrīraṅga, god,	76
Skanda, god,	136n, 162n	Śrīraṅgam, vi.,	77n, 161, 162, 163, 176, 177
Skandagupta, ch.,	160	Śrīraṅgamāmbā, queen of Nṛsiṃharāja,	77, 84
Smṛiti,	103	Śrīraṅgapattapa, vi.,	18, 76, 78
Sōḍhadēva, Kalachuri k.,	86, 87, 88	Śrī-Tribhuvanaśūkaḥ, legend on seal,	178
Sogal, vi.,	217, 223n	Śrīvaikunṭham, vi.,	10
Śōlakōṅ or Śōlakōṅār, ch.,	163, 166, 168	Śrīvallabha, birda,	33
Śōlapuram, vi.,	192, 193, 194, 195, 196	Śrīvūra or Śrīvūra, s. a. Sirūr,	202, 204, 208
śōma,	46	sthālpāka,	46
Sōmadēva, ch.,	61	ethavira,	50, 51, 54
		Śuchi, s. a. Mithuna,	128, 131
		Sūḍi, vi.,	181, 183
		Sōgalladēvi, queen of Śivarāja II.,	86

	PAGE		PAGE
Sugata, <i>s. a.</i> Buddha,	159	Tapti, <i>vi.</i> ,	36
Sukra, <i>planet</i> ,	135, 136, 145n	taram, <i>revenue</i> ,	131
Sūlapāpi, <i>s. a.</i> Śiva,	20	tarapati,	91
śulka,	29n, 215	Tātabikki, <i>ch.</i> ,	181, 190
Sulān,	76, 77	Tātabikyana, <i>s. a.</i> Tātabikki,	182
summer,	61	tēdi,	15n, 16n
Sun, <i>god</i> ,	158, 159	Tēkal, <i>vi.</i> ,	76, 77
Sun, <i>race of the</i> ,	94, 120, 125n	Teliāgāna, <i>co.</i> ,	77
Sundaramūrti, <i>Śaiva saint</i> ,	133, 136	Telugu-Chōḍa or -Chōḷa, <i>family</i> ,	120, 121
Sundarikāmārga, <i>di.</i> ,	104, 107	Telugā, <i>s. a.</i> Teluṅgarāya,	76
Suṅga, <i>dy.</i> ,	50n	Telūṅgabijjana or Tilūṅgabijja, <i>s. a.</i> Tilūṅga- vidya,	121n, 148
Surāṭha (Surāṣṭra), <i>co.</i> ,	221	Telūṅgarāya, <i>Sōḷuva ch.</i> ,	76
Sūrayōjha, <i>m.</i> ,	85	Teṇkāṣi, <i>vi.</i> ,	13, 14, 15, 16
Sūrināyāni-Muṣṭūru, <i>s. a.</i> Muṣṭūru,	75, 85	Tēr, <i>vi.</i> ,	224, 226
Surjoo, <i>s. a.</i> Sarayū,	88	Tērdāl, <i>vi.</i> ,	217, 218, 237
Sūryaśataka, <i>quoted</i> ,	159n	Tēśadakkī Perumāṅār, <i>sur. of</i> Rājadeviyār,	141
Sūrya-siddhānta,	15, 95	thakkura,	94, 98
sūtra:—		Thiulapātaka, <i>vi.</i> ,	87
Prāvachana,	193	tiger banner,	120
suttee,	239	Tigula or Tigula, <i>s. a.</i> Tamil,	77
Śāttiradēvi, <i>queen of</i> Tiruvayan,	143, 143	Tihuyapaṣṭha, <i>m.</i> ,	87
suvarṇa, <i>coin</i> ,	27, 35, 45	ṭikari, <i>vi.</i> ,	87
Suvarṇavarsha, <i>sur. of</i> Gōvinda IV.,	27, 35, 41, 45	ṭikarikā, <i>di.</i> ,	87, 88
svādhyāya,	46	Tilūṅgavidya, <i>Telugu-Chōḍa ch.</i> ,	121, 122, 125, 148, 152
Śvāmi-Mahāśēna, <i>s. a.</i> Skanda,	189	Timma, <i>Sōḷuva ch.</i> ,	77
Śvāmin, <i>do.</i> ,	106	Timma or Timmarāja, <i>ch.</i> ,	108, 112, 113, 114
svastika,	27, 117, 119	Tippa, <i>Sōḷuva ch.</i> ,	76, 77
Śvētapada, <i>co.</i> ,	86	Tipparāja-Oḍeyar, <i>do.</i> ,	76
symbols, numerical,	85, 86	tirtha,	58
		Tiracheṅṅambāṇḍi, <i>vi.</i> ,	140
		Tirugōkarṇam, <i>vi.</i> ,	162
		Tirukkalukkunram, <i>vi.</i> ,	164, 165
		Tirukkāṭṭuppaḷli, <i>vi.</i> ,	77n
		Tirukkōvalūr, <i>s. a.</i> Tirukoilur,	135, 138, 139, 140, 142, 143, 144, 145, 146, 165
		Tirukoilur, <i>vi.</i> ,	133, 135, 162
		Tirumalai near Pōḷūr, <i>vi.</i> ,	192
		Tirumalaiśēva-mahārāja, <i>s. a.</i> Gōpa-Timma,	77n
		Tirumalavāḍi, <i>vi.</i> ,	5
		Tirumāḷvara, <i>te.</i> ,	174, 175
		Tirumāṅgal-Ālvār, <i>Vaiṣṇava saint</i> ,	138
		Tirumāṇikuli, <i>vi.</i> ,	170, 171, 172, 173, 174
		Tirumudugunram, <i>s. a.</i> Vēddhāchalam,	164
		Tirumūṇaippāḍi, <i>s. a.</i> Mūṇaippāḍi,	133, 134, 135, 186, 138
		Tirunallār, <i>vi.</i> ,	172
		Tirunāmanallūr, <i>vi.</i> ,	132, 133, 136
		Tirunāgasambandar, <i>Śaiva saint</i> ,	138

	PAGE		PAGE
Tirunāvalūr, <i>s. a.</i> Tirunāmanallūr,	133, 134, 135, 136, 137, 138	Trailōkyavallabha, <i>god</i> ,	116
Tirunelli, <i>vi.</i> ,	23	Tribhuvanachakravartin, <i>title</i> , 121, 135, 161,	162, 166, 167
Tirupāpuliyūr, <i>vi.</i> ,	162	Trichinopoly, <i>vi.</i> ,	129, 162
Tirupati, <i>hill</i> ,	25, 77	Trilōchanapāla, <i>Kanauj k.</i> ,	30n
Tiruppādirippuliyūr, <i>s. a.</i> Tirupāpuliyūr,	162, 163	Tripētra, <i>s. a.</i> Śiva,	135, 129n
Tiruppandarutti, <i>vi.</i> ,	141, 167	Trīraśmi hill,	60
Tirupparaṅgugram, <i>vi.</i> ,	163n	Trivikrama, <i>author</i> ,	22
Tirupparuttikkunru, <i>vi.</i> ,	115, 116	Trivikramabhaṭṭa, <i>poet</i> ,	125n
Tiruppāśūr, <i>vi.</i> , 119, 120, 121, 122 and add.,	123, 126, 148n, 151n	Trivikrama-Perumā, <i>te.</i> ,	135, 138
Tiruppāvanam, <i>vi.</i> ,	163n	tuḷāpuruṣa or tuḷāpūruṣa,	20, 45
Tiruttonḍar, <i>the 63 Śaiva devotees</i> ,	132, 136	Taḷu or Tuḷava, <i>co.</i> ,	75, 78, 79, 80
Tiruttonḍiśvara, <i>s. a.</i> Bhaktajanōśvara,	132, 133, 134, 135, 136, 137, 138	talya-māya,	160
Tiruvadi, <i>vi.</i> ,	162	tumbai, <i>flower</i> ,	197
Tiruvadigai, <i>s. a.</i> Tiruvadi,	162, 168	tūmu, <i>measure</i> ,	192
Tiruvaiyaṅ, <i>Vaidumba ch.</i> ,	142	tuṛuṣkkaḍaṇḍa,	98
Tiruvaiyāru, <i>vi.</i> ,	25n, 144	Tyāgarāja, <i>te.</i> ,	3
Tiruvakarai or Tiruvakkarni, <i>vi.</i> ,	162		
Tiruvālaṅgāḍu, <i>vi.</i> , 119, 120, 121, 122, 127n, 151n			
Tiruvallam, <i>vi.</i> ,	185n		
Tiruvallūr, <i>vi.</i> ,	119, 129		
Tiruvandipuram, <i>s. a.</i> Tiruvēndipuram,	161n		
Tiruvappāmalai, <i>vi.</i> ,	139, 164n		
Tiruvārūr, <i>vi.</i> ,	3		
Tiruvayaṅ or Tiruvayaṅār, <i>s. a.</i> Tiruvaiyaṅ,	142, 143, 144		
Tiruvekkarai, <i>s. a.</i> Tiruvakarai,	162, 163		
Tiruvēndipuram, <i>vi.</i> , 160, 161n, 162, 163, 164,	166, 167		
Tiruveppainallūr, <i>vi.</i> ,	133, 164, 165, 172		
Tiruvēḍaikaḷi, <i>te.</i> ,	138, 145, 146		
Tiruvēḍaimarudūr, <i>vi.</i> ,	164, 165		
Tiruvirattāṅam, <i>s. a.</i> Virattāṅōśvara, 138, 139,	140, 141, 142, 143, 144, 145		
Tiruvorriyūr, <i>vi.</i> ,	122, 148, 149, 195		
Tiruvottūr, <i>vi.</i> ,	165		
tiruvuṇṇāḷigai, <i>the store-room of a temple</i> , 145, 197			
Tiṭṭaiśarman, <i>m.</i> ,	193		
Tivaradēva, <i>s. a.</i> Mahāśiva-Tivararāja,	103, 104, 106, 107		
tiṭṭi, <i>musical instrument</i> ,	208		
Toḷudagaiyūr, <i>vi.</i> ,	161, 162, 168		
Toṇḍaimāṇallūr, <i>s. a.</i> Toṇḍamānattam,	162, 168		
Toṇḍai-maṇḍalam, <i>co.</i> ,	194, 195		
Toṇḍamānattam, <i>vi.</i> ,	162		
Tongootoor, <i>vi.</i> ,	121n		
Tōramāna, <i>k.</i> ,	60, 72		
Tōrkōḍē, <i>vi.</i> ,	210		

	PAGE		PAGE
Upendra, <i>sur. of</i> Kabitipala,	32	Vāpakōppādi, <i>di.</i> ,	139
uri, <i>measure</i> ,	141, 146	Vāpakōvaraiyan or Vāpakōvaraiyar, <i>biruda</i> ,	139, 140, 141, 195
Urauvalli, <i>vi.</i> ,	66	Vānapalli, <i>vi.</i> ,	17
Urvāḍitya, <i>sur. of</i> Nṛsiṃharāya,	84	Vaṅga, <i>co.</i> ,	207
Usabhadata or Usabhadāta, <i>s. a.</i> Rishabhadatta,	56, 58	Vaṇiāpātaka, <i>vi.</i> ,	87
ushatbudha (usharbudha),	148	Vaṇkidēva, <i>Sōḷuva ch.</i> ,	76
Ushavadāta, <i>s. a.</i> Rishabhadatta,	46n	Varāha, <i>s. a.</i> Viṣṇu,	132
Uttamagaṇḍa-māda, <i>coin</i> ,	130n	Varāhapurāṇam, <i>Telugu poem</i> ,	75, 76, 78, 79
Uttaramallūr, <i>vi.</i> ,	193n	Vārāṇasi, <i>s. a.</i> Benares,	214
Uttarapurāṇa, <i>quoted</i> ,	211	Vārāṇasī, <i>vi.</i> ,	162, 168
Uttarāramacharita, <i>drama</i> ,	20n, 148, 149n	Vardhamāna, <i>Jaina saint</i> ,	115, 116
Uttarasamudra, <i>co.</i> ,	94, 95	Vardhamānakka, <i>sur. of</i> Pāṇḍyakadēvi,	114
Uttelle, <i>vi.</i> ,	179	Vārṇā, <i>vi.</i> ,	231
Uttirāṇ, <i>m.</i> ,	143	varaha,	58, 60
uvachcha, <i>a temple drummer</i> ,	143	Varuṇa, <i>god</i> ,	159
Uyyakkopḍāṇ-Śōḷapuram, <i>s. a.</i> Śōḷapuram,	192	varuṣam,	16n
		Vāsīthi, <i>Andhra queen</i> ,	61, 72
		Vāsīthī, <i>f.</i> ,	61
		Vāsīthīputa (Vāsīthīputra) Pulamāyi,	Andhra k., 60, 66, 70
			224, 226
		Vāsudēva, <i>ch.</i> ,	119
		Vatāraṇyāśvara, <i>te.</i> ,	160
		Vātasvāmin, <i>m.</i> ,	
		Vatāṭavi or Vatāraṇya, <i>s. a.</i> Tiruvālaṅkāḍu,	121, 126
			75n, 85n
		Vāyalpāḍu, <i>vi.</i> ,	195
		Vayiri-Adiyan, <i>W. Gaṅga ch.</i> ,	117, 118
		Vāyula, <i>m.</i> ,	63
		ve (dvau),	165
		Vēdagiriśvara, <i>te.</i> ,	
		Vēdas and śākhās :—	
		Bahvṛicha,	87, 160
		Sāman,	28, 41
		Chhandōga,	87, 160
		Yajus,	85, 87
		Kāṭva,	28, 45
		Mādhyamīna,	87
		Vājasaneyā,	87
		Vājin,	28, 45
		Vēgavati, <i>vi.</i> ,	129
		Vēḷkā, <i>s. a.</i> Vēgavati,	129
		Velanāḍu, <i>co.</i> ,	149
		Vēlapāṭipura, <i>s. a.</i> Vāyalpāḍu,	75n, 85
		vēli, <i>measure of land</i> ,	143
		Velkā, <i>s. a.</i> Vēgavati,	128, 129, 132
		Vellore, <i>vi.</i> ,	192
		Vēlūr, <i>s. a.</i> Vellore,	25, 192n
		Vēlūrpāḍi, <i>vi.</i> ,	192
		Vēpāḍudaiyāṇ, <i>ch.</i> ,	166
			2 L 2
Vāchīśvara, <i>te.</i> ,	119		
Vaḍḍadi, <i>vi.</i> ,	76		
vaḍḍavane,	201n		
Vaddiga, <i>Rāshṭrakūṭa k.</i> ,	34		
Vāhali or Bāhali, <i>k.</i> ,	86		
Vāhmaṇa, <i>m.</i> ,	87		
Vaichaya, <i>s. a.</i> Baicha,	115, 116		
Vaidumba, <i>family</i> ,	142, 143, 144		
Vaidyanātha, <i>te.</i> ,	5		
Vaijyantī, <i>s. a.</i> Banavāsi,	49, 70		
Vaikunṭha-Perumāl, <i>te.</i> ,	164		
vaishayika,	159n		
Vaishpava,	138, 146, 197, 200		
vaiśvadēva,	45, 46		
Vaiśya, <i>caste</i> ,	50n, 53		
vājpāya,	46		
Vajripīḍēvi, <i>queen of</i> Naravardhana,	158		
Vākātaka, <i>family</i> ,	160n		
valādhira or balādhira,	87		
Valahāri-gapa,	179, 191		
Vallabha, <i>sur. of</i> Rāshṭrakūṭa kings, 27, 28,	29, 45, 189, 194, 195		
	79n, 165, 166		
Vallam, <i>vi.</i> ,	75n		
Vallūru, <i>vi.</i> ,	154		
Vālmiki, <i>poet</i> ,	58, 69, 60, 61, 62, 65		
Vālūṛaka, <i>s. a.</i> Kāṛi,	146		
Vāmana, <i>god</i> ,	170, 171, 172, 173, 174		
Vāmanapurīśvara, <i>te.</i> ,	169		
Vāmarathya, <i>m.</i> ,	139		
Vāpagaṇḍādi, <i>s. a.</i> Vāpakōppādi,			

	PAGE		PAGE
Vēngl. co.,	28, 191, 207, 231	Vijaya-Nripataṅgavikrama or Vikramavarman, <i>Gaṅga-Pallava k.</i> ,	139, 140, 196
Vēnkaṭa, s. a. Tirupati,	77	Vijayapāla, <i>Kanauj k.</i> ,	30n
Vēnkaṭapati, <i>Vijayanagara k.</i> ,	139	Vikara, vi.,	94
Vēnkaṭaramappa, m.,	75	Vikkirama-Śōḷaṅ-ulā, quoted,	120, 136, 163n
Vēnkaṭēsa-Perumāḷ, te.,	25	Vikrama-Chōḷa, <i>Chōḷa k.</i> ,	2, 3, 4, 5, 6, 8, 135, 136, 163n, 169, 170, 171
Vēnnainallūr-nāḍu, di.,	133, 136	Vikrama-Chōḷa-Chōḍiyarāyan, <i>Milādū ch.</i> ,	136
Vēnūr, vi.,	108, 112, 113, 114	Vikrama-Chōḷa-Kōvalarāyan, do.,	136
Vēnnūsa, m.,	53	Vikramāditya, mythical k.,	224
Vērāwal, vi.,	221	Vikramāditya I., <i>E. Chalukya k.</i> ,	189, 190n
Vetta, s. a. Betta,	152	Vikramāditya II., do.,	181, 190
Vēttuvadaraiyar, ch.,	139, 140	Vikramāditya V., <i>W. Chōḷukya k.</i> ,	222n
Vēttuvadiyaraiyar, s. a. Vēttuvadaraiyar, veyikā,	140	Vikramāditya VI., do.,	130n, 223
Vidarbha, co.,	30n	Vikramapāla or Vikramapālādēva, <i>Uttara- samudra ch.</i> ,	94
Vidēlvīdugu, <i>hiruda</i> ,	149n	Vikramārjunavijaya, <i>Kanarese poem</i> ,	33, 34n
Vidyā, queen of Śamkaragapa II.,	86	Vikramāvalōka, <i>sur. of Gōvinda II.</i> ,	230
Vidyādharaḥṣaṇja, ch.,	101	Vikrānta-Nārāyaṇa, <i>sur. of Gōvinda IV.</i> ,	36, 45
Vighnēśvara, s. a. Gaṇapati,	83	Vipakadēva, m.,	210, 214
vihāra,	60, 117	Vināpōṭi, f.,	182
Vijāmbā, queen of Indra III.,	33, 44	Vinayachandra, m.,	183n
Vijaya-Buddhavarman, <i>Pallava k.</i> ,	67, 69, 185	Vinayāditya, <i>W. Chalukya k.</i> ,	35
Vijaya-Dantivikramavarman, <i>Gaṅga-Pal- lava k.</i> ,	196	Vīṅgavallī, vi.,	28, 43
Vijayāditya, ch.,	230	Vinikopḍa, s. a. Vinukopḍa,	18, 19
Vijayāditya, <i>W. Chalukya k.</i> ,	35, 182	vinigata,	235c
Vijayāditya I., <i>E. Chalukya k.</i> ,	189	Vīṇagar, a <i>Viṣṇu temple</i> ,	197n
Vijayāditya II., do.,	184, 189, 216	Vinukopḍa, vi.,	19
Vijayāditya III., do.,	29, 180, 184, 189, 216	Vīrabhadra, <i>Gajapati prince</i> ,	18, 19, 29
Vijayāditya IV., do.,	182, 190	Vīra-Chōḷa, <i>E. Chalukya k.</i> ,	180
Vijayāditya V., do.,	190	Vīra-Chōḷa, ch.,	134
Vijayāditya VI., <i>sur. of Amma II.</i> ,	179, 190	Vīra-Chōḷa, <i>sur. of Prithivīpati II.</i> ,	120
Vijaya-Gaṇḍagopālādēva, <i>Telugu-Chōḷa ch.</i> ,	129, 166	Vīragāṅganāḍālvāṇ, ch.,	163, 168
Vijaya-Īśvaravarman, <i>Gaṅga-Pallava k.</i> , 23,	24, 25	Vīrabōhala, <i>Sōḷva ch.</i> ,	83
Vijaya-Kampa, s. a. Vijaya-Kampavikrama- varman,	192, 193, 196	vīrakal or vīrakkal,	23, 162
Vijaya-Kampavarman, do.,	193n	vīrakalal,	176n
Vijaya-Kampavikramavarman, <i>Gaṅga-Pal- lava k.</i> ,	193, 194, 196	virāma,	75n
Vijayanagara, vi.,	18, 19, 75, 77, 78, 79, 80, 84n, 115	Vīramahēndra, <i>sur. of Chālukya-Bhīma II.</i> ,	181
Vijaya-Nandivikrama or Nandivikramavar- man, <i>Gaṅga-Pallava k.</i> ,	139, 192, 196	Vīra-Narasimha, <i>Vijayanagara k.</i> ,	79, 80
Vijaya-Narasimhavarman, s. a. Vijaya- Narasimhavikramavarman,	22n	Vīra-Narasimhadēva, s. a. Narasimha II.,	161, 162, 163, 168
Vijaya-Narasimhavikramavarman, <i>Gaṅga- Pallava k.</i> ,	22, 23	Vīra-Narasimhadēva-Yādavarāya, k.,	25
Vijaya-Nripataṅgavarman, s. a. Vijaya-Nri- pataṅgavikramavarman,	140	Vīra-Nārāyaṇa, <i>sur. of Amoghavarsha I.</i> ,	36
		Vīra-Nārāyaṇa, <i>sur. of Parāntaka I.</i> ,	138n
		Vīranārāyaṇa-terinda-villigal, <i>regiment</i> ,	138
		Vīra-Pāṇḍya, ch.,	108, 109, 110, 111, 112
		Vīra-Pāṇḍya, <i>Pāṇḍya k.</i> ,	10, 11, 17
		Vīrapratāpa, <i>sur. of Vijayanagara kings</i> ,	80
		Vīrarājendra, <i>Chōḷa k.</i> ,	9

	PAGE
Virarājendra-Chōlādēva, <i>s. a.</i> Virarājendra- dēva II.,	172
Virarājendradēva II., <i>s. a.</i> Kulōttuṅga-Chōla III.,	172n
Virāsani, <i>sur. of</i> Sambuvarāyaṇ,	149
Virasēna, <i>m.</i> ,	56
Vira-Timmarāja-Oḍeyaru, <i>cā.</i> ,	114
Virattāṅgam, <i>s. a.</i> Virattāṅgēvara,	138
Virattāṅgēvara, <i>te.</i> ,	138
Virattāṅg Viranārapiyār, <i>queen</i> ,	143
virōdha, <i>alambāna</i> ,	107n
Virōdhyādikṛit, <i>s. a.</i> Virōdhikṛit,	110
Virpōḍu-nāḍu, <i>dī.</i> ,	195n
Virupākshasvāmin, <i>te.</i> ,	80n
visarga,	106n, 147n, 179, 193n
vishayadānika,	87
vishayapati,	45, 169
Vishnu, <i>god</i> ,	28, 31, 32, 41, 42, 45, 83, 93, 94n, 107, 120, 124, 125, 131, 132n, 138, 139n, 151n, 152, 154n, 168, 180, 189, 194, 196, 197, 207, 208, 222, 225, 226
Vishnudāsa, <i>m.</i> ,	128n
Vishnudatta, <i>m.</i> ,	50
Vishnupurāṇa, <i>quoted</i> ,	117, 151n
Vishnupurvardhana, <i>Hoysala k.</i> ,	108
Vishnupurvardhana I., <i>E. Chalukya k.</i> ,	184, 189
Vishnupurvardhana II., <i>do.</i> ,	184, 189
Vishnupurvardhana III., <i>do.</i> ,	189
Vishnupurvardhana IV., <i>do.</i> ,	189
Vishnupurvardhana V., <i>do.</i> ,	189
viśuva, <i>an equinox</i> ,	7n, 9, 10
viśvachakra,	84
viśvajit, <i>sacrifice</i> ,	151n
Viśvanātha, <i>te.</i> ,	13, 14, 15
Viśvārūpa, <i>m.</i> ,	94
Vṛiddhāchalām, <i>vi.</i> ,	163, 164n, 165
Vṛiddhagiriśvara, <i>te.</i> ,	163
vṛihaddhala,	66
vṛishōtsarga,	46
Vyālapāṭi, <i>s. a.</i> Vēlapāṭipura,	75
Vyāsa, <i>Kalachuri k.</i> ,	86, 87, 88
Vyāsa, <i>rishi</i> ,	100n, 107
Vyāsāśikshā, <i>quoted</i> ,	179
vyatipāta,	8n
vyāvahārika or vyavahārin,	100

W

Wadgaon, <i>vi.</i> ,	43n
Wandiwash, <i>vi.</i> ,	79n

Waresa, <i>vi.</i> ,	220n
Wapt, <i>vi.</i> ,	210, 216, 230
Warangal, <i>vi.</i> ,	129
winter,	72, 74

Y

Yādava, <i>family</i> ,	76, 78, 219, 220, 224, 225
Yadu, <i>do.</i> ,	28, 31, 42, 215, 220
Yadu, <i>mythical k.</i> ,	76
Yājñavalkya, <i>quoted</i> ,	68
yama,	46n
Yama, <i>god</i> ,	28, 43
Yamunā (Jumna), <i>vi.</i> ,	30, 35, 43, 44
Yasōbhita, <i>Kalinga ch.</i> ,	100
Yasōbhikhyādēvi, <i>queen of</i> Śaṅkaragana III.,	86
Yasōmati, <i>queen of</i> Prabhākaravardhana,	159
Yavana, <i>a Greek</i> ,	52, 54, 56
Yavana, <i>a Musalman</i> ,	31, 78
years of the cycle:—	

Chitrabhānu,	162n
Dandubhi,	115
Durmati,	80
Hāmalambin or Hāvilambin,	15, 129
Khara,	28, 45
Krōdhana,	19
Krōdhin,	129
Nala,	80n, 128, 131
Pārthiva,	200, 201
Pingala,	129, 205n
Plava,	2
Plavarga,	2
Prabhava,	10, 116
Pramādin,	129
Rākshasa,	16, 79, 111, 112
Raktākshin,	75, 85
Sarvadhārin,	79n
Saumya,	194, 230
Siddhārtha or Siddhārthin,	79, 210
Śōbhakṛit,	112, 113, 114
Śubbakṛit,	115n
Subhānu,	77n
Vijaya,	163n
Vikrama,	77n
Vilambin,	129
Virōdhikṛit,	110
Virōdhin,	79n
Vyaya,	110, 204, 205, 208, 210
Yavan,	20, 77n

APPENDIX.

A LIST OF INSCRIPTIONS OF SOUTHERN INDIA FROM ABOUT A.D. 500.

By PROFESSOR F. KIELHORN, C.I.E.; GÖTTINGEN.

IN continuation of my List of the Inscriptions of Northern India¹ I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A.D. 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr. Burgess and Pandit Natesa Sastri's *Archaeol. Survey of Southern India*, Vol. IV., and in Mr. Rice's *Epigraphia Carnatica*, Vol. III. ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the *Epigraphia Carnatica* will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines,² my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskrit; of the 1,100 inscriptions in the present list not more than about 290 are in Sanskrit only.³ About 340 are in Tamil, 320 in Kanarese, 10 in Telugu, 90 in Sanskrit and Kanarese, 30 in Sanskrit and Telugu, and 20 in Sanskrit and Tamil; the language of four is an ancient Prākṛit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marāṭhī. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Śaka era. Of about 510 of these inscriptions dated according to eras,⁴ 450 quote the Śaka and 20 from the southernmost part of India the Kōlamba (or Kollam) era; six quite exceptionally use the era of the Kaliyuga (marked Ky.), and 34 are dated according to the Chālukya-Vikrama era (marked Chā. Vi.), i.e., really, in regnal years of the Western Chālukya Vikramāditya VI. The Vikrama era is foreign to the South; it is quoted only once, in the most modern inscription of this list (of A.D. 1830), which also gives the number of years elapsed since Vardhamāna's Nirvāṇa. This list, moreover, will show that in large tracts of Southern India it was the custom — more rarely observed in Northern India — to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to

¹ See above, Vol. V. Appendix.

² Any inscriptions that may be published while this list is being printed will as far as possible be inserted in their proper places.

³ When the language of an inscription is not stated in this list, it should be understood to be Sanskrit.

⁴ Current years will be denoted in this list by an asterisk placed after the numerals for the year.

lessen by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

A.—The Western Chalukyas of Bādāmi.¹

1.—Ś. 310.—*Ind. Ant.* Vol. IX. p. 294. Pimpalner (spurious²) plates³ of the W. Chalukya⁴ *Mahārājādhirāja Satyāśraya (Pulakēsin I. ?)* :—

(L. 1).—Śakanripakāl-ātita-samvatsara-śatēshu tri(tri)shu daś-ōttarēshv-asyā[m*] samvatsara-māsa-paksha-divasa-pūrvvāyan-tithau.

(L. 35).—sūryagrahaṇa-parvvaṇi.

2.—Ś. 411*.—*Ind. Ant.* Vol. VII. p. 211, and Plates in Vol. VIII. p. 340. Altmē⁵ (formerly Captain T. B. Jervis's, now British Museum, spurious⁶) plates of the W. Chalukya *Mahārājādhirāja Pulakēsin I. Satyāśraya*, the son of Raṇarāga who was the son of Jayasimha I.; and of his feudatory *Sāmiyāra*, the son of Sivāra who was the son of the *Rājā* Goṇḍa, of the Rundranīla-Saindraka family (or Rundranīla and Saindraka families) :—

(L. 28).—Śakanrip-ābdēshv-ēkādaś-ōttarēshu chatuś-śatēshu vyatitēshu Vibhava-samvatsarē pravarttamānē . . . Vaiśākha-ōdita-pūrṇa-puṇya-divasē Rāhō(hau) vidhau(dhōr=) maṇḍalam ślēṣṭhē (?).

(L. 35).—Vaiśākha-paurṇamāsyām Rāhau vidhu-maṇḍala[m*] pravishṭavati.

12th April A.D. 488; a lunar eclipse, not visible in India; but see *ibid.* Vol. XXIV. p. 10, No. 164.

The inscription records the building of a Jaina temple and the allotment of certain grants to it, and gives the line of Jaina teachers Siddhanandin, Chitakāchārya, Nāgaḍēva, and Jinanandin.

3.—Ś. 500.—*Ind. Ant.* Vol. III. p. 305, and Plate; Vol. VI. p. 363, and Plate in Vol. X. p. 58; *PSOCI.* No. 39. Bādāmi cave inscription of the W. Chalukya⁷ *Maṅgalēśvara Raṇavikrānta*, of the 12th year of the reign (of his elder brother Kirtivarman I.) :—

(L. 6).—pravarddhamāna-rājya-samvatsarē dvādaśē Śakanripati-rājyābhishēka-samvatsarēshv-atikrāntēshu pañchaśu śatēshu . . .

(L. 11).—mahā-Kārttika-paurṇamāsyām.

4.—*Ind. Ant.* Vol. X. p. 60, and Plate; *PSOCI.* No. 40. Bādāmi Kanarese rock inscription of the W. Chalukya⁴ *Maṅgalēśa*.

¹ For the W. Chalukyas of Gujārat see my *List of North. Inscr.* Nos. 398, 400, 401 and 404. Of the (unpublished) Balār plates, dated in Ś. 653, of the Jayāśraya-Maṅgalasārāja (also called Vinayāditya and Yuddhamalla) who is mentioned *ibid.* No. 404, an account is given in *Jour. Bo. As. Soc.* Vol. XVI. p. 5, and *Ind. Ant.* Vol. XIII. p. 75.—In *Jour. Bo. As. Soc.* Vol. XX. p. 42 is published a Sanjān copper-plate inscription which professes to be of the time of the W. Chalukya Vikramāditya I. and to record a grant by his paternal uncle Buddhavarasa, the younger brother of Satyāśraya (Pulakēsin II.). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarasa see below, No. 67.)

² See *Ind. Ant.* Vol. XXX. p. 216, No. 25.

³ The third plate is numbered with the numeral figure 3.

⁴ The name Chalukya or Chālukya does not occur in the inscription.

⁵ See *ibid.* Vol. XXX. p. 216, No. 35.

⁶ See *Ind. Ant.* Vol. XXIX. p. 273.

⁷ The original has *Chalkya*.

5.—*Ind. Ant.* Vol. XIX. p. 16, and Plate. Bādāmi (Mahākūṭa) pillar inscription¹ of the 5th year of the reign of the W. Chalukya² Maṅgalēśa Raṇavikrānta:—

(L. 14).—uttarōttara-pravarddhamāna-rājya-pañchama-śrī-varaḥ pravarttamānē Siddhārthē Vaiśākha-paurṇamāsyām.

The Jovian year Siddhārtha, if it is really intended here,³ by the mean-sign system lasted from the 25th October A.D. 601 to the 21st October A.D. 602 (in Ś. 523-524).

In the lineage of the Chalūkyas, Jayasiṅha (Jayasimha I.); his son Raṇarāja; his son Satyāśraya Raṇavikrama [Pulakēśin I.]; his son Puru-Raṇaparākrama [Kirtivarman I.] (defeated the kings of Vaṅga, Aṅga, Kalinga, Vātṭūra, Magadha, Madraka, Kēraṇa, Gaṅga, Mūshaka, Pāṇḍya, Dramiḷa, Chōliya, Āḷuka, Vaijayanti); his younger brother Uru-Raṇavikrānta Maṅgalēśa (conquered the [Kalatāuri] king Buddha).⁴—The inscription mentions Maṅgalēśa's father's wife Durlabhadēvi, of the Batpūra family.

6.—*Ind. Ant.* Vol. VII. p. 161, and Plate; *PSOCL.* No. 11. Nerūr (now India Office) plates of the W. Chalukya⁵ Maṅgalarāja (Maṅgalēśa, who put to flight Śaṅkaragapa's son Buddharāja,⁶ and killed Svāmīrāja of the Chālikya family), the son of Vallabha (Pulakēśin I.):—

(L. 14).—samvatsara-pūjyatamayām Kārttika-dvādaśyām.

7.—Ś. 532.—*Jour. Bo. As. Soc.* Vol. X. p. 365, and Plates. Goa plates, recording a grant by Satyāśraya Dhruvarāja Indravarman of the Bappūra family, who was staying at Rēvatidvīpa⁷ and acting with the permission of the Mahārāja Śrīprithivī-vallabha; of the 20th year of the reign (according to Dr. Bhandarkar, of the W. Chalukya Maṅgalēśa, but according to Dr. Fleet of the 20th year of his own administration):—

(L. 6).—Māgha-paurṇamāsyām.

(L. 17).—pravarddhamāna-vijayarājya-samvatsaram viṃśatimam⁸ Śaka-kālāḥ-pañcha varaha-śatāni dvātriṃśāni.⁹

8.—Ś. 532 (?).—Kurtakōṭi (spurious) plates of the W. Chālukya Vikramāditya I. Satyāśraya; see below, No. 21.

9.—Ś. 534.—*Ind. Ant.* Vol. VI. p. 73, and Plate; *PSOCL.* No. 12. Haidarābād plates of the third year of the reign of the W. Chalukya¹⁰ Mahārāja Satyāśraya (Pulakēśin II.), son of the Mahārāja Kirtivarman I., and son's son of the Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin I.); issued from Vātāpinagari:—

(L. 11).—ātmanah pravarddhamāna-rājyābhishēka-samvatsarē tṛtīyē Śakanripati-samvatsara-śatēshu chatustriṃśādhikēshu pañchasev-atitēshu Bhādrapad-āmāvāsyāyām sūryyagrahaṇa-nimittān.

2nd August A.D. 612;¹¹ a solar eclipse, not visible in India; see *ibid.* Vol. XXIII. p. 130, No. 106.

10.—Ś. 556 (Ky. 3735¹²).—*Ep. Ind.* Vol. VI. p. 4, and Plate; *PSOCL.* No. 73. Aihole inscription, recording the construction of a temple of Jinendra by a certain Ravikīrti, during

¹ The inscription is read from the bottom upwards; compare below, No. 641.

² The original has Chālikya.

³ The earliest inscription in this *List*, in which a Jovian year undoubtedly is quoted, is No. 56 of Ś. 692.

⁴ Compare *Ep. Ind.* Vol. VI. p. 294. ⁵ The original has Chālikya.

⁶ See below, No. 10.

⁷ Read viṃśatimam.

⁸ Read dvātriṃśāni.

⁹ This was the new-moon day of the pūrṇimāsa Bhādrapada.—On the 23rd July A.D. 613, which was the new-moon day of the pūrṇimāsa Bhādrapada of Ś. 535 expired, there was a total eclipse of the sun that was fully visible at Bādāmi.

¹² Described as the year 3735 since the Bhārata war.

the reign of the W. Chalukya Pulakēśin II. Satyāśraya; (composed by Ravikīrti himself, whose fame is compared to that of Kālidāsa and Bhāravi):—

(L. 16).—Trīmśatsu tri-sahasrēshu Bhāratād-āhavād=itaḥ [1*] sapt-ābdaśata-yuktēshu śa(ga)tēshv=abdēshu pañchasa [11*] Pañchāśatsu Kalau kālē śaṣṭsu pañcha-śatāsu cha [1*] samāsu samatitāsu Śakānām=api bhūbhujām ||

In the Chalukya lineage, Jayasimhavallabha [I.]; his son Rāparāga; his son Polekēśin [I.] (acquired Vātāpipurī); his son Kīrtivarman [I.] (defeated the Nālas, Mauryas and Kadambas); his younger brother Maṅgalēśa (defeated the Kaṭachchuris and took Rēvatīdvīpa); Kīrtivarman's son Polekēśin [II.] Satyāśraya (was at war with Āppāyika and Gōvinda; besieged Vanavāsī; subdued the Gaṅgas, Ālupas, and the Mauryas in the Koṅkaṇas; besieged Purī; subdued the Lāṭas, Mālavas and Gūrjaras; defeated Harsha [of Kanauj]; conquered the three Mahārāshṭrakas; was at war with the Kālīngas and Kōśajas; took Pishāpura; fought at the Kaunāla, i.e. Kolleru lake; defeated the Pallavas of Kāñchipura; crossed the river Kāvērī and caused prosperity to the Chōlas, Kērajas and Pāṇḍyas).

11.—*Ep. Ind.* Vol. V. p. 7, and Plate. Yekkēri rock inscription¹ of the reign of the W. Chalukya² Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin II.):—

(L. 8).—Kārttikaśya pūnnimāsām³ likhitā prāśast=īti || samvatsarā . . 6(?) rājya iti.

12.—*Ind. Ant.* Vol. VIII. p. 43, and Plate; *PSOCI.* No. 266. Nerūr (now India Office) fragmentary plates of the [W. Chalukya] Mahārāja Satyāśraya Polekēśivallabha⁴ (Pulakēśin II.), the son of Kīrtirāja (Kīrtivarman I.).

13.—*Ep. Ind.* Vol. III. p. 51, and Plate. Chiplūp (now Bombay As. Soc.'s) plates of the W. Chalukya Satyāśraya (Pulakēśin II.), the son of Kīrtivarman I.; recording a grant by his maternal uncle Śrīvallabha Sēnānandarāja of the Sēndraka family.

14.—*Ind. Ant.* Vol. XIV. p. 330, and Plate. Kāndalgaon (spurious⁵) plates of the 5th year of the reign of the W. Chalukya Mahārājādhirāja Satyāśraya Pulakēśivallabha (Pulakēśin II.):—

(L. 14).—vijayarājya-samva[t*]sarē pañchamē Māghamāsa-saptamyām.

15.—*Ind. Ant.* Vol. VIII. p. 96, and Plate in Vol. IX. p. 304; *Mysore Inscr.* No. 159, p. 298. Hosūr (spurious⁶) plates of the W. Chalukya Satyāśraya (Pulakēśin II.), recording a grant made at the request of his son or daughter (?) Ambēra or Ambērā:—

(L. 8).—mahā-Māgha-paurṇamāsyāyā . . . sōma-grahapē.

16.—*Ind. Ant.* Vol. VII. p. 106, lines 51-61 of the text. Lakshmēśwar (spurious⁷) inscription⁸ of Durgasakti, the son of Kundaśakti who was the son of Vijayaśakti, of the family of the Sēndra kings who belonged to the Bhujagēndra lineage; contemporary (or feudatory) of the W. Chalukya Mahārāja Ereyya Satyāśraya (Pulakēśin II.⁹), the son of the Mahārāja Rāparākramāśaka.

17.—*Ind. Ant.* Vol. IX. p. 124, and Plate. Nirpaṇ (spurious¹⁰?) plates of the W. Chalukya Tribhuvanaśraya Nāgavardhanarāja, recording a grant made at the request of a certain Balāmma-Thakkura.

¹ The inscription contains numerical symbols for 4, 5, 6(?), 8, and 50.

² The name Chalukya or Chālukya does not occur in the inscription.

³ Read *paurṇamāsyāyā likhitā prāśastir=īti.*

⁴ See *Ind. Ant.* Vol. XXX. p. 217, No. 27.

⁵ See *ibid.* p. 218, No. 37.

⁶ Put on the stone in about the second half of the 11th century A.D.

⁷ See *Ind. Ant.* Vol. XXX. p. 216, No. 28.

⁸ In verse apparently called simply Vallabha.

⁹ See *ibid.* p. 222, No. 53.

In the family of the Chalukyas, Satyāśraya Kīrtivarmarāja [I.]; his son Pulakēśivallabha (Pulakēśin II., defeated Harsha [of Kanauj]); his younger brother Dharāśraya Jayasimhavarmanarāja; his son Tribhuvanāśraya Nāgavardhanarāja (Jayāśraya?).

18.—*Jour. Bo. As. Soc.* Vol. XVI. p. 235, and Plate. Karpūl district plates of the third year of the reign of the W. Chalukya¹ *Mahārājādhirāja Vikramāditya I. Satyāśraya*, son of the *Mahārāja Satyāśraya* (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja Kīrtivarman I.* (who defeated the kings of Vanavāsi, etc.), and great-grandson of the *Mahārāja Polekēśivallabha* (Pulakēśin I.) :—

(L. 20).—*pravarddhamāna-vijayar[ā]jya-tritīya-samvatsarē samgama-mahāyātrāyām paurṇamāsyām.*

19.—*Jour. Bo. As. Soc.* Vol. XVI. p. 238, and Plate. Karpūl district plates of the 10th year of the reign of the W. Chalukya² *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described as in No. 18); recording a grant made at the request of *Dēvaśaktirāja* of the *Sēndraka* family :—

(L. 18).—*pravarddhamāna-vijayarāja-daśama-samvatsarē Āshāḍa(ḍha)-paurṇamāsyām.*

20.—*Ind. Ant.* Vol. VI. p. 76, and Plate; *PSOI.* No. 13. Haidarābād (spurious³?) plates of the W. Chalukya *Mahārājādhirāja Vikramāditya I. Satyāśraya* (who defeated Narsimha, Mahēndra, and Īśvara or Īśvarapōtarāja⁴ of Kāñchi), the son of the *Mahārājādhirāja Satyāśraya* (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja Kīrtivarman I.*, and great-grandson of the *Mahārāja Pulakēśivallabha* (Pulakēśin I.).

21.—*Ś. 532 (P).*—*Ind. Ant.* Vol. VII. p. 219, and Plate. Kurtakōṭi (now Royal As. Soc.'s, spurious⁵) first and second plates⁶ only of the 16th year of the reign of the W. Chalukya *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described much as in No. 20); issued from Kisuvoḷal :—

(L. 20).—*batrimśōttara-pañchaśatēshu Saka-varshēshv-ātītēshu vijayarāja-sambachchara-shōsha(ḍa)śa-varshē pravarttamāna tasya Vaisākha-Jēshthā-māsa-madhyam-amavāsyā Bhāskara-dinē Rōhinyā-ṛikshē madhyāhna-kālē Vṛishabha-rāṣau sūryyagrāhaṇa-sarvvamā(grā)si(sī)bhūtē.*

The date is irregular; see *ibid.* Vol. XVIII. p. 285.

22.—*Jour. Bo. As. Soc.* Vol. XVI. p. 240, and Plate. Karpūl district (spurious⁷) plates of the W. Chalukya⁸ *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described much as in No. 18) :—

(L. 12).— p[an*]rṇamāsyā[m*].

23.—*Ind. Ant.* Vol. VII. p. 163, and Plate. Nerūr (now India Office) plates of *Vijaya-bhaṭṭārikā*, the queen of the *Mahārāja [Chandra]rāditya*, who was the eldest brother of the W. Chalukya *Vikramāditya I.*, son of the *Mahārājādhirāja Satyāśraya* (Pulakēśin II.), etc.; of the 5th year of the reign (of *Chandrāditya*?) :—

(L. 15).—*svarāja-pañchama-ssam(sam)vatsara A(ā)śvayuja-paurṇamāśasya dvitīyāyām vishuvā.*

[*Ś. 581*] : 23rd September A.D. 659.⁹

¹ The original has *Chāle(i)kya*.

² The original has *Chalikya*.

³ See *Ind. Ant.* Vol. XXX. p. 219, No. 39; compare also *Nachrichten Ges. d. Wiss. Göttingen*, 1900, p. 345 ff.

⁴ I.e. the Pallavas Narsimhavarman I., Mahēndravarmān II., and Paramēśvaravarmān I.; compare below, Nos. 628 and 634.—In the verses which give the above information, *Vikramāditya I.* himself is referred to or described by the epithets or *śrutas* Anivārta, Vallabha, Śrīvallabha, Rāgarasika and Rājamalla; and the Pallava family is called the *Mahāmalla kula*; compare below, Nos. 627, 629 and 632.

⁵ See *Ind. Ant.* Vol. XXX. p. 217, No. 30.

⁶ Not earlier than the ninth or tenth century A.D.

⁷ See *ibid.* p. 214, No. 8.

⁸ The original has *Chalikya*.

⁹ On this day the second *tithi* of the bright half of *Āśvina* commenced 4 h. 19 m., and the *Tulā-vishuvā-sankrānti* took place 9 h. 26 m., after mean sunrise. Compare Dr. Fleet's *Dynasties*, p. 335, note 3.

24.—*Ind. Ant.* Vol. VIII. p. 45, and Plate. Kōchrēm plates of Vijayamahādēvi, the queen of the *Mahārājādhirāja* Chandraditya, who was the eldest brother of the W. Chalukya Vikramāditya I., son of the *Mahārājādhirāja* Satyāśraya (Pulakēsin II.), etc. :—

(L. 18).—*Vaiśākha-sukla-dvādāśyām.*

25.—*Ind. Ant.* Vol. XI. p. 67; *Jour. Bo. As. Soc.* Vol. XVI. p. 233, and Plate. Karṇūl district plates of the first year of the reign of the W. Chalukya *Mahārājādhirāja* Ādityavarman,¹ a son of the *Mahārājādhirāja* Satyāśraya (Pulakēsin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja* Kirtivarman I., and great-grandson of the *Mahārāja* Satyāśraya (Pulakēsin I.) :—

(L. 15).—*pravardhamāna-vijayarājya-prathama-samvatsarē Kārttika-paurṇamāsyām Paitā-mahī-Hiranyagarbha-mahōtsava-samayē.*

26.—§. 608.—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious²) inscription³ (fourth part of the record) of the 5th year of the reign of the W. Chalukya Vinayāditya Satyāśraya; issued from Raktapura :—

Aṣṭōttara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravarttamāna-vijayarājya-pañchama-samvatsarē . . . Māgha-masē paurṇamāsyām.

27.—§. 611.—*Ind. Ant.* Vol. VI. p. 86, and Plate; *PSOCI.* No. 14; *Jour. Bo. As. Soc.* Vol. XVI. p. 242, and Plate. Togarchēṇ plates of the 10th year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya; issued from Pampātirtha :—

(L. 24).—*ēkādaśōttara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē daśamē varttamānē . . . Kārttika-paurṇamāsyām.*

In the family of the Chalukyas, the *Mahārāja* Pulakēśivallabha (Pulakēsin I.); his son, the *Mahārāja* Kirtivarman [I.]; his son, the *Mahārājādhirāja* Satyāśraya (Pulakēsin II., defeated Harshavardhana [of Kanauj]); his son Vikramāditya [I.] (took Kāñchīpura); his son, the *Mahārājādhirāja* Vinayāditya Satyāśraya.

28.—§. 613.—*Ind. Ant.* Vol. VI. p. 89, and Plate; *PSOCI.* No. 15. Karṇūl district plates of the 11th year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya, recording a grant made at the request of the Yuvarāja Vijayāditya; issued from Elumpundale :—

(L. 24).—*trayōdaśōttara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē ēkādaśē varttamānē . . . Māgha-paurṇamāsyām.*

Genealogy as in No. 27.

29.—§. 614.—*Ind. Ant.* Vol. XIX. p. 149; *PSOCI.* No. 16. Sorab plates of the [11th] year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya, recording a grant made at the request of the *Mahārāja* Chitravāha, the son of the Ālupa king Guṇasāgara;⁴ issued from Chitrasedu :—

(L. 18).—*[cha]turdaśōttara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē [ēkā]daśē varttamānē . . . dakṣiṇāyan-ābhīmukhē bhagavati bhāskarē Rōhiṇi(ṇi)-nakṣatrē Śanaishcharavārē.*

Sawurday, 22nd June A.D. 692; but the *nakṣatra* on this day was Āślēṣā or Maghā, not Rōhiṇi; see *Ind. Ant.* Vol. XXIV. p. 9, No. 160.

Genealogy as in No. 27; but the name of Satyāśraya (Pulakēsin II.) is omitted through carelessness.

¹ Compare below, No. 150.

² See *Ind. Ant.* Vol. XXX. p. 218, No. 33.

³ Put on the stone in about the second half of the 11th century A.D.

⁴ See Dr. Hultzsch's *Report* for 1901, p. 5, where we find the names of the Ālupa kings Guṇasāgara, Prithuvīśāgara, Vijayāditya, etc.

30.—*Ś. 616.*—*Ind. Ant.* Vol. VII. p. 301, and Plate; *PSOOL.* No. 17. Harihar plates of the 14th year of the reign of the W. Chalukya *Mahārājādhirāja Vinayāditya Satyāśraya*, recording a grant made at the request of an Ājuva king; issued from Karañjapatra:—

(L. 23).—shōḍaśōttara-shachchha(ṭchha)tēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē chaturddasē varttamānē . . . Kārttikē paurṇamāsyām.

Genealogy as in No. 27.

31.—*Ind. Ant.* Vol. XIX. p. 144, and Plate; *PSOOL.* No. 152. Baḷagāmve Kanarese inscription of the reign of the W. Chalukya¹ *Mahārājādhirāja Vinayāditya Rājāśraya*, and his feudatory, the *Mahārāja Pogilli* of the Sēndraka family.

32.—*Ś. 621.*—*Ind. Ant.* Vol. X. p. 60. Bādāmi Sanskrit and Kanarese² inscription of the third year of the reign of the W. Chalukya³ *Mahārājādhirāja Vijayāditya Satyāśraya*:—

(L. 5).—pravarddhamāna-vijayarājya-samvatsarē tṛtīyē varttamānē śkavimsōttara-shachchhatēshu Śaka-varshēshv-atitēshu Jyē(jyai)ahthiyām paurṇamāsyām.

33.—*Ś. 622.*—*Ind. Ant.* Vol. IX. p. 126. Nerūr (now India Office) plates of the 4th year of the reign of the W. Chalukya³ *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Nandereya; issued from Rāsenanagara:—

(L. 30).—dvāvimśatyuttara-shachchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē chaturthē varttamānē . . . Āshāḍa(ḍha)-paurṇamāsyām.

Genealogy as far as Vinayāditya Satyāśraya as in No. 27;⁴ his son, the *Mahārājādhirāja Vijayāditya Satyāśraya*.

34.—*Ś. 627.*—*Ind. Ant.* Vol. IX. p. 130. Nerūr (now India Office) plates of the 10th year of the reign of the W. Chalukya³ *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Upēndra:—

(L. 29).—saptavimsatyuttara-shachchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē daśamē varttamānē . . . mahā-saptamē(myām ?).⁵

Genealogy as in No. 33.

35.—*Ind. Ant.* Vol. VIII. p. 285, and Plate; *PSOOL.* No. 76. Aihole Kanarese inscription of the third month of the 13th year of the reign of the W. Chalukya¹ *Mahārājādhirāja Vijayāditya Satyāśraya*:—

(L. 2).—trayōdaśa-varhamuṁ mu(mā)ru-tiṁga[u] . . . Āsvayuja-pū[r]ṇamāsadu[
vishupadu].

[*Ś. 631*]: 23rd September A.D. 709; see *ibid.* Vol. XIX. p. 188.⁶

36.—*Ś. 645.*—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious⁷) inscription⁸ (first part of the record) of the 28th year of the reign of the W. Chalukya *Vijayāditya Satyāśraya*; issued from Raktapura:—

⁹ Panchachatvarimsaduttara-shachchhatēshu Sa(śa)ka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē aṣṭāvimśē varttamānē . . . Bhādrapada-paurṇamāsyām sarvvagrāsi-chandragrahaṇ-ōpalakshitāyām.

20th August A.D. 723; a total eclipse of the moon, visible in India.

¹ The name Chalukya or Chālukya does not occur in the inscription.

² But the Kanarese part of the inscription is almost entirely illegible.

³ The original has *Chalikya*.

⁴ But Vikramāditya I. is described as the *Mahārājādhirāja* Vikramāditya Satyāśraya.

⁵ Dr. Fleet takes *mahā-saptama* to denote one of the divisions of the seven Konkāpas; see his *Dynasties*, p. 372.

⁶ Dr. Fleet now takes the equivalent of the date to be the 23rd September A.D. 708; see his *Dynasties*,

p. 370, note 5, and p. 372.

⁷ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

⁸ Put on the stone in about the second half of the 11th century A.D.

⁹ From an impression supplied by Dr. Fleet.

37.—*Ś. 651.*—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious¹) inscription² (second part of the record) of the 34th year of the reign of the W. Chalukya Vijayāditya Satyāśraya, recording a grant to his father's priest Udayadēva-paṇḍita, also called Niravadya-paṇḍita, who was the house-pupil of Pūjyapāda; issued from Raktapura:—

Ekapañchāśaduttara-śaṭchhatēshu Śaka-varahēshv-atitēshu pravartta(rddha)māna-vijayarājya-samvatsarē chatustrimāśē varttamānē . . . Phālguna(na)-māsē paurṇamāsyām.

38.—*Ind. Ant.* Vol. X. p. 103, and Plate; *PSOOL* No. 50. Bādāmi (Mahākūṭa) Kanarese inscription of Vināpoṭi, 'the heart's darling' of the W. Chalukya³ Mahārājādhirāja Vijayāditya Satyāśraya.

39.—*Ind. Ant.* Vol. X. p. 165, and Plate; *PSOOL* No. 53. Paṭṭadakal Kanarese inscription of the W. Chalukya⁴ Mahārājādhirājas Vijayāditya and Vikramāditya II.

40.—*Ind. Ant.* Vol. IX. p. 133. Nerūr (now India Office) plates⁵ of the W. Chalukya Mahārājādhirāja Vijayāditya Satyāśraya, apparently recording a grant made by his son, the Mahārājādhirāja Vikramāditya II. Satyāśraya.

Genealogy as in No. 33.

41.—*Ś. 656.*—*Ind. Ant.* Vol. VII. p. 106, lines 61-82. Lakshmēshwar (spurious⁶) inscription⁷ of the second year of the reign of the W. Chalukya Mahārājādhirāja Vikramāditya II. Satyāśraya, the son of Vijayāditya Satyāśraya, etc.; issued from Raktapura:—

(L. 72).—śaṭpañchāśaduttara-śaṭchhatēshu Śaka-varahēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē dvitīyē varttamānē Māgha-paurṇamāsyām.⁸

42.—*Ind. Ant.* Vol. VIII. p. 286, and Plate; *PSOOL* No. 77. Aihole Kanarese inscription of the reign of the W. Chalukya⁹ Mahārājādhirāja Vikramāditya II. Satyāśraya.

43.—*Ep. Ind.* Vol. III. p. 360, and Plate. Conjeeveram Kanarese inscription of the W. Chalukya Mahārājādhirāja Vikramāditya II. Satyāśraya.

44.—*Ind. Ant.* Vol. X. p. 166, and Plate; *PSOOL* No. 54. Paṭṭadakal Kanarese inscription; records that Lōkamahādēvi, the queen of the W. Chalukya Vikramāditya II., confirmed a grant made by the Mahārājādhirāja Vijayāditya Satyāśraya.¹⁰

45.—*Ind. Ant.* Vol. X. p. 167, and Plate; *PSOOL* No. 57. Paṭṭadakal Kanarese inscription; mentions Lōkamahādēvi, the queen of the W. Chalukya Vikramāditya II.

46.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOOL* No. 59. Paṭṭadakal Kanarese inscription; mentions Lōkamahādēvi, the queen of the W. Chalukya Vikramāditya II.

47.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOOL* No. 58. Paṭṭadakal Kanarese inscription; mentions the queen of the W. Chalukya Vikramāditya II.

48.—*Ep. Ind.* Vol. III. p. 4, and Plate. Paṭṭadakal duplicate¹¹ pillar inscription of the reign of the W. Chalukya Mahārājādhirāja Kirtivarman II. Satyāśraya:—

(L. 22).—Śrāvana-māsē amāvāsyāyām sarvva-grāsē sūryya-grahagē.

¹ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

² Put on the stone in about the second half of the 11th century A.D.

³ The name Chalukya or Chālukya does not occur in the inscription.

⁴ The authenticity of this grant is doubtful.

⁵ See *Ind. Ant.* Vol. XXX. p. 218, No. 37.

⁶ The date would correspond to the 13th January A.D. 735, when there was a lunar eclipse, visible in India.

⁷ In Nos. 42-47 the name Chalukya or Chālukya does not occur.

⁸ Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhuliprabhu, perhaps a visitor to the temple; see *Ind. Ant.* Vol. X. p. 166, and *PSOOL* No. 55.

⁹ In northern and in southern characters; compare below, No. 254.

[*Ś. 676*]: 25th June A.D. 754;¹ a total eclipse of the sun, visible in India; see *ibid.* p. 3.

The inscription mentions the *Mahārājādhirāja* Vijayāditya Satyāśraya;² his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya;³ and his queens (of the Haihaya family) Lōkamahādēvi and her younger sister Trailōkyamahādēvi (the mother of Kirtivarman II.).

49.—*Ś. 679*.—*Ep. Ind.* Vol. V. p. 202, and Plates. Vakkaḷēri plates of the 11th year of the reign of the W. Chalukya *Mahārājādhirāja* Kirtivarman II. Satyāśraya, recording a grant made at the request of a certain Dōsirāja;⁴ issued from Bhaṇḍāragaviṭṭage:—

(L. 61).—ga(na)vasaptatyuttara-shaṭṭhatēshu Śaka-varshēshv-atitēshu pravardhamāna-vijayarājya-samvatsarē ēkādaśē varttamānē . . . Bhādrapada-paurṇamāsyām.

Genealogy as far as Vijayāditya Satyāśraya as in No. 33; his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya (defeated the Pallava Nandipōtavarma⁵); his son, the *Mahārājādhirāja* Kirtivarman [II.] Satyāśraya.—The inscription mentions [the Pallava] Narasimhapōtavarma.⁶

50.—*Ind. Ant.* Vol. XI. p. 69. Āḍūr Sanskrit and Kanarese damaged inscription of the reign of the W. Chalukya⁷ *Rājādhirāja* Kirtivarman II.;⁸ mentions a king Sinda of Pāṇḍipura, and a king Mādhavattī.

51.—*Ep. Ind.* Vol. VI. p. 253, and Plate. Didgūr Kanarese inscription⁹ of the reign of a [W. Chalukya?] king Kattiyara,¹⁰ under whom a certain Dōsi¹¹ was governing the Banavāsi twelve-thousand province:—

(L. 4).—grahapa[do]l.

52.—*Ind. Ant.* Vol. XX. p. 69, and Plate. Kōṭūr Kanarese inscription¹² of the time of a Chalukya prince named Parahitarāja; records the ceremony of walking through fire and the death of a Śaiva ascetic named Sambu (Śambhu).

B.—The Rāshtrakūṭas of Mālkheḍ and Gujarāt (Lāṭa).

53.—*Ś. 675*.—*Ind. Ant.* Vol. XI. p. 111, and Plates. Sāmāngaḍ (now Royal As. Soc.'s) plates of the Rāshtrakūṭa *Mahārājādhirāja* Dantidurgarāja (Dantivarman II.) Khaḍgāvalōka:—

(L. 30).—pañchasaptatyadhika-Śakakālasamvatsara-śataśaṭkē vyatitē samvata(t) 675 pai (? pō or pau)hachchhikāyā Māghamāsa-rathasaptamāyā[m*] tulāpurusha-sṭhitē . . .

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantidurgarāja,¹³ conquered Vallabha (i.e. the W. Chalukya Kirtivarman II.), and defeated the Karṇāṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others.

54.—*Ś. 679*.—*Jour. Bo. As. Soc.* Vol. XVI. p. 106, and Plates. Āntrōll-Chhārōll (in Surat district) plates of the Rāshtrakūṭa *Mahārājādhirāja* Kakkarāja II. of Gujarāt:—

(L. 29).—vishuva-samkrāntau . . .

(L. 36).—Śakanri(nri)pakāl-ātita-samvatsara-śataśaṭkē ēkū(kō)nāstty-adhikē Āśvayuja-śuddhā(dhē-n)katē(tō)-pi sam 600 70 9 tithi 7.

¹ This was the new-moon day of the first *pūrṇimānta* Śrāvāsa (or, by the system of mean intercalation, of the *pūrṇimānta* Śrāvāsa).

² With the epithet or *śiruda* Niravadya(?).

³ He has the epithets or *śirudas* Anivārta and Nripasinha.

⁴ See below, No. 51.

⁵ I.e. Nandivarman; see below, No. 633 ff.

⁶ I.e. Narasimhavarman; see below, No. 634.

⁷ The name Chalukya or Chālukya does not occur in the inscription.

⁸ See Dr. Fleet's *Dynasties*, p. 377.

⁹ According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

¹⁰ Compare below, No. 232.

¹¹ See above, No. 49.

¹² Of about the ninth century A.D.

¹³ In the concluding verse called Dantivarman.

24th September A.D. 757; see *Ind. Ant.* Vol. XXIII. p. 113, No. 2.

Kakkarāja [I.]; his son Dhruvarāja; his son Gōvindarāja, married a daughter of Nāgarman; their son Kakkarāja [II.].—The grant mentions, as *dātaka*, Ādityavarmanrāja.

55.—*Ep. Ind.* Vol. VI. p. 161, and Plate. Hattī-Mattūr Kanarese memorial tablet¹ of the reign of Akālavārsha (Kṛishṇarāja I.).

56.—*Ś. 692.*—*Ep. Ind.* Vol. VI. p. 209, and Plate. Alās plates of the Rāshtrakūṭa Yuvārāja Gōvindarāja II. Prabhūtavarsha Vikramāvalōka, recording a grant made at the request of Vijayāditya Mānāvalōka Ratnavarsha (son of Dantivarman and grandson of Dhruvarāja); issued at the confluence of the rivers Kṛishṇaverpā and Musī:—

(L. 29).—shat̐chatē dvinavaty-adhikē Śaka-varshē Saumya-saiva[tsa]rē Āshādha-śukla-pakshē saptamyām.²

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantivarman [II.],³ vanquished the Kārṇāṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others; and conquered Vallabha (i.e. the W. Chalukya Kirtivarman II.); after him, Kakkarāja's son Kṛishṇarāja [I.] Śubhatuṅga Akālavārsha; his son Gōvindarāja [II.] (defeated the lord of Vēngl).

57.—*Ind. Ant.* Vol. XI. p. 125, and Plate; *PSOCI.* No. 60. Paṭṭadakal Kanarese inscription of the reign of the Rāshtrakūṭa⁴ Mahārājādhirāja Dhāravarsha Kaliballaha (Kalivallabha Dhruvarāja).

58.—*Ep. Ind.* Vol. VI. p. 163, and Plate. Naregal Kanarese memorial tablet⁵ of the reign of Dōra (i.e. Dhōra, Dhruvarāja), and of his feudatory Mārakkarasa.

59.—*Ep. Ind.* Vol. VI. p. 166, and Plate. Lakshmēshwar Kanarese inscription⁶ of the reign of Śrīvallabha (Śrīvallabha, according to Dr. Fleet in all probability Dhruvarāja).

60.—*Inscr. at Śravaṇa-Belgoḷa*, No. 24, p. 3. Fragmentary Kanarese inscription of the Mahāsāmantādhipati Kambayya (Stambha⁷) Raṇāvalōka, a son of [the Mahārājādhirāja] Śrīvallabha (Dhruvarāja?).⁸

61.—*Ś. 716.*—*Ep. Ind.* Vol. III. p. 105, and Plate. Paiṭhan plates⁹ of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja III. Prabhūtavarsha, issued from outside Pratishṭhāna.—

(L. 60).—Śakanripakāl-ātita-samvatsara-sa(śa)tēshu saptamu(su) jē(śhō)das-ōttarēshu Vaisākha-va(ba)hul-āmāvāsyām-ādityagrahana-parvvaṇi.

4th May A.D. 794; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 107.

Genealogy from Gōvindarāja [I.] to Dantidurgarāja as in No. 53;¹⁰ after him, Karkarāja's son Kṛishṇarāja [I.] Śubhatuṅga Akālavārsha (defeated Rāhappa); his son Gōvindarāja [II.] Vallabha; his younger brother Dhruvarāja Nirupama Dhāravarsha; his son Gōvindarāja [III.] Prabhūtavarsha.

62.—*Ś. 726.*—*Ind. Ant.* Vol. XI. p. 126, and Plate. Kanarese country (formerly Sir W. Elliot's, now British Museum) Kanarese plates of the Rāshtrakūṭa⁴ Mahārājādhirāja Gōyinda (Gōvindarāja III.) Prabhūtavarsha:—

(L. 1).—Śakanripakāl-ātita-samvatsaraṅgal-ēl-nūg-1(i)rpatt-āṇanyā Subhānu embhā(mbā) varshadā Vaisā(śā)khamāsa-kṛishṇapaksha-paṭṭhamē(mi)-Bṛihaspati(ti)vāram-āgl(gi).

¹ By Dr. Fleet assigned to about A.D. 765.

² Also called Vallabharāja.

³ By Dr. Fleet assigned to about A.D. 78

⁴ By Dr. Fleet assigned to about A.D. 7

⁵ See Mr. Rice in *Ep. Cars.* Vol. IV. Introduction, p. 5; Dr. Fleet in *Ep. Ind.* Vol. VI p. 195.

⁶ Compare *Ind. Ant.* Vol. XXX. p. 515.

⁷ But the name of Kakkarāja is spelt here *Karkarāja*, and Dantidurgarāja is also called *Vallabharāja*.

⁸ This date fell in A.D. 770, not in 769.

⁹ The name Rāshtrakūṭa does not occur in the inscription.

¹⁰ Compare below, No. 68.

Thursday, 4th April A.D. 804; see *ibid.* Vol. XXIII. p. 122, No. 55.

The grant gives the name of Gōvinda's queen, Gāmuṇḍabbe; states that he had conquered Dantiga¹ of Kāñchi; and records the renewal of a grant made by [the W. Chalukya] Kirtivarman [II.].

63.—**Ś. 730***.—*Ind. Ant.* Vol. XI. p. 157, and Plates. Wapi (in Nāsik district, now Bombay As. Soc.'s) plates² of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja III. Prabhūtarsha, issued from Mayūrakhaṇḍi:—

(L. 46).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasu tṛim(trim)śad-adhikēshu Vyaya-saṁvatsarē Vaisākha-sita-paurṇamāsī-sōmagrahaṇa-mahāparvvaṇi.

The date is irregular;³ see *ibid.* Vol. XXIV. p. 11, No. 172.

Genealogy, etc., substantially as in No. 64.

64.—**Ś. 730**.—*Ep. Ind.* Vol. VI. p. 242, and Plate; *PSOI.* No. 281. Rādhapur first and second plates only of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja III. Prabhūtarsha, issued from Mayūrakhaṇḍi:—

(L. 53).—Śa[ka*]ripakāl-ātita-saṁvatsara-śatēshu saptasu tṛim(trim)śad-uttarēshu Sarvajña-nāmmi saṁvat[sa]rē Śrāvana-va(ba)hula-a(1-ā)māvāsyaṁ sūryagrahaṇa-parvvaṇi.

27th July A.D. 808; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 108.

Kṛishṇarāja [I.], called Vallabha (took Fortune away from the Chālukya family); his son Dhōra (Dhruvarāja) Nirupama Kalivallabha Dhāravarsha (set aside his eldest brother [Gōvindarāja II.], imprisoned the Gaṅga, subdued the Pallava, defeated Vatsarāja⁴); his son Gōvindarāja [III.] Prabhūtarsha (defeated a coalition of twelve princes, released but re-imprisoned the Gaṅga, defeated the Gūjara, subdued the Mālava, reduced king Mārāśarva,⁵ conquered the Pallavas, and gave orders to the lord of Vēṅgi).

65.—**Ś. 734**.—*Ind. Ant.* Vol. XII. p. 158, and Plates. Baroda (now British Museum) plates of the Rāshtrakūṭa *Mahāsāmantādhipati* Karkarāja⁶ Suvarṇavarsha of Gujārāt,⁷ issued from Siddhasāmi:—

(L. 52).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasu ścha(cha)tustriśa[d-ādhikē]shu mahā-Vaisākhyāṁ.

Gōvindarāja [I.]; his son Karkarāja [I.]; his son Kṛishṇarāja [I.] (assumed the government after uprooting a relative of his); his son Dhruvarāja; his son Gōvindarāja [III.], called Śrīvallabha; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēśvara-maṇḍala*); Indrarāja's son Karkarāja.—The grant mentions, as *dātaka*, the *rāja-putra* Dantivarman.

66.—**Ś. 735***.—*Ind. Ant.* Vol. XII. p. 13, and Plates; *Ep. Ind.* Vol. IV. p. 340. Kaḍaba (now Bangalore Museum) plates⁸ of the Rāshtrakūṭa *Rājādhirāja* Prabhūtarsha (Gōvindarāja III.), recording a grant which at the request of the Gaṅga chief Chākirāja was made to the Jaina *muni* Arkakīrti (the disciple of Vijayakīrti who was the disciple of Kālīśchārya) for having warded off the evil influence of Saturn from Chākirāja's sister's son Vimalāditya (the son of Yaśōvarman and grandson of Balavarman of the Chālukya family, and governor of the Kunuṅgil district); issued from Mayūrakhaṇḍi:—

(L. 83).—Śakanripa-saṁvatsarēshu śara-sikhi-muniṣhu vyatītēshu J[y*]ēshṭhamāsa-śuklapaksha-daśamyāṁ Pushya-nakshatrē Chandravārē.

¹ Perhaps the Dantivarman of No. 652.

² Compare *Ind. Ant.* Vol. XXXI. p. 217.

³ The date would be correct for Ś. 737 current, the year Vijaya.

⁴ Or 'the king of the Vatas.'

⁵ Compare below, No. 122.

⁶ In the signature of the grant the name is spelt *Karkarāja*.

⁷ The original has 'lord of Lāṭa' (*Lāṭēśvara*).

⁸ Read 'striṁśad-'

The authenticity of this grant is considered doubtful.—The description of the boundaries, etc., is in Kanarese.

Monday, 24th May A.D. 812; ¹ see *Ind. Ant.* Vol. XXIV. p. 9, No. 161.

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Ind[ra*]rāja [II.]; his son Vairamēgha [Dantidurga]; his father's brother Akālavarsha Kaṇṇēśvara [Kṛishṇarāja I.]; his son Prabhūtarvarsha [Gōvindarāja II.]; his younger brother Dhāravarsha Vallabha [Dhruvarāja]; his son Prabhūtarvarsha [Gōvindarāja III.], also called Vallabhendra.

67.—Ś. 735.—*Ep. Ind.* Vol. III. p. 54, and Plate. Tōrkhēdē (in Khāndēsh district) plates of the reign of the Rāshtrakūṭa² *Mahārājādhirāja* Gōvindarāja III. Prabhūtarvarsha, and the time of his nephew and feudatory Gōvindarāja of Gujārāt; recording a grant of the latter's subordinate, the *Mahāsāmanta* Buddhavarasa (the son of Rājāditya and grandson of Maṇipāga) of the Śalukika family:—

(L. 1).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasū pañchattriṁśaty(ḍ)-adhikēshu Pausa-suddha-saptamyām-aṅkatō=pi saṁvatsara-śatāni 735 Nandana-saṁvatsarē Pausaḥ sūddha-tithih 7 asyām saṁvatsara-māsa-paksha-divasa-pūrvvāyām . . .

(L. 43).—vijaya-saptamyām.

Sunday, 4th December A.D. 813; see *Ind. Ant.* Vol. XXV. p. 345, No. 1.

Prabhūtarvarsha Gōvindarāja [III.] Jagattuṅga³ [I.]; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēśvara-maṇḍala*); Indrarāja's son Karkarāja; his younger brother Gōvindarāja.

68.—Ś. 738.—*Jour. Bo. As. Soc.* Vol. XX. p. 135. Nausāri (now Bombay As. Soc.'s) plates of the Rāshtrakūṭa *Mahāsāmantaādhipati* Karkarāja⁴ Suvarṇavarsha of Gujārāt, issued from Khēṭaka:—

(L. 67).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasū=ashtatrinśad-⁵adhikēshu Māgha-sūddha-paurṇamāsyām | chandragrahaṇa-parvvaṇi.

5th February A.D. 817; ⁶ a lunar eclipse, visible in India.

Genealogy from Gōvindarāja [I.] to Gōvindarāja [II.] Vallabha as in No. 61; his younger brother Dhruvarāja; his son Gōvindarāja [III.] Prithivīvallabha (defeated Stambha⁷ and other kings); his son Mahārāja-Śarva Amōghavarsha [I.]; his paternal uncle Indrarāja ruled Lāṭa (*Lāṭiyām maṇḍalam*), given to him by his master; ⁸ his son Karkarāja.

69.—Ś. 749.—*Ind. Ant.* Vol. V. p. 145; *PSOI.* No. 282. Kāvi plates of the Rāshtrakūṭa *Mahāsāmantaādhipati* Gōvindarāja Prabhūtarvarsha of Gujārāt, issued from Bharukacchha:—

(Plate iii. l. 7).—Śakanripakāl-ātita-saṁvatsara-[sapta]śatēshv-⁹ekānuṣpañchāśat-samadhikēshu mahā-Vaiśākhyām.

Genealogy from Gōvindarāja [I.] to Gōvindarāja [III.] as in No. 68; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēśvara-maṇḍala*); Indrarāja's son Karkarāja; his younger brother Gōvindarāja.

70.—Ś. 757.—*Ind. Ant.* Vol. XIV. p. 199, and Plates. Baroda third and fourth plates⁹ only of the Rāshtrakūṭa *Mahāsāmantaādhipati* Dhruvarāja I. Dhāravarsha Nirupama of Gujārāt, issued from Sarvamaṅgalāsattā outside Khēṭaka:—

(L. 36).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasū saptapañchāśad-¹⁰adhikēshu Kārttika-sūddha-pañchadaśyām mahā-Kārtiki-parvvaṇi.

[Kṛishṇarāja I.]; his son Gōvindarāja [II.] Vallabha; his younger brother Dhruvarāja; his son Gōvindarāja [III.]; his son Mahārāja-Śarva [Amōghavarsha I.]; his paternal uncle

¹ But the *nakshatra* is irregular.

² The name here (in verse) is spelt *Jagattuṅga*.

³ Read *trinśad*.

⁴ This, by the rules of mean intercalation, was the full moon day of the second Māgha, otherwise of Phālguna.

⁵ Compare above, No. 60.

⁶ The second of these two plates has four notches, and the first three, on the lower edge.

⁷ The name Rāshtrakūṭa does not occur in the inscription.

⁸ In the signature the name is spelt *Kakkarāja*.

⁹ *Viz.* Gōvindarāja III.

Indrarāja; his son Karkarāja (after defeating some Rāshtrakūṭas, placed Amōghavarsha on his throne); his son Dhāravarsha Nirupama Dhruvarāja [I].

71.—*Archæol. Surv. of West. India*, Vol. V. p. 87. Ellōrā Daśavatāra cave-temple fragmentary inscription of the Rāshtrakūṭa kings; contains the names of Dantivarman [I.], Indrarāja [I.], Gōvindarāja [I.], Karkarāja [I.], Indrarāja [II.], Dantidurgarāja,¹ and Mahārāja-Śarva [Amōghavarsha I.].

72.—*Ś. 765 (?)*.—*Ind. Ant.* Vol. XIII. p. 136. Kapheri inscription of the reign of the Rāshtrakūṭa² Mahārājādhirāja Amōghavarsha I., and of the time of his feudatory, the [Śilāra] Mahāsāmanta Pullaśakti, the successor of Kapardin I., 'the lord of Koṅkaṇa :'³—

(L. 5).—samva [765].

73.—*Ś. 775 (for 773)*.—*Ind. Ant.* Vol. XIII. p. 134. Kapheri inscription of the reign of the Rāshtrakūṭa² Mahārājādhirāja Amōghavarsha I., the successor of Jagattuṅga I. (Gōvindarāja III.), and of the time of his feudatory, the [Śilāra] Mahāsāmanta Kapardin II., the successor of Pullaśakti, 'lord of the whole Koṅkaṇa :'⁴—

(L. 1).—Śakanripakāl-ātita-samvatsara-śatēshu saptasu pañchasaptatishv-aṁkataḥ [api samva]tsaraśaḥ 775 tad-antarggata-Prajāpati-sasva(mva)tsarāntaḥpāti-Āśvina-va(ba)hula-dvitiyā[yām Budha]-dinē asyām samva[tsara]-māsa-paksha-divasa-pūrvāyām tithau.

Wednesday, 16th September A.D. 851; see *ibid.* Vol. XXIV. p. 4, No. 139.

74.—*Ś. 782*.—*Ep. Ind.* Vol. VI. p. 29. Konnūr spurious inscription⁵ of the Rāshtrakūṭa Mahārājādhirāja Amōghavarsha I. Virā-Nārāyaṇa, the successor of Jagattuṅga I. (Gōvindarāja III.), recording a grant to the Jaina Dēvendra, made by the king, while residing at his capital of Mānyakhēṭa, at the request of his feudatory Baṅkēśa⁶ (Baṅkēya, Baṅkēyarāja) alias Sellakēṭana, the son of Adhōra (or Ādhōra) and grandson of Eṇakōri, of the Mukula family. The inscription professes to be a copy (prepared⁷ by the agency of Viranandin, the son of Mōghachandra-traividya⁸) of a copper-plate charter. The date of the grant is :—

(L. 43).—Śakanripakāl-ātita-samvatsara-śatēshu saptasu dvā(dvya)śīty-adhikēshu tad-abhyadhika-samanantara-pravarttamāna-trayōśītitama-⁹ Vikrama-samvatsar-āntarggat-Āśvayuja-paurṇamāsyāṁ sarvvagrāsi-sōmagrahaṇē mahā-parvvaṇi.

3rd October A.D. 860; a total eclipse of the moon, visible in India; see *ibid.* p. 26.

Before Amōghavarsha the inscription mentions, in the Yādava lineage of the Rāshtrakūṭas, Gōvinda, son of Prichchhakarāja; Karkara, son of king Indra; his son Dantidurga; Śubhatuṅgavallabha Akālavarsha; Prabhūtararsha, son of Dhāravarsha; his son Prabhūtararsha Jagattuṅga.

75.—*Ś. 788*.—*Ep. Ind.* Vol. VI. p. 102, and Plate. Nilgund Sanskrit and Kanarese inscription of the 52nd year of the reign of the Mahārājādhirāja Amōghavarsha I. Nṛipatuṅga, also called Atiśayadhavala, born in the race of the Raṭṭas, 'supreme lord of the town of Lattalūra :'¹⁰—

(L. 18).—Śakanripakāl-ātita-samvatsara-śata[m]ga[-ē]-n[ū]-epbhata-ep[ā]neya Vyaya-[samva]tsara[m] pra[va]rttiśe [śrī]ma[d-A]mōghava[raha]-Nṛi[pa]tu[m]ga-[nām-āmkita]nā vijayarā[jya-pravarddhamāna-samvatsa[ra]n]ga[-ayva]-tt-erāḍum-uttar-ō]ttaraḥ [rājy-

¹ He defeated the army of Vallabha (i.e. the W. Chalukya Kirtivarman II.) and others, and acquired the position of Śrīvallabha (*śrīvallabhaśatēśvareṇa*).

² The name Rāshtrakūṭa does not occur in the inscription.

³ See below, No. 302 ff.

⁴ The inscription contains a verse and a prose passage in Kanarese.

⁵ Baṅkēśa invaded Gaṅgavāḍi, took the fort of Kēḍāḷa, put to flight the ruler of Talavanapura and, after crossing the Kāvēri, conquered the enemy's country.

⁶ About the middle of the 12th century A.D.

⁷ See below, Nos. 387 and 408.

⁸ Read -tryastitama-.

ābhivṛddhi sal[u[tt-i]re . . . ta[d-a]ntarggata-Jyēṣṭha(shṭha)-māsada kṛish[n]a-pakṣad-
amāseya[m] sūryya-grahapamum=āgi . . . ā grahapado[1].

[Sunday],¹ 16th June A.D. 866; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 59.

Before Amoghavarsha the inscription eulogizes Nirupama Kalivallabha [Dhruvarāja], and
Prabhūtavarsha Govindarāja [III.] Jagattuṅga [I.] Kīrti-Nārāyaṇa.

76.—Ś. 788.—*Ind. Ant.* Vol. XII. p. 218. Śīrūr Sanskrit and Kanarese inscription of the
52nd year of the reign of the *Mahārājādhirāja* Amoghavarsha I. Nripatuṅga.

The date, etc., are practically the same as in No. 75.⁴

77.—Ś. 789.—*Ind. Ant.* Vol. XII. p. 181. Bagumrā (now Vienna Oriental Museum)
plates of the Rāshtrakūṭa *Mahāsāmantādhipati* Dhruvarāja II. Dhāravarsha Nirupama of
Gujarāt, issued from Bhigukachobha :—

(L. 64).—Śakanipakāl-ātita-samvatsara-śatēshu saptasy=ēku(kō) nanavaty-adhikēshv=
amkatak samvat 789 Jyēṣṭha-āmāvāsyāyām ādityagrahaṇa-parvvaṇi.

6th June A.D. 867; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 131, No. 109.

Genealogy from Govindarāja [I.] to Indrarāja, the ruler of Lāṭa, as in No. 68; his son
Kakkarāja (after defeating some Rāshtrakūṭas, placed Amoghavarsha on his throne); his son
Nirupama Dhruvarāja [I.]; his son Akālavarsha Subhatuṅga; his son Dhāravarsha Nirupama
Dhruvarāja [II.] (defeated Mihira).—The grant mentions, as *dātaka*, Govindarāja, a son of
Subhatuṅga and younger brother of Dhāravarsha Nirupama [Dhruvarāja II.].

78.—Ś. 789.—*Ep. Ind.* Vol. VI. p. 287, and Plates. Gujarāt (now Dr. Bhandarkar's)
plates of the Rāshtrakūṭa *Mahāsāmantādhipati* Talaprahārin Dantivarman Aparimitavarsha,
the younger brother of Dhruvarāja II., of Gujarāt, recording a grant made, after bathing in the
river Pūrāvi, in favour of a *vihāra* (or Buddhist monastery) :—

(L. 65).—Śakanipakāl-ātita-samvatsara-śatēshu sa[pta]su navāśity-adhikēshv=amkatō=pi
samvatsara-śatē 789 Pausa-va(ba)hula-navamyām(myā)m=uttarāyāṇa-mahāparvvaṇam=uddiśya.⁴

23rd December A.D. 867.

Genealogy as far as Dhruvarāja [II.] as in No. 77;⁵ his younger brother (the son of
Akālavarsha) Aparimitavarsha Dantivarman.—The grant is signed by both Dantivarman and
Dhruvarāja [II.].

79.—Ś. 797.—*Journ. Bo. As. Soc.* Vol. X. p. 194; *PSOI.* No. 88. Saundatti
Sanskrit and Kanarese Ratta inscription, recording several grants. Date⁶ of the time of the
Ratta *Mahāsāmantā* Prithvirāma⁷ (the son of Meṇḍa), a feudatory of the Rāshtrakūṭa
Krishnarāja [II.]:—

(L. 12).—Sapta-sa(sa)tyā navatyā cha samāyukt[ē*]su(shu) saptasu Sa(sa)ka-kā[śv(shv)=
atitēshu Manmath-āhvaya-vatsarē ||

(For another date in the same inscription see below, No. 201.)

80.—Ś. 799.—*Ind. Ant.* Vol. XIII. p. 135. Kanheri inscription of the reign of the
Rāshtrakūṭa⁸ *Mahārājādhirāja* Amoghavarsha I., and of the time of his feudatory, the [Śīlāra]
Mahāsāmantā Kapardin II., 'the lord of Koṅkara':—

(L. 1).—Śakanipakāl-ātita-samvatsara-śatēshu saptasu navanavaty-adhikēshv=amkatak 799.

¹ See No. 76.

² Compare *Ind. Ant.* Vol. XXXI. p. 254.

³ Read *pare=uddiśya*.

⁴ According to Dr. Fleet, this date is plainly not authentic, so far, at least, as Prithvirāma is concerned; see
his *Dynasties*, p. 411, note 1, and p. 552.

⁵ He is described as the disciple of Indrakīrtivāmin, the disciple of Gupakīrti who was the disciple of
Mujjabbatīraka.—Compare also below, No. 142.

⁶ The name Rāshtrakūṭa does not occur in the inscription.

⁷ But the date actually quotes the week-day (*Ādityavara*).

⁸ The defeat of Mihira by Dhruvarāja II. is not mentioned here.

81.—**Ś. 810.**—*Ind. Ant.* Vol. XIII. p. 66, and Plates. Bagumrā (now Vienna Oriental Museum) plates¹ of the Rāshtrakūṭa *Mahāśāmantādhipati* Kṛishṇarāja Akālavārsha of Gujārāt, issued from Aṅkūlēśvara :—

(Plate iib, l. 11).—Śakanipakāl-ātita-saṁvatsara-śatēshv-ashtāsu śaṭ-ēttarēsha Chaitrē-māvāsya[yām] sūryagrahāṇa-parvayī.

15th April A.D. 888 ; a solar eclipse, visible in India ; see *ibid.* Vol. XXIII. p. 123, No. 60.

The grant first treats of the kings from Gōvindarāja [I.] to [Nirupama Dhruvarāja II.] as No. 77 ; it then mentions [the latter's younger brother] Dantivarman,² and after him [his son ?] Akālavārsha Kṛishṇarāja.

82.—**Ś. 822 (for 824).**—*Ind. Ant.* Vol. XII. p. 221, and Plate in Vol. XI. p. 127 ; *PSOOL* No. 85. Nandwāḍige Kanarese inscription of the reign of the Rāshtrakūṭa³ *Mahārājādhirāja* Akālavārsha (Kṛishṇarāja II.) :—

(L. 1).—Śakanipakāl-ātita-saṁvatsar[amga]=en[ti]-nūra]-irppatt-erāḍaneya Dundubhiy-emba variṣha[m] prava[r*]ttise tadva[r*]ṣh-ābhyanāra-Māgha-su(śu)ddha-paṇchamīyām Bṛiha[s*]pativārād-andu[m] Uttarāśhāḍa(ḍhā)-nakehatramuṁ Siddhiy-emba [yōgamu]m-āge.

Thursday, 6th January A.D. 903 ;⁴ see *ibid.* Vol. XXIV. p. 9, No. 162.

83.—**Ś. 824.**—*Jour. Bo. As. Soc.* Vol. X. p. 190. Mulgund fragmentary inscription of the reign of the Rāshtrakūṭa³ king Kṛishṇavallabha (Kṛishṇarāja II.) :—

(L. 2).—Śakanipakāl-ē-shṭha(ṣṭa)-śatē chaturuttaravimśad(ṭy)-uttarē saṁpragatē Dundubhi-nāmani varṣhē pravarttamānē.

84.—**Ś. 832.**—*Ep. Ind.* Vol. I. p. 53. Kāpaḍvaṇaj (in Kaira district) plates of the Rāshtrakūṭa³ Akālavārsha Śubhatuṅga (Kṛishṇarāja II.), and his feudatory, the *Mahāśāmant* Prachāḍa, the son of Dhavalappa, of the race of Brahmayaka :—

(L. 60).—Śaka-saṁvat 832 Vaiśākha-śuddha-paurṇamāsyaṁ mahā-Vaiśākhyām.

Śubhatuṅga Kṛishṇarāja [I.] ; his son Nirupama Dhruvarāja ; his son Gōvindarāja [III.] ; his son Mahārāja-Shaḍa [Amoghavarsha I.] ; his son Akālavārsha Śubhatuṅga [Kṛishṇarāja II.], called Vallabharāja.

In the race of Brahmayaka there was Kumbaḍi ; his son Dēgaḍi ; his son Rājaharṣa Dhavalappa ; his sons Prachāḍa, Akkuva (Akkuka) and Sella-Vidyādhara.

85.—**Ś. 831 (for 833).**—*Ind. Ant.* Vol. XII. p. 222, and Plate in Vol. XI. p. 127 ; *PSOOL* No. 79. Aihole Sanskrit and Kanarese inscription of the reign of the Rāshtrakūṭa³ Kannara (Kṛishṇarāja II.) :—

(L. 1).—Śakanipakāl-āti(tī)ta-saṁvatsara-śataṁga]=en[ti]-nūra-vu(mū)vatt-o[n] d a n e y ā Prajāpatiy-emba saṁvatsara[m*] pravarttise.

86.—**Ś. 836.**—*Jour. Bo. As. Soc.* Vol. XVIII. p. 257, and Plates. Bagumrā⁵ plates of the Rāshtrakūṭa *Mahārājādhirāja* Indrarāja III. Nityavarsha, the successor of the *Mahārājādhirāja* Kṛishṇarāja II. Akālavārsha, residing at Mānyakhēṭa ; issued from Kurundaka ; (composed by Trivikramabhaṭṭa, the son of Nēmāditya) :—

(L. 52).—Śakanipakāl-ātita-saṁvatsara-śatēshv-ashtāsu śaṭtrimśad-uttarēsha Yuva-saṁvatsara-Phālguna-śuddha-saptamīyām saṁpannē śrī-paṭṭava(ba)ndh-ōtsavē.

In the Sātyaki family of the lineage of the Yadus (sprung from the Moon), Dantidurga (conquered the Chālukyas, took Kāñchī, etc.) ; his paternal uncle Kṛishṇarāja [I.] ; his son

¹ This grant is very incorrect and full of omissions.

² See above, No. 78.

³ The name Rāshtrakūṭa does not occur in the inscription.

⁴ But the *sakshatra* and the *yōga* are irregular.

⁵ Nos. 86 and 87 are spoken of as "Nansari plates," but they were found at Bagumrā ; compare *Zeitschr. D. Morg. Ges.* Vol. XI. p. 322.

Nirapama [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Śrīvallabha Vira-Nārāyaṇa [Amoghavarsha I.] (defeated the [E.] Chalukyas); his son Kṛishṇarāja [II.]; his son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Raṇavigraha who was a son of Kōkkalla of the Haihaya family; their son Indrarāja [III.]¹ (uprooted Mēru²).

87.—**Ś. 836.**—*Jour. Bo. As. Soc.* Vol. XVIII. p. 261, and Plates. Other Bagumrā plates of the Rāshtrakūṭa Mahārājādhirāja Indrarāja III. Nityavarsha, of the same date as, and, excepting the formal part of the grant, identical with, No. 86.

88.—**Ś. 838.**—*Ind. Ant.* Vol. XII. p. 224. Hatti-Mattūr Kanarese inscription³ of the reign of the Rāshtrakūṭa Mahārājādhirāja Nityavarsha (Indrarāja III.), recording a grant by the Mahāśānta Leṇḍeyarasa :—

(L. 3).—Sa(śa)kabhūpākāl-[ā*]krānta-sam[va*]tsara-Prabā(bha)v-ādi-nāmadē(dhē)yam=uttama-madhyama-jaghanya-pa(pha)lādā(da)-prabhritiga[-eṇṭu-nūṇa-mūvatt-eṇṭe (ṇṭa)neya Dhātu-samvatsar-[ā*]ntarggata.

89.—**Ś. 840.**—*Ind. Ant.* Vol. XII. p. 223. Daṇḍāpur Kanarese inscription of the reign of the Rāshtrakūṭa Prabhūtavarsha (Gōvindarāja IV.) :—

(L. 2).—eṇṭu-nūṇa-nālvatt-avu tā || Śaka-kālaṅga[-varsha]m prakāṣaṁ pesarim Pramāthi varttise dinapaṁ makarakke varppa saṁkramaṇa-kāladol=kūḍe banda Paushada tithiyol⁴

90.—**Ś. 851.**—*Ind. Ant.* Vol. XII. p. 211, No. 48; see *ibid.* p. 249. Date of a Kaḷas Kanarese inscription of Gojjigadēva (Gōvindarāja IV.) :—

(L. 22).—[Śa]ka-varsha 851neya Vikṛita-samvatsarada Māghada puṇṇamey-Ādityavāram=Āślēsha(shā)-nakshatrado(?)|(?) sōma-grahapaṁ samanise tuḷā-pu[rusham=i?]|ḍu tatsamayadol.

Sunday, 17th January A.D. 930; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 7.

91.—**Ś. 852.**—*Ep. Ind.* Vol. VII. p. 36, and Plates. Cambay plates of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja IV. Suvarṇavarsha, (described as) the successor of the Mahārājādhirāja Nityavarsha (Indrarāja III.), settled at his capital Mānyakhēta :—

(L. 44).—Śakanripakāl-ātita-samvatsara-śātēshv-ashtasu dvāpāñchāśad-adhikēshv-aṅkatō=pi Śaka-samvat 852 pravarttamāna-Khara-samvatsar-āntarggata-Jyēshṭha-śuddha-daśamyām Sōma-dinē Hasta-samipasthē chandramaai.

Monday, 10th May A.D. 930; see *ibid.* p. 28.

In the family of the Yadus (sprung from the Moon), Dantidurgarāja; his paternal uncle Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Iddhatējas Nirupama [Dhruvarāja]; after him, Jagattuṅga [I. Gōvindarāja III.]; his son Amoghavarsha [I.] (defeated the [E.] Chālukyas at Viṅgavalli); his son Akālavarsha [Kṛishṇarāja II.] (conquered Khēṭaka), married a daughter of Kōkkala; their son Jagattuṅga [II.], married Lakshmi, the daughter of Kōkkala's son Raṇavigraha; their son Indrarāja [III.] (uprooted Mahōdaya), married Vijāmbā, the daughter of Ammaṇadēva who was the son of Kōkkala's son Arjuna; their son Gōvindarāja [IV.] Prabhūtavarsha Suvarṇavarsha.⁵

¹ Also called Raṭṭa-Kandarpa and Kṛti-Nārāyaṇa.

² *I.e.*, probably, Mahōdaya; see below, No. 91.

³ This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A.D., recording private grants.

⁴ The name Rāshtrakūṭa does not occur in the inscription.

⁵ See Dr. Fleet in *Ep. Ind.* Vol. VI. p. 177, note 7.

⁶ See Dr. Fleet *ibid.* p. 177.

⁷ But, when making the grant, the king had gone to Kapittṭhaka on the Gōdāvari for the festival of the *paṭṭabandha*.

⁸ Also called Sāhasāśka, Nitya-Kandarpa, Vikrānta-Nārāyaṇa, etc.

92.—*Ś. 855.*—*Ind. Ant.* Vol. XII. p. 249, and Plates. Sāngli (now Sāwantwāḍi) plates¹ of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja IV. Suvarṇavarsha (described as) the successor of the Mahārājādhirāja Nityavarsha (Indrarāja III.), residing at Mānyakhēṭa :—

(L. 44).—Śakanripakāl-ātita-samvatsara-śatēshv-aśṭasu pañchapañchāśad-adhikēshv-aṁkatō-pi samvatsarāpām. 855 pravartitamāna-Vijaya-samvatsar-āntarggata-Śrāvapa-paurṇamāsyām vārē Gurōḥ Pūrvābhādrapadā-nakṣattre.

Thursday, 8th August A.D. 933; see *ibid.* Vol. XXIII. p. 114, No. 8.

Genealogy, etc., substantially as in No. 91.

93.—*Ś. 862.*—*Ep. Ind.* Vol. V. p. 192, and Plate. Dēōli (in Wardhā district) plates of the Rāshtrakūṭa Mahārājādhirāja Kṛishṇarāja III. Akālavarsha, the successor of the Mahārājādhirāja Amoghavarsha III., recording a grant made for the spiritual benefit of the king's younger brother Jagattuṅga III.; issued from Mānyakhēṭa :—

(L. 47).—Śakanripakāl-ātita-samva[tsa]ra-śatēshv-aśṭasu dvisha[shṭya-a]dhikē[shu] Śārvari-sam[vatsar-ā]ntarggata-Vaiśākha-va[ba]hula-pañchanyām(myām).

In the lunar race, in Yadu's family, there was the god Viṣṇu-Kṛishṇa; and kings of that family became known as Tuṅgas, belonging to the Sātyaki branch of it; in their lineage, Raṭṭa; after him, named after his son Rāshtrakūṭa, the Rāshtrakūṭa family. From that family sprang Dantidurga; his paternal uncle Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Nirupama Kalivallabha [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Nripatuṅga [Amoghavarsha I.] (founded Mānyakhēṭa); his son Kṛishṇarāja [II.]; his son Jagattuṅga [II.] (did not reign); his son Indrarāja [III.]; his son Amoghavarsha [II.]; his younger brother Gōvindarāja [IV.]. After him, the son of Jagattuṅga II., Amoghavarsha [III. Baddiga]; his son Kṛishṇarāja [III.] (slew Dantiga and Vappuka;² in Gaṅgapāṭi deposed Rachhyāmalla, i.e. Rāchamalla I.,³ and put in his place Bhūtārya, i.e. Bātuga II.; he also defeated the Pallava Appiga).

94.—*Ś. 887.*—*Ep. Ind.* Vol. IV. p. 60, and Plate. Sālōṭgi (now Inḍi) pillar inscription⁴ of the reign of Kṛishṇarāja III. Akālavarsha, the son of Amoghavarsha III., residing at Mānyakhēṭa :—

(L. 3).—Śaka-kālād-gat-ābdānām sa-septādhikashashṭishu śatēshv-aśṭasu tāvatsu samānām-aṁkatō-pi cha | Vartitamānē Plavaṅg-ābdē . . .

(L. 45).—Pūrvv-ōktē varitamān-ābdē māśē Bhādrapadē-mchitē pitṛi-parvvaḥ tasyaiva Kujavārēṇa samyutē sūryyagrahapa-kālē tu madhya-gē cha divākare.

Tuesday, 9th September A.D. 945; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 61; and Vol. XXV. p. 269.

95.—*Ś. 872.*—*Ep. Ind.* Vol. II. p. 171; *Ep. Carn.* Vol. III. p. 92, No. 41, and Plate; *Ep. Ind.* Vol. VI. p. 53, and Plates. Ātakūr (now Bangalore Museum) Kanarese inscription of the time of Kṛishṇarāja III. Kannaradēva⁵ (who killed in battle at Takkōla the Chōla Mūvaḍi-Chōla Rājāditya⁶) and of the W. Gaṅga Permānaḍi Bātuga II. Satyavākya-Koṅṇuivarma-dharmamahārājādhirāja, 'lord of Kōjāla,' 'lord of Nandagiri' :—

(L. 1).—Sa(sa)kanri(nri)pakāl-ātita-sa[m]vatsara-sa(sa)taṅga[=eṇu-nūṛ-[e]patt-[e]raḍa-neya Śō(sau)myam-amba sa[m]vatsaram pravartitise.

¹ Compare *Ind. Ant.* Vol. XXXI. p. 219.

² Below, in No. 98, the name is Vappuga.

³ See No. 95.

⁴ The pillar besides contains two Kanarese inscriptions, one (*ibid.* p. 63) of about the period to which the above Sanskrit inscription belongs, and the other (*ibid.* p. 65) of the 11th or 12th century A.D. The former records grants of a certain Kañchiga of the Seḷaṇa race; and the latter a grant of the Mahāmaṇḍalēśvara Gō[r]uparāma of the Siḷahāra race.

⁵ Described as a bee on the waterlilies that were the feet of Amoghavarshadēva [III.]; see No. 93.

⁶ See below, Nos. 127 and 712.

The inscription mentions a follower of Bûtuga's, named Mapalera, 'lord of Valabhi,' the Sagura *vahûa*.—A subsidiary record on the stone states that Bûtuga killed Râchamalla [I.], the son of Ereyapa, and that it was Bûtuga who treacherously stabbed Râjâditya.

96.—*Ś. 873*.—*Ind. Ant.* Vol. XII. p. 257. Soratûr Kanarese inscription of the reign of the *Mahârâjâdhirâja Akâlavarsha Kannaradêva* (i.e. the Râshtrakûta *Krishnarâja III.*) :—
(L. 4).—*Sa(śa)kanripakâl-âkrânta-saivatsara-sa(śa)taṅga[!** 873 *Virôdhi[krit*]-saivatsarada Mârggaśira-mâsada puṇṇameyum-Âdityavâramum Rôhiṇi(vi)-nakshatramum śô(śo)magrahapad-andu.*

Sunday, 16th November A.D. 951; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 9.

97.—*Ś. 876**.—Supplied by Dr. Fleet.¹ Date of a Chîñchli (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûta *Krishnarâja III.* :—

Sa(śa)kalhûpâlakâl-âkrânta-saivatsara-sa(śa)taṅga[enṭu-nûr-elpatt-âraneya Ânanda-saivatsarada Vaiśakha-su(śu)ddha-bidige Sôma-vâramum Mṛigaśira-nakshatramum-âge(? gi).

Monday, 18th April A.D. 953.²

98.—*Ś. 880*.—*Ep. Ind.* Vol. IV. p. 281, and Plate. Karhâḍ plates³ of the Râshtrakûta *Mahârâjâdhirâja Krishnarâja III. Akâlavarsha*, the successor of the *Mahârâjâdhirâja Amôghavarsha III.*, issued from Mâlpatî :—

(L. 56).—*Śaka[nri]pakâl-[â*]tita-[saṁ]vatsara-śatêśhv=ashtasv-a[śi]ty-adhikêśhu Kâla-yukta-saivatsar-ântarggata-Ph[â]lguṇa-va(ba)hula-trayôdasyâm(śyâm) Vu(bu)dhê.*

Wednesday, 9th March A.D. 959.⁴

Genealogy as in No. 93. *Krishnarâja III.* conquered [the Kalachuri-Chêdi] *Sahasrârjuna*, though he was an elderly relative of his wife and his mother; he slew Dantiga and Vappuga;⁵ in Gaṅgapatî he deposed *Rachhyâmalla* (i.e. *Râchamalla I.*)⁶ and put in his place *Bhûtârya* (i.e. *Bûtuga II.*); and he defeated the Pallava *Anṇiga*.

99.—*Ś. 884**.—Supplied by Dr. Fleet.⁷ Date of a Dêvi-Hosûr (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûta *Krishnarâja III.* :—

Sa(śa)ka-varsha 884 Dundubhi-saivatsar-ântarggata-Pauṣa-su(śu)ddha-trayôdasi(śi) Âdityavâram-uttarâyapa-saivkrânti-andu.

Sunday, 22nd December A.D. 961⁸ (with the *Uttarâyapa-saivkrânti* on the next day, Monday).

100.—*South-Ind. Ins.* Vol. III. No. 7, p. 12. Ukkaḷ (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of the glorious *Kannaradêva* who conquered *Kachchi* (i.e. *Kâñchîpura*) and *Taṇjai* (i.e. *Taṇjâvûr*), (i.e. the Râshtrakûta *Krishnarâja III.*).

101.—*Ep. Ind.* Vol. III. p. 284. Tirukkaḷukkunṇam Tamil inscription of the 17th year (of the reign) of the glorious *Kannaradêva* who conquered *Kachchi* and *Taṇjai* (i.e. the Râshtrakûta *Krishnarâja III.*).

102.—*Ep. Ind.* Vol. III. p. 285, and Plate. Tirukkaḷukkunṇam Tamil inscription of the 19th year (of the reign) of *Kannaradêva* who conquered *Kachchi* and *Taṇjai* (i.e. the Râshtrakûta *Krishnarâja III.*).

¹ See *Ep. Ind.* Vol. VI. p. 180.

² This day fell in the year *Ânanda* by both the northern luni-solar and the mean-sign system, but not by the southern luni-solar system.

³ Compare *Ind. Ant.* Vol. XXX. p. 373.

⁴ On this day the *tîkî* of the date commenced 2 h. 33 m. after mean sunrise; see my remarks in *Ep. Ind.* Vol. IV. p. 279.

⁵ Above, in No. 93, the name is *Vappuka*.

⁶ See above, No. 95.

⁷ See *Ep. Ind.* Vol. VI. p. 180.

⁸ This day fell in the year *Dundubhi* only by the northern luni-solar system.

104.—**Ś. 893.**—*Ind. Ant.* Vol. XII. p. 255. Adaraguñchi Kanarese inscription of the reign of the *Mahārājādhirāja Kottiga (Khotṭiga) Nityavarsha*,¹ and the time of his feudatory, the W. Gaṅga *Permāṇaḍi Mārasimha II*,² recording grants by *Pañchaladēva* :—

(L. 7).—Sa(śa)kauprikāl-ātita-sauvachchha(tsa)ra-sa(śa)taṅga[-eṭṭu-nūpa-tombha t t a-
mūraṇeya Prajāpati-sa[m*]vachchha(tsa)raṁ sallutam-ire tad-varsh-abhyā(bhya)ntara-
śhaṣva(śva)yujad-amavāse Ādityavāra sūryya-grahaṇa.

Sunday, 22nd October A.D. 971; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 123, No. 63.

105.—**§. 894.**—*Ind. Ant.* Vol. XII. p. 264; and Plates. Khārda³ (now Bombay As. Soc.'s) plates⁴ of the Rāshtrakūṭa Mahārājādhirāja Kakkarāja II. (Kakkaladēva) Amoghavarsha. 'who meditated on the feet of the Mahārājādhirāja Akūlavarsha,' residing at Mānyakhēta:—

(L. 47).—Śakauripakāl-ātita-samvatsara-śatēshv-aśṭasu chaturṇa(rna)vy-adhikēshv-aśṭakataḥ samvat 894 Aṅgirā(rah)-samvatsar-āntarṅgata-Āśvayuja-paurṇamāsyāyām Vu(bu)dha-dinē sōmagrahaḥ-mahāparvvaṇi.

Wednesday, 25th September A.D. 972; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 115, No. 10.

XXIII. p. 115, No. 10.

In Yadu's lineage, Dantidurga; his paternal uncle Kṛṣṇarāja [I.]; his son Gōvinda-rāja [II.]; his younger brother Nirupama [Dhruvarāja]; his son Jagattuṅga [I. Gōvinda-rāja III.]; his son Amoghavarsha [I.] (defeated the [E.] Chālukyas; founded Mānyakhēṭa); his son Akālavarsha Kṛṣṇa[rāja II.], married the daughter of the Chēdi Kōkkalla, the younger sister of Śaṅkuka. Their son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Śaṅkaragaṇa, who bore to him Indra[rāja III.]; he also married 'his maternal uncle' Śaṅkaragaṇa's daughter Gōvindāmbā who bore to him Amoghavarsha [III.]. Amoghavarsha [III.] married Yuvarājadēva's daughter Kundakadēvi, who bore to him Khottigadēva who became king after the death of his eldest brother Kṛṣṇarāja [III.]. Amoghavarsha Nripatuṅga Kakkarāja [II.]³ is the son of Khottiga's younger brother Nirupama.

106.—**Ś. 898***.—*Ind. Ant.* Vol. XII. p. 271. Guṇḍūr Kanarese inscription of the reign of the *Mahārājādhirāja Kakkaladēva (Kakkarāja II.)*, and the time of his feudatory, the *Maṇḍarāja Pañchaladēva*. See also *Maṇḍarāja Pañchaladēva*, and of *Pañchaladēva* :—

(L. 13).—Sa(śa)kha(ka)-varṣam=ṣṭu-nūṭa-tombhatt-āpaneya
 ābhāda(dha)-dakṣiṇāyapa(na)-sankrāntiyum=Ādityavārad=andum.

Perhaps Sunday, 22nd June A.D. 973, but the Samkrānti took place on Tuesday, 24th June A.D. 973; see *ibid.* Vol. XXIV. p. 12, No. 174.

107.—**Ś. 904.**—*Inscr. at Śraraṇa-Belgoḷa*, No. 57, p. 53. Eulogy, in Kanarese, of the Rāshtrakūta Indrarāja IV., the son's son of Kṛishnarāja III. Date of his death:—

Vanadhi-nabbò-nidhi-pramita-samkhyê (khyâ)-Śakāvanipāḷa-kālamah neneysi Chitrabhānu parivarttise Chaitra-sitētar-śaṣṭami-dina-yuta-Somavāradoḷu.

Monday, 20th March A.D. 982; see *Ind. Ant.* Vol. XXIII. p. 124, No. 64.

* See below, No. 129 ff.

- * The third plate is now missing.

² See Dr. Fleet's *Dynasties*, p. 307; *Ep. Ind.* Vol. V. p. 173, note 1.— See also below, No. 132.

¹ See Dr. Fleet's *Dynasties*, p. 307; *Ep. Ind.* Vol. V. p. 173, note 1.—See also below, pp. 220.

C.—The Western Gaṅgas.

108.—§. 189.—*Ind. Ant.* Vol. VIII. p. 212, and Plate. Tanjore (formerly Sir W. Elliot's, now British Museum, spurious¹) Sanskrit and Kanarese plates of the W. Gaṅga Arivarma-**(Harivarma)-mahārājādhirāja** :—

(L. 10).—Sa(śa)kā(ka)-kālē navōttara-shashṭir-ēkaśata-gatēshu Prabhava-samvatsar-ābhyantare Shā(Phā)lgun(n)-āmavāsō(syā)-Bhṛigu Rēvati(tl)-nakshatrē Vṛiddhi-yōgē Vṛishabha-lagnē.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 166.

In the Jāhnavīya family and Kāpāyana gōtra, Koṅgaṇivarma-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja [I.] (composed a *Dattakasūtra-ṭṛitti*); his son Arivarma-mahārājādhirāja.

109.—§. 188.—*Ep. Carn.* Vol. III. p. 202, No. 122, and Plates. Tagaḍūru (spurious²) Sanskrit and Kanarese plates of the W. Gaṅga Harivarma-mahādhirājādhirāja, issued from Talavanapura :—

(L. 11).—Saka-varishēshu gatēshu aṭṭāsiti-asatē Vibhava-samvatsarē Phālguna-māsē suddha-[da?]sami-Guruvārē Punarvasu-nakshatrē.

The date is irregular.

Genealogy substantially as in No. 108.

110.—§. 272 (?).—*Ind. Ant.* Vol. VII. p. 173, and Plate; *Mysore Inscr.* No. 156, p. 293. Harihar (spurious³) Sanskrit and Kanarese plates of a son (described as 'lord of Kōjāla') of the W. Gaṅga Viṣṇugōpa-mahārājādhirāja, the son of Koṅgulivarma-dharmamahārājādhirāja of the Jāhnavīya family :—

(L. 9).—Śaga[. . .]nayana-gi . . . neyā? Śādhārāpa-śammachchharāda Phalguna-mā amavāsē Adivārad-andu.

The date is irregular.

111.—*Ind. Ant.* Vol. V. p. 136, and Plate; *Mysore Inscr.* No. 154, p. 289. Mallohalli (spurious⁴) plates of the 29th year of the reign of the W. Gaṅga Koṅgaṇi-mahārāja (Koṅgaṇi-rāja) :—

(L. 17).—ātmanah pravarddhamāna-vipula-vi[ja*]y-aisvaryya ēkōnatrimāsātō(?) Jayasabatsarē⁵ Śataya-nakshatrē.

In the Jāhnavīya family, Koṅgaṇivarma-dharmamahādhirāja; his son Mādhavādhirāja [I.] (composed a *Dattakasūtra-vyākhyā*); his son Harivarma-mārāja; his son Viṣṇugōpa-rāja; his son Mādhava-rāja [II.]; his son Koṅgaṇi-rāja.

112.—[§.] 388.—*Ind. Ant.* Vol. I. p. 363, and Plate; *Coorg Inscr.* No. 1, p. 1, and Plate; *Mysore Inscr.* No. 151, p. 282. Merkara (spurious⁶) Sanskrit and Kanarese plates of the W. Gaṅga Avinṭa Koṅgaṇi-mahādhirāja :—

(L. 16).—ashṭa asiti uttarasya trayō satasya samvatsarasya Māgha-māsam Śōmavāraṁ Svati-nakshatra suddha-pañchamī.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 11, No. 169.

In the Jāhnavīya family and Kāpāyana gōtra, Koṅgaṇi-mahādhirāja; his son Mādhava-mahādhirāja [I.] (composed a *Dattakasūtra-ṭṛitti*); his son Harivarma-mahādhirāja; his son

¹ See *Ind. Ant.* Vol. XXX. p. 215, No. 10.

² See *ibid.* p. 221, No. 48.

³ The year Jaya according to Mr. Rice is here §. 376.

⁴ See *Ind. Ant.* Vol. XXX. p. 219, No. 40.

⁵ See *ibid.* p. 221, No. 48.

⁶ See *ibid.* p. 221, No. 50.

Vishṇugōpa-mahādhiraḥ; his son Mādhava-mahādhiraḥ [II.]; his son Avinīta Koṅgaṇi-mahādhiraḥ, sister's son of the Kadamba Kṛishṇavarma-mahādhiraḥ.¹

113.—*Ind. Ant.* Vol. VII. p. 174; *Mysore Inscr.* No. 157, p. 294. Bangalore Museum (spurious²) plates³ of the third year of the reign of the W. Gaṅga Koṅgaṇi-mahārāja:—

(L. 37).—ātmanaḥ-pravarddhamāna-vipul-aiśvaryā tritiyē savatsarē Śrāvapē māse tithāva-āma . . .

In the Jāhnavēya family and Kāpāyana gōtra, Koṅgaṇivarma-dharmamahādhiraḥ; his son Mādhava-mahādhiraḥ [I.] (composed a *Dattakasūtra-vṛtti*); his son Harivarma-mahādhiraḥ; his son Vishṇugōpa-mahādhiraḥ; his son Mādhava-mahādhiraḥ [II.]; his son Koṅgaṇi-mahādhiraḥ, sister's son of the Kadamba Kṛishṇavarma-mahādhiraḥ; his son Koṅgaṇi-mahārāja.

114.—*Ind. Ant.* Vol. V. p. 138, and Plates; *PSOI.* No. 268; *Mysore Inscr.* No. 155, p. 291. Mallohalli (spurious⁴) plates of the 35th year of the reign of the W. Gaṅga Durvinita Koṅgaṇi-vṛiddharāja:—

(L. 43).—ātmanah-pravarddhamāna-vijayaiśvaryyē pañchatrimśad-Vijaya-samvatsarē⁵ pravartitamānē.

Genealogy as far as Mādhava-mahādhiraḥ [II.] as in No. 113; his son Avinīta Koṅgaṇi-mahādhiraḥ, sister's son of the Kadamba Kṛishṇavarma-mahādhiraḥ; his son Durvinita Koṅgaṇi-vṛiddharāja, daughter's son of Skandavarman (*Rājā* of Punnāḍa).

115.—*Ś. 635.*—*Ep. Carn.* Vol. III. p. 107, No. 113, and Plates. Hallegere (spurious⁶) plates of the 34th year of the reign of Śivamāra I. Prithivi-Koṅgaṇi-mahārāja Navakāma, recording a grant made at the request of the Pallavādhiraḥas Jaya and Vṛiddhi, the sons of Pallava-yuvarāja, issued from Talavanapura:—

(L. 34).—pañchatrimśottara-shatṣhathāhu Śaka-varshēshv-atitēshu ātmanah-pravarddhamāna-vijayaiśvaryya-samvatsarē chatustrimśatkē pravartitamānē.

Genealogy as far as Mādhava-mahādhiraḥ [II.] as in No. 113; his son Avinīta Koṅgaṇi-mahādhiraḥ, sister's son of the Kadamba Kṛishṇavarma-mahādhiraḥ; his son Durvinita Koṅgaṇi-vṛiddharāja (author of a commentary on 15 *sargas* or on the 15th *sarga* of the *Kirātārjunīya*); his son Mushkara Koṅgaṇi-vṛiddharāja; his son Śrīvikrama Koṅgaṇi-mahādhiraḥ, son of a daughter of Sindhurāja; his son Bhūvikrama Koṅgaṇi-mahādhiraḥ Śrīvallabha (defeated the Pallavas at Veḷanda⁷); his younger brother Śivamāra [I.] Prithivi-Koṅgaṇi-mahārāja Navakāma.

116.—*Ind. Ant.* Vol. XIV. p. 230, and Plates. British Museum (formerly Sir W. Elliot's, spurious⁸) Sanskrit and Kanarese⁹ plates of the W. Gaṅga dynasty, recording a grant by a certain Eregaṅga.¹⁰

The grant gives the genealogy from Koṅgaṇivarma-dharmamahādhiraḥ to Navakāma, the younger brother of Bhūvikrama.

¹ For Kadambas named Kṛishṇavarman, see below, Nos. 613 and 614.

² See *Ind. Ant.* Vol. XXX. p. 222, No. 51.

³ The second side of the fourth plate is illegible, and the following plate or plates are lost.

⁴ See *Ind. Ant.* Vol. XXX. p. 222, No. 52.

⁵ The year Vijaya according to Mr. Rice is here Ś. 435.

⁶ See *Ind. Ant.* Vol. XXX. p. 222, No. 54.

⁷ Or Viḷanda.

⁸ See *ibid.* p. 222, No. 55.

⁹ "The language . . . is extremely corrupt; . . . the text . . . goes backwards and forwards in a way that would render the text utterly unintelligible, but for the Merkara and Nāgamaṅgala (Dēvarhalli) grants."

¹⁰ There is nothing to indicate whether this is another name of Navakāma (Śivamāra I.) or the name of one of his feudatories.

117.—**Ś. 872.**—*Ep. Carn.* Vol. VI. p. 151, No. 36, and Plates. Jāvali (spurious?) plates of the 25th year of the reign of the W. Gaṅga Śrīpurusha Prithivi-Koṅgaṇi-mahārāja, issued from Maṇḍagrāma:—

(L. 35).—dvāsaptatyuttara-shaṭchhatēshu, Śaka-varshēshv=atitēshv=ātmanah=pravarddhamāna-vijayaiśvaryya-samvatsarē pañchavimsē varttamānē . . . Vaisākha-śuklapaksha-daśamyām Uttarāphalguni-nakshatrē Sōmavārē Vṛishabharāśi-saṁkrāntyām.

Monday, 20th April A.D. 750.

Genealogy as far as Śivamāra [I.] substantially as in No. 115; his son's son Śrīpurusha Prithivi-Koṅgaṇi-mahārāja.

118.—**Ś. 884.**—*Madras Jour. Lit. Sc.* 1878, p. 138; *Mysore Inscr.* No. 152, p. 284. Hosūr (spurious!) plates of the W. Gaṅga Śrīpurusha Prithivi-Koṅgaṇi-mahārāja, issued from Mānyapura:—

Chaturvīṣṭy-uttarēshu shaṭchhatēshu Śaka-varshēshu samatitēshu . . . Vaisākha-māsē sōma-grahapē Viśākhā-nakshatrē Śukravārē.

For Ś. 884 current the date might perhaps correspond to Friday, 24th April A.D. 761, but there was no lunar eclipse on that day; see *Ind. Ant.* Vol. XXIV. p. 11, No. 171.

Genealogy as in No. 117.

119.—**Ś. 898.**—*Ind. Ant.* Vol. II. p. 156, and Plates; *Ep. Carn.* Vol. IV. p. 233, No. 85, and Plates; specimen Plate in *Ep. Ind.* Vol. III. p. 164; *Mysore Inscr.* No. 153, p. 287. Dévarhalli, formerly known as Nāgamaṅgala (spurious?) plates¹ of the 50th year of the reign of the W. Gaṅga Mahārājādhirāja Śrīpurusha Prithuvi-Koṅgaṇi-mahārāja, recording a grant made at Mānyapura, at the request of Paramagūḷa-Prithuvi-Nirgunda-rāja (the son of Duṇḍu-Nirgundayuvārāja, of the Bāṇa family?), in favour of a Jaina temple founded at Śrīpura by Prithuvi-Nirgunda-rāja's wife Kundācheli, the daughter of Maruvarman of the Sagara family:—

(L. 41).—aṣṭānavaty-uttarēshu [sha*]ṭchhatēshu Śaka-varshēshv=atitēshv=ātmanah=pravarddhamāna-vijayaiśvaryya-samvatsarē pañchāsattamē pravarttamānē.

Genealogy as in No. 117.

The grant gives the line of Jaina teachers Chandrapandin, his disciple Kumārapandin, his disciple Kīrtinandin, his disciple Vimalachandrāchārya.

120.—**Ś. 261.**—*Ind. Ant.* Vol. XVIII. p. 311, and Plate. Kalbhāvi (spurious²) Sanskrit and Kanarese Jaina inscription, recording the restoration, by the Gaṅga Mahāmaṇḍalēśvara Kambharasa,³ 'lord of Kuvalāla,' of a grant that had been made by the Gaṅga Mahāmaṇḍalēśvara Saigotta⁴ Permānadi Śivamāra [II.], 'lord of Kuvalāla,' a feudatory of king Amoghavarsha, professedly on the date here given:—

(L. 14).—Śaka-varsha 261neya Vibhava-samvatsarada Paushya(sha)-bahula-chaturdaśi-Sōmavāram=uttarāyana-saṁkrānti-āṇḍa.

The date is irregular; see *ibid.* Vol. XXIV. p. 11, No. 168.

The inscription mentions, in the Kāreya gāṇa and Mailāpa anṛaya, Guṇakīrti, Nāgachandramunindra, Jinachandra, Śubhakīrti, and Dēvakīrti-guru.

121.—*Ep. Carn.* Vol. IV. p. 109, No. 60, and Plates. Gaḷigēkere (spurious⁵) Sanskrit and Kanarese plates of the W. Gaṅga Raṇavikramayya.

Genealogy as far as Bhūvikrama substantially as in No. 115; his . . .⁶(?) Śivamāra [I.]; his son's son Śrīpurusha; his son Śivamāra [II.] Koṅgaṇi-mahārājādhirāja (anointed as king

¹ See *Ind. Ant.* Vol. XXX. p. 222, No. 56.

² See *ibid.* p. 223, No. 57.

³ Part of the formal portion of the grant is in Kanarese.

⁴ So far, at any rate, as regards the date; the writing is of about the eleventh century A.D.

⁵ See *Ep. Ind.* Vol. VI. p. 65, note 2.

⁶ See below, No. 127.

⁷ See *Ind. Ant.* Vol. XXX. p. 223, No. 59.

⁸ The original omits the word which is required here.

by the Rāshtrakūṭa Gōvinda and the Pallava Nandivarman; his brother Vijayāditya; his son Rājamalla; his son Raṇavikramayya.

122.—*Ep. Ind.* Vol. VI. p. 257, and Plate. Guḍigere fragmentary Kanarese inscription¹ of the reign of the [W. Gaṅga] Mahārāja Mārassa[ba],² under whom a certain Daḍigarasa was governing the district (including the village at which the inscription is).—The inscription contains the name Śubhachandra-panḍita.

123.—*Ep. Ind.* Vol. IV. p. 141, and Plate. Vallimalai Kanarese inscription (in Grantha characters), recording the foundation of a Jaina cave by the [W. Gaṅga] king Rājamalla.

Śivamāra [I.]³; his son Śrīparusha; his son Raṇavikrama; his son Rājamalla.

124.—*Ep. Carn.* Vol. III. p. 165, No. 91, and Plate; *Ep. Ind.* Vol. VI. p. 43, and Plates. Doddahundi (now Bangalore Museum) Kanarese inscription,⁴ recording the death of the W. Gaṅga Nitimārga-Koṅgunivarman-dharmamahārājādhirāja,⁵ 'lord of Kovalāla,' 'lord of Nandagiri,' the illustrious Permanaḍi, and the bestowal of a grant by his eldest son Satyavākya-Pemmanāḍi⁶ on one Agarayya.

125.—Ś. 809.—*Ind. Ant.* Vol. VI. p. 102, No. II., and Plate; *Coorg Inscr.* No. 2, p. 5; *PSOCL* No. 269. Biliūr Kanarese inscription of the 18th year of the reign of the W. Gaṅga Satyavākya-Koṅgunivarman-dharmamahārājādhirāja Permanaḍi,⁷ 'lord of Kovalāla,' 'lord of Nandagiri':—

'Śaka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign; the fifth day (i-paāchamī) of Phālguna.'

126.—*Mysore Inscr.* No. 113, p. 209, and Plate; *PSOCL* No. 247; *Ep. Ind.* Vol. I. p. 350; *Ep. Ind.* Vol. VI. p. 48, and Plates. Bēgūr (now Bangalore Museum) Kanarese inscription, recording that the W. Gaṅga Ereyapparasa⁸ lent to Ayyapadēva⁹ for the purpose of fighting against Viramahēndra¹⁰ a force collected and commanded by the leader of the Nāgattaras, that this commander was killed, and that then Ereyappa appointed Iruga to the leadership of the Nāgattaras and made a grant to him.

127.—Ś. 860.—*Ep. Ind.* Vol. III. p. 176, and Plate. Sūḍi (spurious¹¹) plates of the W. Gaṅga Būtuga II.¹² Satyanitivākya-Koṅgunivarman-dharmamahārājādhirāja, recording a grant to a Jaina temple founded by his mistress Divalāmbā; issued from the town of Purikara:—

(L. 68).—Sa(śa)ka-vari[ah]ēshu shashtyuttar-āshṭa[śa]tēshu atikrāntēshu Vikāni(ri)-sanivatsara-Kā[r]tt[i]ka-Nandisva(śva)ra-su(śu)ka-pakṣaḥ aṣṭamyām Ādityavārē.

The date is irregular; see *ibid.* p. 159.

¹ According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

² According to Dr. Fleet to be identified with the Mārassa of No. 64 above.

³ For Śivamāra II. see No. 659.

⁴ According to Dr. Fleet to be placed roughly about A.D. 840.

⁵ By Dr. Fleet identified with Raṇavikrama of No. 123.

⁶ By Dr. Fleet identified with Rājamalla of No. 123.

⁷ For a short Kōtūr undated Kanarese inscription of his see *Ind. Ant.* Vol. VI. p. 103, No. III.; *Coorg Inscr.* No. 3, p. 6; *PSOCL* No. 270.—According to Dr. Fleet he is Būtuga I.; see *Ep. Ind.* Vol. VI. p. 68.

⁸ According to Dr. Fleet about A.D. 908-918; the events recorded in the inscription, according to Dr. Fleet, have to be placed about A.D. 934-938.

⁹ Identified with a Nolambādhirāja Ayyapadēva.

¹⁰ According to Dr. Fleet in all probability identical with the E. Chalukya Chālukya-Bhīma II. Gandamahēndra; see below, No. 560.

¹¹ See *Ind. Ant.* Vol. XXX. p. 217, No. 31.

¹² For Būtuga I. see also above, note 7.

Genealogy as far as Bhūvikrama substantially as in No. 115; his son¹ Śivamāra [I.]; his son Śrīpuruṣa Koṅṅuṇivarma-dh.²; his son Śivamāra [II.] Koṅṅuṇivarma-dh. Saigotta; his younger brother Vijayāditya; his son Rājamalla [I.] Satyavākya-Koṅṅuṇivarma-dh.; his son Eregaṅga [I.] Nītimārga-Koṅṅuṇivarma-dh.; his son Rājamalla [II.] Satyavākya-Koṅṅuṇivarma-dh.; his younger brother Bātuga [I.] Guṇaduttaraṅga (married Abbalabbā, a daughter of [the Rāshtrakūṭa] Amoghavaraha [I.]); his son Eregaṅga [II.] Nītimārga-Koṅṅuṇivarma-dh., also called Komara-veḍeṅga ('whose forehead was adorned with the *paṭṭabandha* of, or by, Ereyappa'); his son Narasiṅga Satyavākya-Koṅṅuṇivarma-dh., also called Vira-veḍeṅga; his son Rājamalla (?) [III.] Nītimārga-Koṅṅuṇivarma-dh., also called Kachcheya-Gaṅga; his younger brother Bātuga [II.] Satyanītvākya-Koṅṅuṇivarma-dh., also called Nanniya-Gaṅga, Jayaduttaraṅga, Gaṅga-Nārāyaṇa, etc. (married a daughter of Baddega, i.e. the Rāshtrakūṭa Amoghavaraha III., at Tripuri in Dahāja; on the death of Baddega secured the kingdom for [the Rāshtrakūṭa] Kṛishṇarāja [III.]; caused fear to Kakkarāja of Ajachapura, Bijja-Dantivarman of Banavāsi, Rājavarman, Dāmari of Nuḷuvugiri, and Nāgavarman; defeated [the Chōla] Rājāditya,³ besieged Tañjāpurī, etc.).

128.—§. 872*.—Ātakūṭ Kanarese inscription of the time of the W. Gaṅga Permānaḍi Bātuga II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja; see above, No. 95.

129.—§. 890.—*Ind. Ant.* Vol. VII. p. 104, lines 1-50 of the text. Lakshmēshwar (spurious⁴) inscription⁵ of the W. Gaṅga Mārasimha II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja:⁶—

(L. 24).—Śakanipakāḷ-ātita-samvatsara-śatēshv-aṣṭasu navaty-uttarēshu pravarttamānē Vibhava-samvatsarē.⁷

In the Jāhnavēya family and Kāṇvāyana *gōtrā*, Mādhava Koṅṅuṇivarma-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja (composed a *Dattakasūtra-vṛtti*); his son Harivarman-mahārājādhirāja; his younger brother Mārasimha.

The inscription gives the line of Jaina teachers Dēvēndra, his disciple Ēkadēva, his disciple Jayadēva-paṇḍita.

130.—§. 896.—*Ep. Ind.* Vol. IV. p. 351. Hebbāl Kanarese inscription, recording grants etc. by the W. Gaṅga Mārasimha II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja (also called Nōḷambakulāntakadēva, etc.), 'lord of Kōḷāḷa,' 'lord of Nandagiri,' and his grandmother Bhujjabbarasi, the mother of Bātayya (Bātuga II.):—

(L. 16).—Sa(śa)kanipakāḷ-āt[ī]ta-sa[m]vatsara-śatamga[!]* 896neya Bhāva-samvatsarada PA(phā)lguṇa(na)-su(su)ddha-paṇchami Bṛihaspativārad-andu.

Thursday, 18th February A.D. 975.⁸

In the reign of [the Rāshtrakūṭa] Akālavaraha Kannaradēva (Kṛishṇarāja II.), Baddegadēva (Amoghavaraha III. Baddiga) gave his daughter Rēvakanimmaḍi, the elder sister of Kannaradēva (Kṛishṇarāja III.), in marriage to Permānaḍi Bātayya (Bātuga II.) Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja. Their son Maruḷadēva, married Bijjabe; their son Rachcha(?) Gaṅga. Immediately after his reign, there reigned the son of Bātayya and Kallabbarasi, viz. Mārasimha [II.] Satyavākya-Koṅṅuṇivarma-dh., also called Nōḷambakulāntakadēva, etc.

¹ Elsewhere Śivamāra is described as the younger brother of Bhūvikrama; but see also No. 121.

² I.e., here and below, -dharmamahārājādhirāja.

³ See above, No. 95.

⁴ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

⁵ Put on the stone in about the second half of the 11th century A.D.

⁶ See above, Nos. 104 and 106.

⁷ See the same date of an inscription of apparently the same king, *Ind. Ant.* Vol. VII. p. 112, third part.

⁸ On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

131.—*Inscr. at Śravaṇa-Belgoḷa*, No. 38, p. 5; *Ep. Ind.* Vol. V. p. 176, and Plate. Sanskrit and Kanarese much damaged inscription, being a panegyric of the W. Gaṅga **Mārasimha II. Satyavākya-Koṅṇivarma-dharmamahārājādhirāja** (called *Noḷambakulāntaka*, etc.); engraved after his death.¹

He conquered the northern region for [the Rāshtrakūṭa] **Kṛishṇarāja** [III.]; destroyed the pride of a certain Alla, an opponent of **Kṛishṇarāja**; crowned **Indrarāja** [IV.]; defeated **Vajjala**; destroyed the Śābara chief **Naraga**; conquered the Chālukya **Rājāditya**, etc.—He committed religious suicide at **Baṅkāpura**, near the Jaina teacher **Ajitasēna**.

132.—**Ś. 897.**—*Ep. Ind.* Vol. VI. p. 259, and Plate. Mulgund fragmentary Kanarese inscription of the reign of the W. Gaṅga **Pañchaladēva**² **Satyavākya-Koṅṇivarma-dharmamahārājādhirāja**, 'lord of Kuvalāḷa,' 'lord of Nandagiri,' the successor of **Noḷambakulāntakadēva** (**Mārasimha II.**):—

(L. 5).—**Sa(śa)ka-varsham=entunūṭa-tombhatt-[ē]laneya Yuva-samvatsarada Bhādrapada-bahula-bidiye Bṛihaspativārāṇ Kanyā-samkrāntiyu[m].**

Thursday, 26th August A.D. 975.

133.—**Ś. 899.**—*Ind. Ant.* Vol. VI. p. 102, No. I, and Plate; Vol. XIV. p. 76; *Coorg Inscr.* No. 4, p. 7, and Plate; *PSOI.* No. 271. Peggu-ūr Kanarese inscription of the W. Gaṅga **Rāchamalla II. Permanāḍi Satyavākya-Koṅṇivarma-dharmamahārājādhirāja**, 'lord of Kōḷāḷa,' 'lord of Nandagiri':—

(L. 1).—**Sa(śa)kanṇipakāl-ātita-samvatsara-sa(śa)taḅga[!]** 899taneya **śva(śva)ra-samvatsarāṇ pravarttiśo . . . tadvarsh-ābhyanāra-Pā(phā)lguṇa(na)-su(śu)klapakshada Nandīśva(śva)raṇ tallaj-āvasam-āgo(?)**.³

The inscription mentions a certain **Rakkasa** (a younger brother of **Rāchamalla**?).

134.—*Inscr. at Śravaṇa-Belgoḷa*, No. 60, p. 58. Kanarese memorial tablet of **Bāyiga**, private attendant or guardian of the W. Gaṅga prince (?) **Rakkasa**.

135.—*Inscr. at Śravaṇa-Belgoḷa*, No. 61, p. 58. Kanarese memorial tablet of **Gunti** (who fell in battle?), the wife of **Lōka-Vidyādhara**, erected by her sister's husband **Bāyika** (**Bāyiga**).

136.—*Inscr. at Śravaṇa-Belgoḷa*, No. 109, p. 85. Inscription recording achievements of **Chāvuṇḍarāja**, general of the W. Gaṅga **Jagadēkavira** (i.e. **Mārasimha II.**). Born in the **Brahmakshatra kula**, he fought for **Jagadēkavira**, when the latter at the command of [the Rāshtrakūṭa] **Indrarāja** [IV.] conquered **Vajjaladēva**⁴ who was the younger brother of **Pātālamalla**; he also fought in wars with the **Noḷamba** king, etc.

137.—*Inscr. at Śravaṇa-Belgoḷa*, No. 85, p. 67. Kanarese inscription, being a panegyric of **Gommaṭēśvara**, of whom a colossal statue was erected by **Chāmuṇḍarāja**, the minister of the W. Gaṅga **Rāchamalla II.**; (composed by the poet **Boppa Sujanōttama**).

138.—*Inscr. at Śravaṇa-Belgoḷa*, No. 67, p. 60. Kanarese inscription, recording the foundation of a Jaina shrine by the minister **Chāmuṇḍa**'s son, a lay-disciple of **Ajitasēna**.

139.—*Inscr. at Śravaṇa-Belgoḷa*, Nos. 75 and 76, p. 62, and Plate; *Ep. Ind.* Vol. VII. p. 109, and Plate. Short Kanarese, Tamil and Marāṭhi inscriptions containing the names of **Chāmuṇḍarāja** (**Chāvuṇḍarāja**) and **Gaṅgarāja**.⁵

¹ According to Dr. Fleet, this record may be placed in A.D. 975.

² See below, No. 136.

³ See Nos. 106 and 140.

⁴ See *Ep. Ind.* Vol. V. p. 168, note 4.

⁵ See below, No. 386 ff.

⁵ See above, No. 131.

D.—The Western Chālukyas of Kalyāṇi and their Feudatories.¹

140.—*Ind. Ant.* Vol. XXI. p. 167. Part of a Gadag Sanskrit and Kanarese inscription,² recording the restoration of the W. Chālukya sovereignty by Taila II., the son of Vikramāditya IV. and Bonthādēvi.—Taila destroyed some Raṭṭas, killed [the Paramāra] Muñja,³ took in battle the head of [the W. Gaṅga] Pañchala,⁴ possessed himself of the Chālukya sovereignty, and reigned for 24 years, beginning with the year Śrīmukha.

[Śrīmukha = Ś. 895.]

141.—Ś. 902.—Supplied by Dr. Fleet (compare his *Dynasties*, p. 553). Date of a Sogal (in Belgaum district) Kanarese inscription of the reign of the W. Chālukya Taila II., and of his feudatory, the Raṭṭa Kārtavīrya I.,⁵ lord of the Kūṇḍi country:—

Sa(śa)ka-varsha 902neya Vikrama-saṁvatsara-d=Āshāda(ḍha)d=amavāsyey=Ādiv[āram] sūryyagrahaga-nimittadoḷ.

The date is irregular as regards both the week-day and the eclipse.

142.—Ś. 902.—*Jour. Bo. As. Soc.* Vol. X. p. 204. Saundatti Kanarese inscription of the reign of the W. Chālukya Tailapa (Taila II.), and of his feudatory, the Raṭṭa Mahāsāmanta Santivarman (Śānta), the son of Piṭṭuga (who defeated Ajavarman, and) who was the son of Pṛithvirāma:⁶—

(L. 34).—Sa(śa)kanripakāl-Ātita-saṁvatsara-sataraṅga[1*] 902neya Vikrama-saṁvatsarada Paushya(śha)-suddha-daśami Bṛihaspativārada-andin-uttarāyaga-śa(sa)mkramaṇadoḷ.

Thursday, 23rd December A.D. 930; but the *tithi* which ended on this day was the 14th, not the 10th *tithi* of the bright half of Pauṣa; see *Ind. Ant.* Vol. XXIV. p. 6, No. 147.

143.—Ś. 904.—*Ep. Ind.* Vol. IV. p. 206. Nilgund inscription of the reign of the W. Chālukya Mahārājādhirāja Tailapa Āhavamalla (Taila II., who defeated, amongst others, king Utpala⁷), and of his feudatory Śōbhana,⁸ the younger brother and successor of Kannapa (or Kennapa):—

(L. 17).—Sa(śa)kanripa-saṁvatsarēṣṇu chaturadhika-ṇavaśatēṣṇu gatēṣṇu Chitrabhānu-saṁvatsarē Bhādrapada-māsē sūryya-grahapē sati.

20th September A.D. 982; a solar eclipse, visible in India.

144.—Ś. 911 (for 919).—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.⁹ Date of the reign of the W. Chālukya Tailapayya (Taila II.), and of the Sinda Pulikāla, born in the Nāga race, 'lord of Bhōgāvati,' a son of Kammara (Kammayyarasa):—

(L. 4).—Sa(śa)ka-varsha 911 Vikri(kṛi)tam-eṣha saṁvatsara pravarttise.
(For a later date in the same inscription see below, No. 156).

¹ These include (among others):—

(a).—The Raṭṭas; see Nos. 141, 142, 153, 163, 181, 189, 192, 193, 201, 220, 263-268, (and, of earlier inscriptions, No. 79).

(b).—The Sindas; see Nos. 144, 156, 189, 218, 224, 233, 234, 238, 243, 247 (and perhaps 253).

(c).—The Kādambas; see Nos. 147, 164, 168, 173, 210, 227, 235, 241, 242, 249, 254, 255, 260, 261, 262, 269, 270 (and below, Nos. 424 and 425).—For the early Kādambas see No. 602 ff.

(d).—The Pāṇḍyas of the Koṅkana and Nopambavāḍi (Nopambavāḍi); see Nos. 212, 219, 225, 231, 236, 238, 244, 248, 250, 251, 252.—For the Pāṇḍyas of Madhura see below, section N.

² According to Dr. Fleet, of the time of the W. Chālukya Vikramāditya VI.; see his *Dynasties*, p. 426, note 3.

³ Compare below, No. 328.

⁴ See Nos. 132 and 259, and compare Dr. Fleet's *Dynasties*, p. 432.

⁵ See below, No. 181.

⁶ See above, No. 79.

⁷ I.e. the Paramāra Muñja; see below, No. 150. In my edition of the Nilgund inscription I have wrongly altered *Utpala* to *Utkala*.

⁸ See below, No. 146.

⁹ Put on the stone about A.D. 1070.

145.—**§. 919.**—*PSOCI.* No. 214; *Mysore Inscr.* No. 99, p. 186. Tālgund Kanarese inscription of the reign of the W. Chālukya Tailapa Āhavamalla (Taila II.), and of his feudatory Bhīmarasa:—

'Śaka 919 (in figures, l. 12), the Hēmalambi saṁvatsara; Sunday, the fifth day of the bright fortnight of (?) Āśvayuja;' (*Mys. Inscr.*: 'Vaiśākha, the 8th day of the moon's decrease,' Sunday,' which would be Sunday, 2nd May A.D. 997).

146.—**§. 924.**—*Ind. Ant.* Vol. II. p. 297, No. 3, and Vol. XII. p. 210, No. 31. Notice of a Gadag Kanarese inscription of the reign of the W. Chālukya Irivabedaṅga Satyāśraya,² and of his feudatory, the Mahāsāmanta Sōbhānarasa:³—

(L. 7.)—Sa(sa)kabhūpālakāl-ākramānta-saṁvatsara-sa(sa)taḍga[1*] 924neya Śubhakṛit-saṁvatsaraṁ pravarttise tadvarsh-ābhyanānta-Chaitra-śuddha 5 Ādityavārad-andu.

Sunday, 22nd March A.D. 1002.

147.—**§. 928 (for 929).**—*Ind. Ant.* Vol. XII. p. 212, No. 67. Guḍikatti Kanarese Kādamba inscription.⁴ Date of the time of (?) the W. Chālukya [Yuvarāja?] Jayasirha II., and of his feudatory, the Kādamba (of Goa) Mahāmaṇḍalēśvara Shashthadēva I.:⁵—

(L. 13.)—Sa(sa)kam-ā(a)ba gaja-dvi-nidhi Plavaṅgade|u.

(For a later date in the same inscription see below, No. 164).

148.—**§. 930.**—*Ind. Ant.* Vol. XII. p. 212, No. 52. Date of a Munawalli Kanarese inscription of the W. Chālukya (Irivabedaṅga) Satyāśraya:—

(L. 10.)—Sa(sa)ka-varisha 930 Kilaka-[saṁva]tsa[ra] Śrāvāṇa-bahula-chaṭṭi⁶ Sōmavārad-andu.

Monday, 26th July A.D. 1008.

149.—**§. 930.**—Khārēpāṭa plates of the Silāra Maṇḍalika Raṭṭarāja, a feudatory of the W. Chālukya (Irivabedaṅga) Satyāśraya; see below, No. 391.

150.—**§. 930 (for 931).**—*Ind. Ant.* Vol. XVI. p. 21, and Plate. Kanthēm Plates of the W. Chālukya Mahārājādhirāja Vikramāditya V. Tribhuvanamalla, recording a grant made at the Kōṭṭirṭha at Kollāpura:—

(L. 61.)—Śakanripakāl-ātita-saṁvatsara-śatēshu navasu tṛim(trim)śad-adhikēshu gatēshu 930 prava[r*]ttamāna-Saumya-saṁvatsarē paurṇamāsyām sōmagrahaṇa-parvvaṇi.

Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India.⁷

In the Chālukya lineage,⁸ after 59 kings at Ayōdhya etc., there was Jayasirhavallabha [I.] (who conquered the Rāshtrakūṭa Kṛishṇa's son Indra); his son Raparāga; his son Pulakēśin [I.] (lord of Vātāpipurī); his son Kirtivarman [I.]; his younger brother Maṅgalīśa; his elder brother's son [Pulakēśin II.] Satyāśraya (conquered Harsha [of Kanauj]); his son Neḍamari; his son Ādityavarman; his son Vikramāditya [I.]; his son Yundhamalla; his son Vijayāditya; his son Vikramāditya [II.]; his son Kirtivarman [II.]; a brother (named Bhīma?) of Vikramāditya [II.]; his son Bhīma; his son Kirtivarman [III.]; his son Taila [I.]; his son Vikramāditya [III.]; his son Bhīma; his son Kirtivarman [III.]; his son Taila [I.]; his son Vikramāditya [IV.], married Bonthāson Ayyapa [I.], married a daughter of Kṛishṇa; their son Vikramāditya [IV.], married Bonthāson Ayyapa [I.], married a daughter of Kṛishṇa; their son Taila [II.] (conquered the Rāshtrakūṭas dēvi, a daughter of the Chēdi Lakshmaṇa; their son Taila [II.] (conquered the Rāshtrakūṭas

¹ But the original seems distinctly to quote the bright fortnight. For the 8th of the bright half of Āśvina the date would be Sunday, 12th September A.D. 997.

² For Satyāśraya the inscriptions also have Sattiga and Sattima; see Dr. Fleet's *Dynasties*, p. 432.

³ See *ibid.* p. 432, and above, No. 143.

⁴ Put on the stone in A.D. 1052-53.

⁵ See Dr. Fleet's *Dynasties*, p. 436, note 1; p. 439, note 1; and p. 567; and compare below, No. 154.

⁶ This is the true reading of the original, verified by Dr. Fleet.

⁷ In the year Saumya of the date this is the only lunar eclipse that was visible in India.

⁸ In one of the introductory verses the grant glorifies a king named Akalāṅkacharita, who would naturally be understood to be Vikramāditya V.; but the name was a *śirṣa* of Irivabedaṅga Satyāśraya.

Karkara, i.e. Kakkarāja II., and Raṣastambha, and imprisoned king Utpala, i.e. the Paramāra Muṇja¹, married Jākavvā, a daughter of the Rāshtrakūṭa Bhamma-²Raṭṭa; their son [Iṣivabedaṅga] Satyāśraya; his younger brother Yaśovarman,³ married Bhāgyavatī;⁴ their son Vikramāditya [V.].

151.—Ś. 940.—*PSOCI.* No. 153; *Mysore Inscr.* No. 80, p. 166. Baḷagāṁve Kanarese inscription probably of the W. Chālukya Jayasimha II. Jagadēkamalla :—

¹ Śaka 940 (in figures, 1. 10). The other details of the date are illegible.⁵

152.—Ś. 941.—*Ind. Ant.* Vol. V. p. 15, and Plate; *PSOCI.* No. 154; *Mysore Inscr.* No. 72, p. 148. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla ('the moon to the lotus which was king Bhōja,⁶ and 'the lion to the elephant which was Rājendra-Chōja [I.]'⁷), and of his feudatory, the Mahāmaṇḍalēvara Kundamarasa, a son of Iṣivabedaṅga-deva:⁸—

(L. 25).—Śaka-varsha 941neya Siddhārthi-saṁvatsarada Pushya-suddha-bidige Ādityavārad-aṁdin-uttarāyana-saṁkrāntiya parbba(rvva)-nimittadiṁ.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 177.

153.—Ś. 944.—*Ind. Ant.* Vol. XVIII. p. 273; *PSOCI.* No. 70. Bēlūr Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla, and of his elder sister Akkādēvi :—

(L. 29).—Sa(sa)kanipakāl-ātita-saṁvatsara-śataṁga[ī⁹] 944neya Durūdhbi-saṁvatsarad-uttarāyana-saṁkrāntiyuṁ vyatipātamum-Ādityavārad-a[ī¹⁰]du.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 178.

The inscription mentions Akkādēvi's father Daśavarman, her mother Bhāgaladēvi,⁷ and her elder brother Vikramāditya [V.] Tribhuvanamalla.

154.—Ś. 946.—*Jour. Roy. As. Soc.* Vol. II. p. 380, and Vol. III. p. 258; *Ind. Ant.* Vol. VIII. p. 11. Miraj plates of the W. Chālukya Mahārājādhirāja Jayasimha II. Jagadēkamalla, issued from near Kollāpura :—

Śakanipakāl-ātita-saṁvatsara-śatēshu navasu shaṭchatvāriṁśad-adhikēshv-aṁkataḥ saṁvat 946 Raktākshi-saṁvatsar-āntargata-Vaiśākha-paurṇamāsyām-Ādityavārē.

Sunday, 26th April A.D. 1024; see *Ind. Ant.* Vol. XXIII. p. 115, No. 12.

Genealogy as far as Vikramāditya [V.] as in No. 150;⁸ his younger brother Jayasimha [II.] Jagadēkamalla.

155.—Ś. 950.—*Ind. Ant.* Vol. IV. p. 278; *PSOCI.* No. 215; *Mysore Inscr.* No. 105, p. 201. Tāḷgund Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla :—

(L. 8).—Sa(sa)ka-varisha 950neya Vibhava-saṁvatsarada Pushya-suddha(ddha) 5 Sōmay[ā]rad-uttarāyana[m]krāntiy-andu.

Monday, 23rd December A.D. 1028; see *Ind. Ant.* Vol. XXIII. p. 115, No. 13.

156.—Ś. 955.—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.⁹ Date of the time of the W. Chālukya (Jayasimha II.) Jagadēkamalla, and of

¹ See above, No. 143, and below, No. 232.

² Usually called Daśavarman; see below, Nos. 153 and 154.

³ Elsewhere called Bhāgaladēvi; see below, No. 153.

⁴ I.e. the Paramāra Bhōja; compare *North. Inscr.* No. 57.

⁵ Compare below, No. 729.

⁶ According to Dr. Fleet, *Dynasties*, p. 437, note 2, quite possibly the W. Chālukya Iṣivabedaṅga Satyāśraya.

⁷ Above, No. 150, the names are Yaśovarman and Bhāgyavati.

⁸ But the name of Vikramāditya's father is here Daśavarman.

⁹ Put on the stone about A.D. 1070.

the Sinda *Mahāsāmanta Nāgātiyarasa* (Nāgāditya, Nāgātya), 'lord of Bhōgavati,' the son of Pulikāla:—

(L. 52).—Sa(śa)ka-varsha 955[ne*]ya Śrīmukha-saṁvatsara pravarttise.

(For an earlier date in the same inscription see above, No. 144).

The inscription after Nāgātya mentions his son Polasinda, and after him Sēvya (the *Mahāmāṇḍalēśvara Sēvyarasa*) as a vassal of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla.

157.—Ś. 957.—*PSOOL* No. 155; *Mysore Inscr.* No. 71, p. 146. Baḷagāṁve Kanarese inscription of the W. Chālukya Jayasimha II. Jagadēkamalla, reigning at Poṭṭalakege:—

(L. 10).—Śaka-varsha 957neya Yuva-saṁvatsarada Pushyada paurṇamāsey=uttarā-yapaśamkrānti-vyatipācam=Ādityavārad=amdu.

The date is irregular.

According to *Mys. Inscr.* p. 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W. Gaṅga chief.

158.—Ś. 962.—*Ind. Ant.* Vol. XIX. p. 164. Maṇṭūr Kanarese inscription of the reign of the W. Chālukya (Jayasimha II.) Jagadēkamalla, reigning at Poṭṭalakege, and of (his feudatory) the Raṭṭa *Mahāsāmanta Ereyammarasa* (Erega),¹ 'lord of Lattalūr':—

(L. 5).—Sa(śa)ka-varsha 962neya Vikra(va)-saṁvatsarada śrāheya Mārggaśira-śuddha 5 Ādityavārad=amdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 180.

159.—Ś. 966.—*Ind. Ant.* Vol. XII. p. 209, No. 14. Date of a Hōli Kanarese inscription of the W. Chālukya Sōmēśvara I.:—

(L. 20).—Śakanripakāḷ-Ātita-saṁvatsara-śatamgaḷa 966neya Tārāpa-saṁvatsarada Puṣya(śhya)-su(śu)dhadha(ddha) 10 Ādivāram=a(n)ttarāyapaśamkrānti-y-amdu.

Sunday, 23rd December A.D. 1044; but the *tithi* which ended on this day was the first, not the 10th *tithi* of the bright half of Pausa; see *ibid.* Vol. XXIV. p. 6, No. 148.

160.—*PSOOL* No. 216; *Mysore Inscr.* No. 108, p. 204. Tālgund Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the *Mahāmāṇḍalēśvara Siṅgaṇadēvarasa*:—

'The Pārthiva saṁvatsara; Sunday, the tenth day (in figures, l. 13) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.—The year is effaced.' (*Mys. Inscr.*: 'the 9thth day').

[For Pārthiva = Ś. 967] the date is irregular.

161.—Ś. 968.—*PSOOL* No. 156; *Mysore Inscr.* No. 92, p. 183. Baḷagāṁve Kanarese memorial tablet of the time of (the W. Chālukya Sōmēśvara I. Trailōkyamalla, and of his feudatory) the *Mahāmāṇḍalēśvara Chāvunḍarāya*:—

'Śaka 968 (in figures, l. 3), the Vyaya saṁvatsara; Wednesday, the fifth day of the bright fortnight of Mārggaśiraha; (*Mys. Inscr.*: 'the 13th day of the moon's increase, Friday'?).

Wednesday, 5th November (or Friday, 14th November?) A.D. 1046.

162.—Ś. 970.—*Ind. Ant.* Vol. IV. p. 179, and Plate; *PSOOL* No. 157; *Mysore Inscr.* No. 53, p. 114. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the *Mahāmāṇḍalēśvara Chāvunḍarāya*, 'lord of Banavāsi':—

(L. 12).—Śaka-varsha 970neya Sarvvadhāri-saṁvatsarada Jyēṣṭha śuddha-trayōdaśi Ādityavārad=amdu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 181.

¹ See below, No. 181.

² See Dr. Fleet's *Dynasties*, p. 439.

³ The original appears to have '10.'

163.—**Ś. 970.**—*Jour. Bo. As. Soc.* Vol. X. p. 172. Notice of a Saundatti Kanarese inscription containing a date of the reign of the W. Chālukya (**Sōmēśvara I.**) Trailōkyamalla, and of his feudatory, the Ratṭa Mahāsāmanta **Aṅka**:¹—

Śaka 970, 'the Sarvadhāri saṁvatsara, on Sunday, the seventh day of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north.'

The date is irregular.

(For a later date in the same inscription see below, No. 192).

164.—**Ś. 973 (for 974).**—*Ind. Ant.* Vol. XII. p. 211, No. 42. Gudikatti Kanarese Kādamba inscription. Date of the reign of the W. Chālukya **Sōmēśvara I.**, and of his feudatory, the Kādamba (of Goa) **Jayakēśin I.**, 'the lord of Koṅkaṇa':²—

(L. 19).—Sa(śa)ka-kālaṁ guṇa-sapta-Naṁda-mṛi(mi)tam-āgal-varttakam Nanḍan-ābdakam.

(For an earlier date in the same inscription see above, No. 147).

165.—**Ś. 975.**—*Ep. Ind.* Vol. IV. p. 260, and Plate. Kelawadi Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara I.**) Trailōkyamalla, and of his feudatory, the Daṇḍanāyaka **Bhōgadēvarasa**, recording a grant by the latter's nephew, the minister Supparasa:—

(L. 21).—Sa(śa)ka [va]raha 975neya Vijaya-saṁvatsarada ut[t*]arāyaṇasamk-ānti-ārdra.

166.—**Ś. 976.**—*PSOCI.* No. 158; *Mysore Inscr.* No. 56, p. 121. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara I.**) Trailōkyamalla **Āhavamalla**:³—

(L. 15).—Sa(śa)ka-varshada 976neya Jaya-saṁvatsarada Vaiśākha-bahujā akshaya-tri(tri)tiyad-amavāse Ādivāra-nimittam.

For the *akshaya-tritīyā* new-moon, i.e. the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054; in the original date the word *Vaiśākha* has been put erroneously for *Chaitra*.

167.—**Ś. 976.**—*Ind. Ant.* Vol. XIX. p. 272. Honwād (now Bombay As. Soc.'s) Sanskrit and Kanarese Jaina inscription of the reign of the W. Chālukya (**Sōmēśvara I.**) Trailōkyamalla, recording grants made at the request of his queen **Kētaladēvi**:—

(L. 33).—Sa(śa)ka-varsha 976neya Jaya-saṁvatsarada Vaiśā(śā)khad-amāvāsyē(śyē) Sōmavārad-ārdina sū(sū)ryyagrahaṇa-nimittya (tta)dim.

10th May A.D. 1054, with a solar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *ibid.* Vol. XXIV. p. 7, No. 150.

The inscription mentions, in the Mūla-saṁgha, Sēna-gaṇa, and Pogari-gachchha: Brahmasēna, his disciple Āryasēna, his disciple Mahāsēna, and his disciple Chāṅkirāja (Chāṅkaṇārya or Chāṅkimayya, the son of Kommarāja of the Vānasa family), an officer of Kētaladēvi.

168.—**Ś. 977.**—*Ind. Ant.* Vol. IV. p. 203. Notice of a Baṅkāpur Kanarese inscription of the time of the W. Chālukya **Vikramāditya VI.** (while viceroy under his father **Sōmēśvara I.**) and of the Kādamba **Mahāmaṇḍalēśvara Harikēśarin**:⁴

'The inscription is dated in the Śaka year 977, being the Manmatha saṁvatsara.'

¹ See Dr. Fleet's *Dynasties*, p. 553; and below, No. 181.

² See *ibid.* p. 439, note 1; and p. 567; and compare below, Nos. 249 and 254.

³ Described as 'a lion to the elephant Chōja,' etc.; see below, No. 741 ff.

⁴ See Dr. Fleet's *Dynasties*, p. 563.

169.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 16. Date of a Hulgūr Kanarese inscription of the W. Chālukya **Sōmēśvara I.** :—

(L. 11).—Sa(śa)ka[n]ripakā-ākṛānta-saṁvatsara-śataṅga[*] 984neya Śubhakṛit-saṁvatsaraṁ pravarttiśe tadvarsh-ābhyantarada Pushya-bahula-saptame(mi) Ādityavāram=uttarāyana-saṁkrānti-āndu.

24th December A.D. 1062;¹ but the day was a Tuesday, not a Sunday; see *ibid.* Vol. XXIV. p. 7, No. 151.

170.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 15. Date of a Chillūr-Baḍṇi Kanarese inscription of the W. Chālukya **Sōmēśvara I.** :—

(L. 26).—Sa(śa)kanripakāl-ātita-saṁvatsara-sa(śa)taṅga[*] 984neya [Śu]bhakṛitu-saṁvatsarada Pauśya(śa)-su(śu)ddha-dasa(śa)mi Ādityavāram=uttarāyana-saṁkrānti-vyatipātad=āndu.

The date is irregular; compare above, No. 169.

171.—**Ś. 988.**—*Ep. Ind.* Vol. IV. p. 213, and Plate. Jatiṅga-Rāmēśvara Hill Kanarese inscription of the W. Chālukya **Vishṇuvardhana Vijayāditya**, described as 'the warrior of Āhavamalla (Sōmēśvara I.)' and son of Trailōkyamalla (Sōmēśvara I.), governing the Noḷambavāḍi Thirty-two-thousand (as viceroy) at Kampili :²—

(L. 12).—Śaka-varshaṁ [9]86neya Krōdhi-saṁvatsarada Vai[sā]khada puṇṇame Sōmavārada [cha]n[dr]agrahaṇa-parbba(rvva)-nimittade.

Monday, 3rd May A.D. 1064; a lunar eclipse, visible in India.

172.—**Ś. 988.**—*PSOCL.* No. 136; *Mysore Inscr.* No. 11, p. 19. Dāvāggere Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara I.**) Trailōkyamalla, and of his son **Vishṇuvardhana Vijayāditya** :—

(L. 17).—Sa(śa)ka-varsha 988neya Parābhava-saṁvatsarada Bhādrapadad=amāvāsye Maṅgalavāra sūrya-grahaṇad=āndu.

The date is irregular.

173.—**Ś. 990.**—*Mysore Inscr.* No. 170, p. 329 (*Ind. Ant.* Vol. IV. p. 206, No. 8). Banavāsi Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara I.**) Trailōkyamalla, and of his feudatory, the Kādamba (of Hāṅgal) **Mahāmaṇḍalīśvara Kirtivarman II.**, 'lord of Banavāsi' :³—

'In the Śaka year 990, the year Kilaka, the month Chaitra, the 1st day of the moon's increase (rest not copied).'

174.—**Ś. 993.**—*PSOCL.* No. 159; *Mysore Inscr.* No. 70, p. 144. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara II.**) **Bhuvanaikamalla**, and of his feudatory, the **Danḍandya Udayāditya**, residing at Baṅkāpura :—

(L. 12).—Sa(śa)ka-varsha 993neya Virōdhikṛit-saṁvatsarada Pushya-su(śu)ddha Sōmavārada=āndin=uttarāyana-saṁkrānti-parbba(rvva)-nimittadiṇ.⁴

25th December A.D. 1071; but the day was a Sunday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 152.

175.—**Ś. 993.**—*PSOCL.* No. 160; *Mysore Inscr.* No. 78, p. 164. Another Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara II.**) **Bhuvanaikamalla**, and of his feudatory, the **Danḍandya Udayāditya**; of the same date.

¹ On this day the *tizāi* of the date commenced 10 h. 33 m. after mean sunrise.

² Compare below, No. 741.

³ See Dr. Fleet's *Dynasties*, p. 561.—Kirtivarman II. was the son of Tailapa I. in No. 210.

⁴ See *Ind. Ant.* Vol. XII. p. 212, No. 55.

176.—*Ś. 993.*—*Ep. Ind.* Vol. IV. p. 215, and Plate. Jaṭiṅga-Rāmēśvara Hill Kanarese inscription of the W. Chālukya Jayasimha III.,¹ styled 'the lion of his elder brother' (Sōmēśvara II.), encamped (as viceroy) near Gondavādi:—

(L. 8).—Sa(śa)ka-varsha 993neya Virōdhikrit-saṁvatsarada Pā(phā)lguṇa(na)d-amavāse Budhavāraṁ.

Wednesday, 21st March A.D. 1072 (?).²

177.—*Ś. 996.*—*Ind. Ant.* Vol. X. p. 127. Bijāpur Sanskrit and Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla,³ and of his feudatory, the *Danḍandya* Nākimayya:—

(L. 10).—Sa(śa)ka-varshaṁ 996neya Ānanda-saṁvatsarada Puśya(ahya)-su(śu)-dhḍha(ḍḍha) 5 Bri(bri)haspativārad-andin=uttarāyapaśamkrānti-parva-nimittam=āgi.

Thursday, 25th December A.D. 1074; see *ibid.* Vol. XXIII. p. 115, No. 15.

178.—*Ś. 997.*—*Archæol. Surv. of West. India*, Vol. III. p. 105; Vol. I. Plate xiii.; *Ind. Ant.* Vol. I. p. 141; *PSOCI.* No. 92. Kādarōji Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory, the *Danḍandya* Kēśavāditya:—

(L. 19).—Sa(śa)ka-varsha 997neya Rākhaśa-saṁvatsarada Pushyada puppame Ādityavāra uttarāyapaśam(sam)krānti-vyati-pāṭad-andin.

25th December A.D. 1075; but the day was a Friday, not a Sunday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 153.

179.—*Ś. 997.*—*Ind. Ant.* Vol. IV. p. 208; *PSOCI.* No. 161; *Mysore Inscr.* No. 69, p. 142. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory Gaṅgapermāṇaḍi Bhuvanaikavira Udayāditya:⁴—

(L. 30).—Sa(śa)ka-varsha 997neya Rākhaśa-saṁvatsarada Pushya-śudhḍha(ḍḍha) 1 Sōmavārad-andin=uttarāyapaśamkrānti-parbha(rva)-nimittadin=

The date is irregular; compare above, No. 178.

Before Bhuvanaikamalla the inscription enumerates Satyāśraya [Iṛivabeḍaṅga], Vikramāditya [V.], Ayyapa [II.], Jayasimha [II.], and Trailōkyamalla [Sōmēśvara I.].

180.—*PSOCI.* No. 162; *Mysore Inscr.* No. 61, p. 132. Baḷagāṁve incomplete Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory Bhuvanaikavira Udayāditya.

181.—*Jour. Bo. As. Soc.* Vol. X. p. 213. Saundatti fragmentary Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory, the Raṭṭa Mahāmaṇḍalēśvara Kārtavīrya (Katta) II., 'lord of Lattalūr.'

Genealogy of Kārtavīrya II.: King Nanna; his son Katta (Kārtavīrya) [I.];⁵ his son Ḍāyima (Ḍāvari); his younger brother Kaṇṇa (Kaṇṇakaira) [I.]; his son Erega (Eraga);⁶ his younger brother Aṅka;⁷ Eraga's son Sēna [I.], married Maḷaladēvi; their son Katta (Kārtavīrya) [II.], married Bhāgaladēvi; their son Sēna [II.]

182.—*PSOCI.* No. 177; *Mysore Inscr.* No. 73, p. 151. Baḷagāṁve Kanarese inscription, 'probably of' the W. Chālukya 'Vikramāditya VI. Tribhuvanamalla' (according to *Mys. Inscr.* of Sōmēśvara II. Bhuvanaikamalla).⁸

¹ The full name is Trailōkyamalla-Noḷamba-Pallava-Permaḍi-Jayasimha; see Dr. Fleet's *Dynasties*, p. 453; and below, No. 188; compare also No. 753.

² The *tithi* of the date only commenced 13 h. 6 m. after mean sunrise.

³ In line 42 commences a second inscription, undated and apparently unfinished, of (Vikramāditya VI.) Tribhuvanamalla.

⁴ He is described as belonging to the lineage of Brahmakhatras, and as 'lord of Kōḷālapura' and 'lord of Nandagiri.'

⁵ See above, No. 141.

⁶ See above, No. 153.

⁷ See above, No. 163.

⁸ The date is illegible; *Mys. Inscr.* gives the year Rākhaśa (which would be Ś. 997).

183.—*Ś. 998.*—*Ind. Ant.* Vol. XVIII. p. 38. Guḍigere fragmentary Kanarese Jaina inscription, recording gifts of the *Āchārya Śrinandi-paṇḍita* :—

(L. 19).—*Sa(śa)ka-varsha 998neya Naḷa-saṁvatsarada śrāheyoḷu.*

The inscription mentions *Kuṅkamamahādēvi*, the younger sister of the *Chālukya Chakravartin Vijayādityavallabha* (i.e., probably, the *W. Chālukya Vijayāditya*¹), as having formerly founded a certain Jaina temple. It also mentions a *Bhuvanaikamalla-Śāntināthadēva*, i.e. a Jaina temple or image of *Śāntinātha* that had been built or set up by the *W. Chālukya Sōmēśvara II. Bhuvanaikamalla*.

184.—*Ś. 999.*—*Ind. Ant.* Vol. XII. p. 209, No. 17. Date of a *Hulgūr* Kanarese inscription of the *W. Chālukyas Vikramāditya VI. and Jayasimha III.* :—

(L. 14).—*Sa(śa)kanripak[āl]-ātita-saṁvatsara-sa(śa)taṅgaḷu 999neya Piṅgaḷa-saṁvatsarada Āshāḍa(ḍha)-su(śu)ddha 2 Ādityavāra saṁkrānti-pavitārōhapad-aṁdu.*

Sunday, 25th June A.D. 1077; see *ibid.* Vol. XXIII. p. 116, No. 16.

185.—*Chā. VI. 2.*—*Ind. Ant.* Vol. VIII. p. 11. Yēūr Sanskrit and Kanarese inscription of the reign of the *W. Chālukya Mahārājādhirāja Vikramāditya VI. Tribhuvanamalla*, residing at his capital of *Kalyāṇa* :—

Śrīmach-Chālukya-Vikrama-varshada 2neya Piṅgaḷa-saṁvatsarada Śrāvapa-paurṇamāsī Ādityavāra sōmagrahaṇa-mahāparvva-nimittadiṁ.

[*Piṅgaḷa = Ś. 999*] : Sunday, 6th August A.D. 1077; a lunar eclipse, visible in India; see *ibid.* Vol. XXII. p. 109, No. 1.

Genealogy² as far as *Jayasimha [II.] Jagadēkamalla* as in No. 154; his son [*Sōmēśvara I.*] *Āhavamalla*; his son [*Sōmēśvara II.*] *Bhuvanaikamalla*; his younger brother *Vikramāditya [VI.] Tribhuvanamalla*.

186.—*Chā. VI. 2.*—*PSOOL* No. 163; *Mysore Inscr.* No. 60, p. 129. *Baḷagāṁve* Kanarese inscription of the reign of the *W. Chālukya Vikramāditya VI. Tribhuvanamalla*, residing at *Ētagiri*,³ and of his feudatory, the *Danḍanāyaka Barmadēva* :—

(L. 39).—*śrīmach-Chālukya-Vikrama-varsha 2neya Piṅgaḷa-saṁvatsarada Pushya-su(śu)ddha 7 Ādityavārad-aṁdin-uttarāyapa-saṁkrāntiya parbba(rvva)-nimittadiṁ.*⁴

[*Piṅgaḷa = Ś. 999*] : Sunday, 24th December A.D. 1077.

187.—*Chā. VI. 2.*—*PSOOL* No. 164; *Mysore Inscr.* No. 77, p. 163. *Baḷagāṁve* Kanarese inscription of the reign of the *W. Chālukya Vikramāditya VI. Tribhuvanamalla*, residing at *Ētagiri*, and of his feudatory, the *Danḍanāyaka Barmadēva* :—

(L. 26).—*śrīmach-Chālukya-Vikrama-varishada yeraḍe(ḍa)neya Piṅgaḷa-saṁvatsarada Māghada puṇṇame Sōmavārad-aṁdina sōmagrahaṇa-parvva-nimittadiṁ.*⁵

[*Piṅgaḷa = Ś. 999*] : 30th January A.D. 1078, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday.

188.—*Chā. VI. 3* (for 4?)—*Mysore Inscr.* No. 165, p. 305. *Anantapur* Kanarese inscription of the reign of the *W. Chālukya (Vikramāditya VI.) Tribhuvanamalla*, and of his younger brother, the *Yuvarāja Jayasimha III.* :—

⁶ In the 3rd year of *Chālukya Vikrama*, the year *Siddhārthi*, at the time of *uttarāyapa-saṁkrānti*.

[*Siddhārthin = Ś. 1001.*]

¹ See above, No. 32 ff.

² The genealogy is in Sanskrit, and is professedly taken from a copper-plate charter.

³ See *Dr. Fleet's Dynasties*, p. 450, note 2.

⁴ See *Ind. Ant.* Vol. VIII. p. 190, No. 6.

⁵ See *ibid.* No. 7.

⁶ The full name is *Trailōkyamalla-Vīra-Nolamba-Pallava-Permanaḍi-Jayasimha*; compare above, No. 176.

189.—**Chā. Vi. 7.**—*Ep. Ind.* Vol. III. p. 308. Tidgundi plates of the reign of the W. Chālukya *Mahārājādhirāja* (**Vikramāditya VI.**) **Tribhuvanamalla**, recording that the *Mahāmaṇḍalēśvara* **Muñja**, 'lord of Bhōgāvati,' (a son of Sindarāja who was the eldest son of Bhlma) of the Sinda family,¹ sold some villages to the [Raṭṭa] *Mahāsāmanta* **Kanna-sāmanta**² (**Kannakaira II.**) :—

(L. 12).—śrī-Vikru(kra)makāla-saṁvatsarēshu shaṣṭsu atitēshu saptamē Duṁdubhi-saṁvatsarē pravarttamānē tasya Kā[r*]ttika-su(śu)ddha-pratipad-Ādivārē.

[For Dundubhi = Ś. 1004] the date is irregular.

190.—**Chā. Vi. 9.**—*Ind. Ant.* Vol. XIII. p. 92. Hadali Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) **Tribhuvanamalla**, recording a grant by *Jñānaśakti-paṇḍita*,³ the disciple of *Dēvaśakti-paṇḍita* :—

(L. 5).—śrīmach-Chālukya-Vikrama-varshada 9neya Raktākahi-saṁvatsarada Chaitra-su(śu)ddha(ddha) 1 Sōmavārad-aṁdu.

[For Raktāksha = Ś. 1006] the date is irregular.

191.—**Ś. 1008** (for 1009).—*Ep. Ind.* Vol. III. p. 305, and Plate. Sitābaldī (now Nagpur Museum) inscription of the reign of the W. Chālukya *Mahārājādhirāja* (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his feudatory, the *Mahāsāmanta* **Dhāḍibhaṇḍaka** (also called the *Rāṇaka* **Dhāḍiadēva**), 'who had emigrated from Latalaura,' of the *Mahārāshtrakūṭa* lineage :—

(L. 1).—Sa(śa)kanṇipakāl-ātita-saṁvatsar-āntarggata-daśasata ya[tra] aṣṭatyadhikē (possibly altered to aṣṭādhikē) Saku 1008 Prabhava-saṁvatsarē *Vaisākha-su[dha]-trītyā-Su(śu)kradinē.

Perhaps the 8th April A.D. 1087, but the day was a Thursday, not a Friday.

192.—**Ś. 1009.**—*Jour. Bo. As. Soc.* Vol. X. p. 173. Notice of a Saundatti Kanarese inscription containing a date (of the reign of the W. Chālukya **Vikramāditya VI.**, and) of the *Raṭṭa Mahāmaṇḍalēśvara* **Kārtavīrya II.** and his wife *Bhāgaladēvī* :—

Śaka 1009, 'the Prabhava saṁvatsara, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrāvapa.'

Sunday, 1st August A.D. 1087; a total eclipse of the sun, visible in India.

(For an earlier date in the same inscription see above, No. 163).

193.—**Chā. Vi. 12.**—*Jour. Bo. As. Soc.* Vol. X. p. 287; *PSOCI.* No. 93. Konṇūr Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) **Tribhuvanamalla**, of his son **Jayakarna**,⁴ and of the *Daṇḍādhipa* **Chāmaṇḍa**, and the *Raṭṭa Maṇḍalēśvara* **Sēna II.** (?), and the *Raṭṭa Mahāmaṇḍalēśvara* **Kanna II.** :—

(L. 56).—śrīmach-Chālukya-Vikrama-kālada 12neya Prabhava-saṁvatsarada Pauṣa-kriṣṇa-chaturddasī Vaddavārad-uttarāyapasaṁkrāntiy-aṁdu.

[Prabhava = Ś. 1009]: Saturday, 25th December A.D. 1087; but the *tithi* which ended on this day was the 13th, not the 14th of the dark half; compare *Ind. Ant.* Vol. XXII. p. 111, No. 12.

(The same inscription in line 63 contains another date for **Jayakarna**, of the 46th year and the year **Plava** = Ś. 1043, but some of the details of it are illegible).

¹ He is also described as 'the frontal ornament of the Nāga family.'

² See below, Nos. 193 and 201.

³ Read *Vaiśākha-sūddha*.

⁴ See Dr. Fleet's *Dynasties*, pp. 455 and 554.

⁵ In the original the name is written *Nedna*.

⁶ Compare below, No. 201.

⁷ See Nos. 189 and 201.

194.—Chā. Vi. 18.—*Ind. Ant.* Vol. VIII. p. 21. Notice of an Ālūr Sanskrit and Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI. Tribhuvanamalla**, being a record of grants dated—

'at the time of the sun's commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Pushya of the Prajāpati *samvatsara*, which was the sixteenth of the years of the glorious Chālukya king Vikrama.'

[Prajāpati = Ś. 1013]: Thursday, 25th December A.D. 1091; see *ibid.* Vol. XXII. p. 110, No. 3.

(The same inscription contains another record of grants, dated in the 46(?)th year, the Krōdhin *samvatsara* = Ś. 1046; but the given date is irregular).

195.—Chā. Vi. 18.—*PSOCI.* No. 217; *Mysore Inscr.* No. 106, p. 202. Tālgund Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI. Tribhuvanamalla**):—

'The sixteenth year (in words, l. 20) of his reign,¹ the Prajāpati *samvatsara*; Sunday; at the time of the sun's commencing his progress to the north. The month and lunar day are not given.'

[For Prajāpati = Ś. 1013] the date is irregular; see above, No. 194.

196.—Chā. Vi. 18.—*Ind. Ant.* Vol. V. p. 342, and Plate (facing p. 46); *PSOCI.* No. 165; *Mysore Inscr.* No. 38, p. 73. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI. Tribhuvanamalla**), recording grants made to Sōmēśvara-paṇḍita² (the disciple of Śrīkaṇṭha-paṇḍita who was the disciple of Kēdāraśakti), the priest of the god Nakharēśvaradēva at Tāvaragege:—

(L. 27).—śrīmach-Chālukya-Vikrama-varshade(da) 18neya Śrīmukha-samvatsarada Pā(phā)lguṇa(na)d-amavāsye Ādivāra sūryya-grahaṇad-amdu.

[Śrīmukha = Ś. 1015]: Sunday, 19th March A.D. 1094; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 7.

197.—Chā. Vi. 18 (?).—*Mysore Inscr.* No. 173, p. 328. Date in a Heggere Kanarese Hoysaḷa inscription:³—

'in the (?) 18th year of Chālukya Vikrama, the month Jēṣṭha, the 5th day of the moon's increase, Monday, at the Saṅkramaṇa.'

For Chā. Vi. 18 = Ś. 1015 the date is incorrect; for Ś. 1013 = Chā. Vi. 16 it would regularly correspond to Monday, 26th May A.D. 1091.

198.—Chā. Vi. 18 (for 20 ?).—*Ind. Ant.* Vol. X. p. 185. Damba Sanskrit and Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI. Tribhuvanamalla**), and of his queen **Lakshmādēvi**, recording grants to two Buddhist *vihāras* (or monasteries):—

(L. 17).—śrī-Chālukya-Vikrama-varshada 19neya Yuva-samvatsarada Māgha-su(śu)ddha-paṇchamī Ādityavārad-amdu uttarāyapaśamkrānti-vyatipātad-amdu.

The date is intrinsically wrong and of course irregular both for Yuva = Ś. 1017, and for Ś. 1016.

199.—Chā. Vi. 21.—*Ind. Ant.* Vol. VI. p. 138, and Plate; *PSOCI.* No. 71. Kaṭṭagēri Kanarese inscription, recording a grant for the purpose of maintaining a tank:—

(L. 1).—śrīmach-Chālukya-Vikrama-varshada 21neya Dhātu-samvatsarada Chaitra-su(śu)ddha 5 Ādityavārad-amdu.

[Dhātu = Ś. 1018]: Sunday, 2nd March A.D. 1096; see *Ind. Ant.* Vol. XXII. p. 110, No. 6.

¹ The original has *Chālukya-Vikrama-varshada*.

² Compare Dr. Fleet's *Dynasties*, p. 500, note 6.

³ Compare *Mys. Inscr.* p. 91.

200.—Chā. Vi. 21.—PSOCI. No. 166; *Mysore Inscr.* No. 84, p. 170. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the *Daṇḍādyaka* Sarvadēva :—

(L. 47).—śrīmach-Chālukya-Vikrama-kālāda 21neya Dhātu-saṁvatsarada Pushya-su(śu) 5 Ādivārādha(d)=aṁdin=uttarāyapaśamkrānti-vyatipātad=aṁdu.¹

[For Dhātṛi = Ś. 1018] the date is irregular; compare *Ind. Ant.* Vol. XXII. p. 111, No. 11.

201.—Chā. Vi. 21.—*Jour. Bo. As. Soc.* Vol. X. p. 194; PSOCI. No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date of the time of the W. Chālukya (Vikramāditya VI. Tribhuvanamalla) Permāḍidēva, and (?) of the Raṭṭa Sēna II. :—

(L. 39).—Vīra-Vikrama-kāla-nāmadhēya-saṁvatsar-aikaviṁśati-pramitēshv-atitēshu | varttamāna-Dhātu-saṁvatsarē Pushya-bahula-trayōdaśyām-Ādivār-ōttarāyapaśamkrāntō(ṇtau).
[For Dhātṛi = Ś. 1018] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 111, No. 11.

Of Sēna II. the inscription gives the following genealogy:²—In the race of the Raṭṭas there was, as a son of king Nanna, Kārtavīrya [I.], a feudatory of [the W. Chālukya Taila II.] Āhavamalla; his son Dāvari; his younger brother Kannakaira [I.]; his son Eṇḍa; his younger brother Aṅka; Eṇḍa's son Sēna (Kālasēna) [I.], married Maḷalādēvi; their son Kannakaira (Kanna) [II.]; his younger brother Kārtavīrya [II.]; his son Sēna (Kālasēna) [II.].

The *Mahāmaṇḍalēśvara* Kārtavīrya [II.], 'lord of Lattalūr,' is also mentioned separately as a feudatory of [Vikramāditya VI.] Tribhuvanamalla, and it is stated that his wife was Bhāgalāmbikā.³

(For another date in the same inscription see above, No. 79).

202.—Chā. Vi. 22 (for 23).—PSOCI. No. 167; *Mysore Inscr.* No. 47, p. 107. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the *Daṇḍādyakas* Bhivansyaya⁴ and Padmanābhayya :—

(L. 39).—śrīmach-Chālukya-Vikrama-kālāda 22neya Bahudhānya-saṁvatsarada Pushyad-amavāsye-Ādityavāram-uttarāyapaśamkrānti-vyatipātad=aṁdu.⁵

[Bahudhānya = Ś. 1020]: 25th December A.D. 1098; but the day was a Saturday, not a Sunday.

203.—Chā. Vi. 24.—PSOCI. No. 113. Kiruvatti Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla :—

(L. 34).—Chālukya-Vikrama-varishada 24neya Pramāthi-saṁvatsarada Jyēshṭha-suddha-paurṇa(māsi) 5 Ādityavāra sōma-grahapad=aṁdu.⁶

[Pramāthin = Ś. 1021]: Sunday, 5th June A.D. 1099; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 4.

204.—Chā. Vi. 27.—PSOCI. No. 168; *Mysore Inscr.* No. 40, p. 78. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Daṇḍādyakas* Anantapāla and Gōvindarasa :—

(L. 47).—śrīmach-Chālukya-Vikrama-varishada 27neya Chitrabhānu-saṁvatsarada Pausya(sha)-suddha 13 Budhavārād-uttarāyapaśamkrānti-yādu.

[Chitrabhānu = Ś. 1024]: Wednesday, 24th December A.D. 1102.

¹ See *Ind. Ant.* Vol. VIII. p. 191, No. 17.

Compare above, No. 192.

² See *Ind. Ant.* Vol. VIII. p. 191, No. 19.

³ Compare above, No. 141.

⁴ See Dr. Fleet's *Dynasties*, p. 451.

⁵ See *ibid.* No. 20.

205.—*Chā. VI. 27.*—*PSOOL* No. 169; *Mysore Inscr.* No. 85, p. 173. Balagāṁve Kanarese memorial tablet [of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla ?]:—
‘The twenty-seventh year (in figures, 1. 6) of his reign, the Chitrabhānu saṁvatsara; Monday, the first day of the dark fortnight of Phālguna;’ (*Mys. Inscr.* ‘the 27th year of Chālukya Vikrama’).

[For Chitrabhānu = *Ś. 1024*] the date is irregular.

206.—*Chā. VI. 27.*—*PSOOL* No. 170; *Mysore Inscr.* No. 58, p. 127. Balagāṁve Kanarese inscription¹ of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla [and of his Daṇḍādyaka Gōvindarāja]:—

(L. 41).—śrīmach-Chālukya-Vikrama-varahada 27neya Chitrabhānu-saṁvatsarada Phālguna(na)d-amāvāsyā-Ādityavāra saṁkramana-vyastipātad-aṁdu.²

[For Chitrabhānu = *Ś. 1024*] the date is irregular.

207.—*Chā. VI. 28.*—*PSOOL* No. 171; *Mysore Inscr.* No. 68, p. 139. Balagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the Daṇḍādyakas Anantapāla and Gōvindarāja:—

(L. 45).—śrīmach-Chālukya-Vikrama-varaha 28neya Subhānu-saṁvatsarada Pushya-ba 10 Su(śu)kravārad-aṁdin-uttarāyana-saṁkramanadalli.

[Subhānu = *Ś. 1025*]: Friday, 25th December A.D. 1103.

208.—*Chā. VI. 32.*—*PSOOL* No. 218; *Mysore Inscr.* No. 104, p. 199. Tālgund Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the Daṇḍādyakas Anantapāla and Gōvindarāja:—

(L. 20).—Chālukya-Vikrama-kālada māvatt-erāḍe(ḍa)neya Sarvvajit-saṁvatsarada Chaitra-su(śu)ddha-tadige Bri(bri)haspativāradalu.⁴

[For Sarvvajit = *Ś. 1029*] the date is irregular.

209.—*Chā. VI. 32.*—*Ind. Ant.* Vol. XXII. p. 252. Date of a Hāli Kanarese memorial tablet:—

‘Vadḍavāra, the fifth tithi of the dark fortnight of Śrāvaṇa of the Sarvvajit saṁvatsara, which was the thirty-second year of the Chālukya-Vikrama-kāla.’

[Sarvvajit = *Ś. 1029*]: Saturday, 10th August A.D. 1107.

210.—*Chā. VI. 33.*—*Ind. Ant.* Vol. X. p. 251. Kargudari Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the Kādamba (of Hāṅgal) Mahāmaṇḍalēśvara Tailapa II., ‘lord of Banavāsi,’ ruling at Pānthipura:—

(L. 38).—śrīmach-Chālukya-Vikrama-varashada 33neya Sarvvadhāri-saṁvatsarada Herjjuggiya⁵ puṇṇami Sōmavārad-aṁdina śubha-lagnadoḷ.

[Sarvvadhārin = *Ś. 1030*]: Monday, 21st September A.D. 1108; see *ibid.* Vol. XXII. p. 110, No. 5.

The inscription gives the genealogy of the Kādambas from Mayūravarma⁶ [I.] to Jayavarman [II.] as stated in Dr. Fleet’s *Dynasties*, p. 559. Jayavarman [II.] had five sons, viz. Māvulidēva, Tailapa [I.], Śāntivarman [II.], Chōkidēva, and Vikrama; of these, Śāntivarman [II.] married Siriyadēvi of the Pāṇḍya family; their son Tailapa [II.], married Bāchaladēvi of the Pāṇḍya family.

¹ According to *Mys. Inscr.* the inscription is of the time of the Mahāmaṇḍalēśvara Permaḍidēva, ‘chief of the great city of Kolālapura.’ This apparently would be the Mahāmaṇḍalēśvara Udayāditya Gaṅga-Permaḍi, of the W. Gaṅga family, mentioned in Dr. Fleet’s *Dynasties*, p. 452.

² “The inscription is almost wholly illegible.”

³ See *Ind. Ant.* Vol. VIII. p. 191, No. 26.

⁴ See *ibid.* p. 192, No. 29.

⁵ Herjjuggi or Herjjuggi is the day of the full-moon of Āśvina; see *Ep. Ind.* Vol. V. p. 15.

⁶ Compare below, No. 603.

211.—Chā. Vi. 33.—*PSOCI*. No. 137; *Mysore Inscr.* No. 10, p. 17. Dāvāngere Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the *Daṇḍādyaka* Bammarasa (Barmarasa):—

(L. 28).—Chālukya-Vikrama-kālada 33neya Sarvadhāri-saṁvatsarada Prāhya-suddha-paṁohami Bri(bri)havārad=uttarāyaṇasaṁkramaṇa-vyatipāta-nimittam-āgi.

[For Sarvadhārin = Ś. 1030] probably Thursday, 24th December A.D. 1108; but this day fell in the dark, not the bright half of Pausa.

212.—Chā. Vi. 37.—*PSOCI*. No. 172; *Mysore Inscr.* No. 41, p. 82. Baḷagāṁve Sanskrit and Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the Pāṇḍya Mahāmaṇḍalēśvara Tribhuvanamalla Kāmadēva, 'lord of Gōkarṇa,' 'ruler of the Koṅkaṇa rāṣṭra':—

(L. 58).—giri-Bhavalōchana-37-pramita-Vikrama-varsha-ja-Nandan-ākhyā-vatsara-bhava-Paushya(sha)māsa-sitapaksha-chaturthi Mahājavārada[-beras-iral=uttarāyapaḍa].²

[Nandana = Ś. 1034]: Tuesday, 24th December A.D. 1112.

213.—Chā. Vi. 38 (for 37?).—*PSOCI*. No. 173; *Mysore Inscr.* No. 79, p. 166. Baḷagāṁve Kanarese memorial tablet of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the *Daṇḍādyakas* Anantapālayya and Gōvinda-rasa:—

(L. 4).—śrīmatu-Chālukya-Vikrama-varshada 38neya Nandana-saṁvatsarada;³ (*Mys. Inscr.*: 'in the 4th year . . . , the year Siddhārti, the month Śrāvaṇa, the 5th'?).

[Nandana=Ś. 1034.]

214.—Chā. Vi. 38.—*PSOCI*. No. 103. Hāṅgal Kanarese memorial tablet of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla:—

(L. 1).—[śrī]mat(ch-)Chālukya-Vikrama-varshada 38neya Vijaya-saṁvatsarada Chaitra-suddha-pāḍīva Buddha(dha)vārad-aṁdu.⁴

[Vijaya = Ś. 1035]: Wednesday, 19th March A.D. 1113.⁵

215.—Chā. Vi. 38 (or 39?).—*PSOCI*. No. 174; *Mysore Inscr.* No. 96, p. 185. Baḷagāṁve Kanarese memorial tablet of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his *Daṇḍādyaka* Gōvindarasa.⁶

216.—Chā. Vi. 39.—*PSOCI*. No. 175; *Mysore Inscr.* No. 88, p. 175. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Daṇḍādyakas* Anantapāla and Gōvindarāja (Gōvindamayya):—

(L. 49).—śrīmach-Chālukya-Vikrama-kālada 39neya Jaya-saṁvatsarada Chaitrada puṇṇave Ādivāra grahaṇa-vyatipāta-saṁkramaṇa-aṁdu.⁷

[In Jaya = Ś. 1036] the *tithi* of the date commenced 1 h. 29m. after mean sunrise of Sunday, 22nd March A.D. 1114; but there was no eclipse, and the Mēsha-saṁkrānti only took place on the 24th March A.D. 1114.

217.—Chā. Vi. 43.—*Ind. Ant.* Vol. IX. p. 75, and Plate; *PSOCI*. No. 82. Aihole Kanarese inscription, recording donations to a temple:—

(L. 1).—Chālukya-Vikrama-varishada 43[ne*]ya Viḷambi-saṁvatsarada uttarāyaṇa-saṁkramaṇa-aṁdu.

[Viḷamba = Ś. 1040.]

² See Dr. Fleet's *Dynasties*, p. 452.

³ See *ibid.* p. 102, No. 30.

⁴ On this day the *tithi* of the date commenced 5 h. 10 m. after mean sunrise.

⁵ The details of the date seem quite doubtful.

⁶ See *Ind. Ant.* Vol. VIII. p. 190, No. 3.

⁷ See *ibid.* No. 31.

⁸ See *Ind. Ant.* Vol. VIII. p. 192, No. 32.

218.—**Chā. VI. 45¹** (for 47 ?).—*Jour. Bo. As. Soc.* Vol. XI. p. 247. Kodikop Kanarese inscription of the W. Chālukya (**Vikramāditya VI.**) Tribhuvanamalla, reigning at Jayantipura, and of his feudatory, the Sinda *Mahāmāṇḍalēśvara Ācha* (**Āchama**) II. :²—

(L. 16).—śrīmat(ch-)Chālukya-Vikrama-kālada 45neya Śubhakri(kṛi)t-saṁva-
chchha(tsa)rada Chaitra-su(śu)ddha 8 Sōmavāra uttarāyanaśamkrāntiy-amdu.

The date is intrinsically wrong and of course irregular for both Śubhakrit = Ś. 1044 and Ś. 1042.

219.—**Chā. VI. 46.³**—*PSOCI* No. 138; *Mysore Inscr.* No. 7, p. 14. Dāvāgere Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** Tribhuvanamalla, and of his feudatory, the *Mahāmāṇḍalēśvara Tribhuvanamalla Pāṇḍyadēva, 'lord of Kāñchīpura,' ruling the Nolambavādi Thirty-two-thousand :—*

(L. 37).—Chālukya-Vikrama-varshada 46neya Plava-saṁvatsarad-Āśvija-bahula-parichami
Ādivārad-amdu.

[Plava = Ś. 1043] : Sunday, 2nd October A.D. 1121.

220.—**Ś. 1045.**—*Ind. Ant.* Vol. XIV. p. 15. Tēridā Kanarese Jaina inscription. Date of a grant of the *Maṇḍalika Goṅka⁴* (**Goṅkidēvarasa**) of Tēridā, a dependent of the W. Chālukya **Vikramāditya VI.** Tribhuvanamalla **Permādirāya**, and of his feudatory, the Raṭṭa *Mahāmāṇḍalēśvara Kārtavīrya II.*,⁵ 'lord of Lattanūra' :—

(L. 49).—Sa(śa)ka-va[r*]sha 1045neya Śu(śō)bhakri(kṛi)t-saṁvatsarada Vaisākhada
puppami Bra(hṛi)haspativāradalu.

Thursday, 12th April A.D. 1123; see *ibid.* Vol. XXIII. p. 116, No. 19.

The inscription mentions, as Goṅka's preceptor, the *Maṇḍalāchārya Māghaṇḍi-saiddhāntika*, the priest of the temple of Rūpa-Nārāyaṇa at Kollāpura (Kollagira). The same Māghaṇḍi-saiddhāntika also is described as the preceptor of the *Sāmanta Nimbadēva*.⁶

(For later dates in the same inscription see below, Nos. 256 and 258).

221.—**Ś. 1047.**—*Ind. Ant.* Vol. XII. p. 212, No. 56. Date of a Narēndra Kanarese inscription of the W. Chālukya **Vikramāditya VI.** :—

(L. 108).—Śaka-varshaṁ 1047neya Visvā(śvā)vasu-saṁvatsarada [Bhā]drapada-ba 13
Śakravāra mahātithi-yugādiy-amdu.

Friday, 28th August A.D. 1125; see *ibid.* Vol. XXIII. p. 124, No. 67.

222.—*PSOCI* No. 176; *Mysore Inscr.* No. 63, p. 135. Baḷagāhve Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) Tribhuvanamalla, and of his feudatory, the *Daṇḍandya Gaṇḍamarasa*.

223.—*PSOCI* No. 108. Chaudadāmpur incomplete Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** Tribhuvanamalla; of his feudatory, the *Mahāsāmanta-dhipati Gōvindarasa*, and of a subordinate (?) of the latter, the Gutta *Mahāsāmanta* (?) **Malla** (**Mallidēva**),⁷ the son of Gutta I. who was the son of Māgutta.

224.—[**Ś. 872***].—*Jour. Bo. As. Soc.* Vol. XI. p. 224. Narēgal incomplete Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** Tribhuvanamalla **Permādi**, and of

¹ For a Drākshārāma inscription dated in Ś. 1042 and in the Chālukya-Vikrama year 45, see *Ep. Ind.* Vol. IV. p. 37.

² See Dr. Fleet's *Dynasties*, p. 574; and below, No. 224.

³ For two Kanarese inscriptions at the fort of Gutti, of the years 46 and 47 (Plava and Śubhakrit), see *South-Ind. Inscr.* Vol. I. p. 167.

⁴ He is stated to have sprung from the family of Jīmūtavāhana; compare below, No. 301 ff.

⁵ But the date of the grant does not belong to his time; see Dr. Fleet's *Dynasties*, p. 554, note 4; and above, No. 201.

⁶ See also below, Nos. 319 and 413.

⁷ See Dr. Fleet's *Dynasties*, p. 80. The time of the inscription according to Dr. Fleet is about A.D. 1115.—Compare below, No. 298.

the Sinda *Mahāmaṇḍalēśvara* Permāḍi I., ruling at Erambarage; records a grant which is stated to have been made¹—

(L. 47).—Sa(sa)ka-varsha 872neya Saumya-saṁvatsarada Pushya-su(su)ddha-puṇṇime Sōmavāra sōma-grahapam=uttarāyapaṣaṁkrānti-yamdu.

The *tithi* of the date ended on Monday, 7th January A.D. 950; but there was no eclipse, and the Uttarāyapa-saṁkrānti had taken place already on the 23rd December A.D. 949; see *Ind. Ant.* Vol. XXIV. p. 12, No. 173.

In the Sinda family, Āchugi [I.]; his younger brothers Nāka, Siaga [I.], Dāsa, Dāva, Chaṇḍa (Chāvunḍa) [I.], and Chāva; Āchugi's son Bamma; after him, Āchugi (Ācha) [II.] (put to flight the Poysaja, took Gōve, put to flight Lakshma, seized upon the Koṅkaṇa, etc.), married Mahādēvi (Mādēvi); their son Permāḍi [I.]²

225.—Ś. 1045(?).—*PSOCI.* No. 146; *Mysore Inscr.* No. 4, p. 8. Chitaldurg Kanarese inscription of the W. Chālukya Jagadēkamalla II.,³ and of his feudatory, the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍyadēva,⁴ 'lord of Kāñchīpura,' residing at Uchchangī and ruling the Nōlambavāḍi Thirty-two-thousand:—

'Śaka 1045 (in figures, the last two effaced, l. 28), the Śōbhakṛit saṁvatsara; Sunday, the tenth day of the bright fortnight of Phālguna;' (*Mys. Inscr.*: 'at the time of the equinox?').

The date is irregular.

226.—Ś. 1051*.—*Ind. Ant.* Vol. XII. p. 212, No. 57. Date of an Iṅglēshwar Kanarese inscription of the W. Chālukya Sōmēśvara III., and of his feudatory, the Kaḷachurya *Mahāmaṇḍalēśvara* Permāḍi:⁵—

Śakha(ka)-varusha 1051neya Kilaka-saṁvatsarada Kārttika-paurṇamāseyo| sōmagrahaṇa-nimittam.

8th November A.D. 1128, with a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 127, No. 84.

227.—*PSOCI.* No. 178; *Mysore Inscr.* No. 42, p. 87. Baḷagāṁve Kanarese inscription of the third year of the reign of the W. Chālukya Sōmēśvara III. Bhūlōkamalla, and of his feudatory, the Kādamba (of Hāngal) *Mahāmaṇḍalēśvara* Taila II.,⁶ 'lord of Banavāsapura':—

'The third year (in figures, l. 70) of his reign, the Kilaka saṁvatsara; Thursday, the day of the new-moon of Māgha.'

[For Kilaka = Ś. 1050] the date is irregular; it would correspond to Wednesday, 20th February A.D. 1129.

228.—*Ind. Ant.* Vol. X. p. 132. Hunaśikatti Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla, recording a gift by the *Mahāmaṇḍalēśvara* Mārasimhadēvarasa:—

(L. 1).—śrīmad-Bhūlōkamalladēvara varṣa(rsha) 6neya Sāvā(dhā)raṇa-saṁvatsarada Phālguna(na)-su 5 Ādivārad=aindu.

[For Sādhāraṇa = Ś. 1052] the date is irregular.

¹ The date, of course, has nothing to do with the reign of Vikramāditya VI. See Dr. Fleet's *Dynasties*, p. 575, note 3.— Compare below, No. 234.

² Compare below, No. 243.

³ See Dr. Fleet's *Dynasties*, p. 457, note 3; compare also below, No. 229. According to Dr. Fleet Jagadēkamalla, at the time of the date, 'may possibly have held some administrative post under his grandfather (Vikramāditya VI.). But the record speaks of him as if he were himself the paramount sovereign.'

⁴ Described as 'defeater of the designs of Rājiga-Chōja' (i.e. Rājendra-Chōja II., Kulōttunga-Chōja I.); see below, Nos. 250 and 571.

⁵ See Dr. Fleet's *Dynasties*, p. 470; and compare below, No. 238, where the name (in Sanskrit) is Paramardin.

⁶ The Tailapa II. in No. 210.

229.—*Ind. Ant.* Vol. VI. p. 140; *PSOCL.* No. 44. Bādāmi Kanarese inscription of the second year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, recording a grant by his *Danḍanāyaka Mahādēva* and *Pālādēva* :—

(L. 21).—Chālukya-Jagadēkamalla-varishada eraḍe(ḍa)neya Siddhārthi-saṁvatsarada Kārttika-su(śu)ddha-trayōdasi(śi) Sōmavārad-aṁdu.

[Siddhārthin = Ś. 1081]: Monday, 6th November A.D. 1139.

230.—*PSOCL.* No. 179; *Mysore Inscr.* No. 62, p. 134. Balagāmve Kanarese inscription of the reign¹ of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla :—

'The Siddhārthi saṁvatsara; Sunday, the thirteenth day (in words, l. 21) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

[For Siddhārthin = Ś. 1081] the date is irregular.

231.—*PSOCL.* No. 139; *Mysore Inscr.* No. 8, p. 16. Dāvagere Kanarese inscription of the reign² of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla, and of his feudatory *Vira-Pāṇḍyadēva*, residing at Uchchaṭṭidurga and ruling the Nōlambavāḍi Thirty-two-thousand :—

'Monday, the eleventh day (in words, l. 26) of the (?) bright fortnight of Pushya of the Dundubhi saṁvatsara; at the time of the sun's commencing his progress to the north.'

[For Dundubhi = Ś. 1084] the date is irregular.

232.—*Ep. Ind.* Vol. V. p. 15. Managōḷi Kanarese inscription of the 6th year of the reign of the Kaḷachurya Bijjala (below, No. 278); in lines 1-59 refers to certain events of the time of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.* (and his feudatory, the *Danḍanāyaka Bammaṇṣya*), and gives the following date of the 5th year of that king's reign :—

(L. 39).—nija-bhuja-vijaya-nām-āṁkita-varishada 5neya Dundubhi-saṁvatsarada Puishya-śuddha 10 Bri(bri)haspativārad-aṁdu-uttarāyapa-saṁkrānti-vyatipāta-nimittav-āgi.

[For Dundubhi = Ś. 1084] the date is irregular; see *ibid.* p. 11.

The inscription, before Ayyapa [I.] (the father of Vikramāditya IV.), mentions a Chalukya Kattiyaradēva.³ It also states that Taila [II.] annihilated the Rāshtrakūṭas Kaktara (Kakkarāja II.) and Raṇakambha (Raṇastambha); see above, No. 150.

233.—*Jour. Bo. As. Soc.* Vol. XI. p. 253. Koḍikop Kanarese inscription of the 7th year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, and of his feudatory, the Sinda *Mahāmaṇḍalēśvara Jagadēkamalla Permāḍi I.* :—

(L. 22).—Jagadēkamalla-varshada 7neya Raktākshi-saṁvatsarada Pusbyad-amāvāsye Sōmavāra uttarāyapa-saṁkramapa-vyatipāta-sūryyagrahaṇad-aṁdu.

[For Raktāksha = Ś. 1088] probably Monday, 25th December A.D. 1144; the Uttarāyapa-saṁkrānti took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A.D. 1144.

234.—[Ś. 872].—*Jour. Bo. As. Soc.* Vol. XI. p. 239. Narēgal incomplete Kanarese inscription of the reign of the W. Chālukya *Jagadēkamalla II.*, and of the Sinda *Mahāmaṇḍalēśvara Jagadēkamalla Permāḍi I.*, ruling at Erambilage; records a grant which is stated to have been made⁴—

(L. 37).—Sa(śa)ka-varaha 872neya Sādhārāpa-saṁvatsarada Kārttikad-amāvāsye Vṛi(bri)haspativārad-aṁdina sūryya-grahaṇadol.

The date is irregular; but see *Ind. Ant.* Vol. XXIV. p. 5, No. 144.

¹ But see Dr. Fleet's *Dynasties*, p. 455, note 6.

² But see *ibid.* — Part of the inscription is illegible.

³ Compare above, No. 51.

⁴ See Dr. Fleet's *Dynasties*, p. 575.

⁵ The date, of course, has nothing to do with the reign of Jagadēkamalla II. See Dr. Fleet's *Dynasties*, p. 575, note 2. — Compare above, No. 234.

Permaḍi [I.] vanquished Kulāśēkharāṅka, besieged and beheaded Chatta, put to flight [the Kādamba of Goa] Jayakēśin [II.], and defeated Bittiga (i.e. the Hoysala Vishṇuvardhana).

235.—*PSOCI.* No. 97. Lakshmēshwar Sanskrit and Kanarese inscription of the 10th year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, and of the [Kādamba of Goa?] *Mahāmaṇḍalēśvara Jayakēśin* [II. ?]:—

(L. 55).—Jagadēkamalladēva-varshada 10neya Prabhava-saṁvatsarada Āshāḍha-śuddha 12 Brīhaspativāra dakṣiṇāyanasamkramaya-vyatipātāṁ (?).

[For Prabhava = Ś. 1069] probably Thursday, 26th June A.D. 1147; but this day fell in the dark, not the bright half of Āshāḍha.

236.—*PSOCI.* No. 116; *Mysore Inscr.* No. 34, p. 67. Harihar Kanarese inscription¹ of the W. Chālukya Perma Jagadēkamalla II., and of his feudatory, the *Mahāmaṇḍalēśvara Vira-Pāṇḍyadēva*, ruling the Nōlambavāḍi Thirty-two-thousand:—

Mys. Inscr.: 'in the 10th year of the emperor Jagadēkamalla, the year Prabhava, the month Ashvija, new-moon day, Sunday.'

[Prabhava = Ś. 1069]: Sunday, 26th October A.D. 1147.

237.—*PSOCI.* No. 180; *Mysore Inscr.* No. 44, p. 97. Baḷagāṁve Kanarese inscription of the 13th (?) year² (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, and of his feudatory, the *Mahāmaṇḍalēśvara Tribhuvanamalla Jagaddēva*³ of the Śāntara family of Paṭṭi-Pombuchhapura:—

(L. 40).—Jagadēkamalladēva-varshada 13neya Śukla-saṁvatsarada Kārttikada pauruṣa-māsyē Sōmavāra sōma-grahaṇad-aṁḍu.

[For Śukla = Ś. 1071] the date is irregular.

238.—*PSOCI.* No. 119; *Mysore Inscr.* No. 32, p. 60. Harihar Kanarese inscription of the time⁴ of the W. Chālukya Jagadēkamalla II., and of the Kaḷachurya Bijjala and his servant, the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*, the ruler of the Nōlambavāḍi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king Īśvara,⁵ 'lord of Karahāṭa').

239.—Ś. 1076.—*Ind. Ant.* Vol. XII. p. 209, No. 18. Date of a Hulgūr Kanarese inscription of the W. Chālukya Taila III.:—

(L. 18).—Śakauri(npi)pakāl-ātita-śataṁga] 1076neya Bhāva-saṁvatsarada Āśā(shā)-ḍa(dha)-su(śu)ddha 5 Brī(bri)haspativārad-aṁḍu.

Thursday, 17th June A.D. 1154; see *ibid.* Vol. XXIII. p. 116, No. 21.

240.—*PSOCI.* No. 181; *Mysore Inscr.* No. 45, p. 100. Baḷagāṁve Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Taila III.) *Trailōkyamalla*, and of the Kaḷachurya *Mahāmaṇḍalēśvara Bijjaṇa*, 'lord of Kālāṇjara,' and his *Daṇḍanāyaka Mahādēva*:—

(L. 44).—Trailōkyamalla-varshada 6neya Yuva-saṁvatsarada Māghad-amāvāsyey⁶ uttarāyanasamkrānti-Sōmavāra-vyatipātad-aṁḍu.

[For Yuva = Ś. 1077] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Pausa.

¹ See Dr. Fleet's *Dynasties*, p. 569; and compare below, Nos. 240 and 254, and No. 405, note.

² Much of the inscription is illegible.

³ See Dr. Fleet's *Dynasties*, p. 457, note 5.

⁴ Compare below, Nos. 388 and 594.

⁵ The photograph does not show the date; see Dr. Fleet's *Dynasties*, p. 470.

⁶ See *ibid.* p. 577.

241.—**Ś. 1080.**—*Ind. Ant.* Vol. XI. p. 273. Siddāpur Kanarese inscription of the reign of the Kādamba (of Goa) *Mahāmaṇḍalēśvara Śivachitta Permāḍi*, 'lord of Banavāsi,' and (his brother) the *Yuearāja Vijayāditya II.*,¹ staying near Sampagāḍi:—

(L. 28).—*Śaka-varṣam*(rsham), 1080neya Bahudhānya-saṁvatsarada Āśā(shā)ḍa(dha)d-amavāśya Sōmavārad-aṁdu dakṣiṇāyanasamkrānti-vyatipātada puṇya-tithiyoḷu.

27th June A.D. 1158, but this was a Friday, not a Monday; see *ibid.* Vol. XXIV. p. 8, No. 154.

242.—*Jour. Bo. As. Soc.* Vol. IX. p. 296. Golihalli Kanarese inscription of the 14th, 17th and 26th years (of the reign) of the Kādamba *Mahāmaṇḍalēśvara Koṅkaṇa-chakravartin Śivachitta Permāḍi*, 'lord of Banavāsi,' ruling at his capital of Gōve (Goa):—

(L. 33).—*Śri-Kādamba-Śivachitta-Śri-Vira-Permmāḍidēva-varshada* 14neya Vikrama-saṁvatsarada Vaiśākha-māsada śuddha-daśamī Sōmavārad-aṁdu.

[For Vikrama = **Ś. 1082** = **Ky. 4261**] the date is irregular.

(L. 37).—*Permmāḍidēva-varshada* 17neya Svabhānu-saṁvatsarada Mārggaśira-bahula-daśamī (?)² Sōmavārad-aṁdu.

[Subhānu = **Ś. 1085** = **Ky. 4264**]: Monday, 18th November A.D. 1163.

(L. 54).—*Permmāḍidēva-varshada* 26neya Nandana-saṁvatsara Māghamāsa-śuddha-daśamī Brihaspativārad-aṁdu.

[Nandana = **Ś. 1094** = **Ky. 4273**]: Thursday, 25th January A.D. 1173.

243.—**Ś. 1084** (for 1085).—*Jour. Bo. As. Soc.* Vol. XI. p. 259; *PSOCI.* No. 67. Paṭṭadakal Kanarese inscription of the Sinda *Mahāmaṇḍalēśvara Chāvuṇḍa II.*, (who was, or rather had been) a feudatory of the W. Chālukya *Nūrmaḍi-Taila* (Taila III.):³—

(L. 66).—*Sa(śa)ka-varshada* śāsirad-emibhatta-nālke(lka)neya Subhānu-saṁvatsarada Jē(jyē)shtha-su(śu)ddha-paurṇamāsyē Sōmavāra sōmagrahaṇa-vyatipāta-samkramapada puṇya-tithiyal.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 187.

In the Sinda family, Āchugi [I.]; his brothers Nāka, Sindhā [I.], Dāsa, Dāma, Chāvuṇḍa [I.], and Chāva. Ācha's (Āchugi's) son Bamma; his younger brother Siṅga [II.]; his son Ācha [II.] (burnt Gōve and repulsed [the Śilāhāra] Bhōja [I.]); his son Pemma (Permāḍi) [I.]; his younger brother Chāvuṇḍa [II.], married Dēmaladēvi; their sons Āchidēva [III.] and Pemmaḍi [II.].⁴

244.—*PSOCI.* No. 140; *Mysore Inscr.* No. 9, p. 17. Dāvagere Kanarese inscription⁵ of the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*, who ruled the Nolambavāḍi Thirty-two-thousand and resided at Uchohaṅgi, of the 15th year of the reign of (?) the W. Chālukya Tailapa Trailōkyamalla (Taila III.), the year Pārthiva.⁶

[Pārthiva = **Ś. 1087**]

245.—*PSOCI.* No. 120; *Mysore Inscr.* No. 30, p. 57. Harihar Kanarese inscription⁷ of the time of the W. Chālukya *Nūrmaḍi-Tailapa* (Taila III.), and of the Kaḷachurya Bijjala and his dependent *Kasapayya-nāyaka*.⁸

¹ Compare below, Nos. 249 and 254.

² According to the translation this should be *paṇḍamī*, and the European equivalent of the date, given above, is for this *tithi*.

³ See Dr. Fleet's *Dynasties*, p. 575.

⁴ Part of the inscription is illegible.

⁵ Compare Nos. 224 and 247.

⁶ See Dr. Fleet's *Dynasties*, p. 459, note 3, and p. 463, note 1. According to Dr. Fleet, the record belongs to a period subsequent to the death of Taila III.

⁷ The date is illegible; see Dr. Fleet's *Dynasties*, p. 472.

⁸ See below, Nos. 279 and 281.

246.—*PSOCI.* No. 104 and No. 105. Two Hāṅgal Kanarese memorial tablets of the time of the W. Chālukya Nūrmāḍi-Tailapa (Taila III.).

247.—*Chā. Vi. 94.*—*Ind. Ant.* Vol. IX. p. 97; *PSOCI.* No. 83. Aihole Kanarese inscription of the Sinda Mahāmaṇḍalēśvara Chāmuṇḍa (Chāvunḍa) II. and his sons (by Siriyādēvi) Bijjala and Vikrama :¹—

(L. 23).—śrīmach-Chālukya-[Vikrama-varahada] 94neya Virōdhi-saṁvatsarada . . .²
[Virōdhi = Ś. 1091.]

248.—Ś. 1091.—*PSOCI.* No. 141; *Mysore Inscr.* No. 13, p. 23. Dāvāngere Kanarese inscription of the Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva, 'lord of Kāñchīpura,' residing at Uchchaṅgi and ruling the Nōlambavāḍi Thirty-two-thousand :—

(L. 16).—śrīmat-Saka-varahada³ 1091neya Virōdhi-saṁvatsarada dvitīya-Śrāvapa-śuddha-puṇṇami Sōmavārad-aṁdu.⁴

In the given year Śrāvapa was intercalary, but otherwise the date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 188.

249.—*Ky. 4270 and 4272.*—*Jour. Bo. As. Soc.* Vol. IX. p. 278; *Ind. Inscr.* No. 32. Halal inscription⁵ of the 23rd year of the reign of the Kādamba (of Goa) Śivachitta Paramardin, and of the 25th year (of his reign, and) of his younger brother Vishnuchitta; (the first part of the inscription was composed by Madhusūdanasūri, the second by Yajñēśvarasūri⁶) :—

(L. 18).—Saṁnivṛttē Kalēḥ kālē kha-sapta-dvi-payōnidhau | pravardhamānē tad-rājyē trayō-vimśē Virōdhini | saṁvatsarē Śuchau māśē darśē vārē Vṛi(bṛi)haspatēḥ | dakṣiṇāyana-saṁkrāntau.

[Virōdhi = Ś. 1091 = *Ky. 4270*]: Thursday, 26th June A.D. 1169; see *Ind. Ant.* Vol. XVII. p. 264, No. 15.

(L. 34).—Saṁnivṛttē Kalēḥ kālā(lē)-śva(śvi)-sapta-dvi-payōnidhau | pravardhamānē tad-rājyē pañcha-vimśē samē Kharē | Māghē cha śuddha-dvādaśyām māśē vārē Vṛi(bṛi)haspatēḥ | saṁprāptē Vaidhṛitau yōgē.

[For Khara = Ś. 1093 = *Ky. 4272*] this date is irregular; see *ibid.* p. 265, No. 16.

The mythical Jayanta (Trilōchana); in his race, Jayakēsin [I.], conquered the Ālupas and established the Chālukyas in their kingdom, and took his abode at Gōpakapaṭṭana (Goa); his son Vijayāditya [I.]; his son Jayakēsin [II.] married Mailalamahādēvi, the daughter of the [W.] Chālukya Vikramārka (Vikramāditya VI.); their son Paramardin Śivachitta; his younger brother Vishnuchitta.

250.—Ś. 1093* and 1095*.—*PSOCI.* No. 118; *Mysore Inscr.* No. 28, p. 51. Harihar Kanarese inscription of the Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva,⁷ 'lord of Kāñchīpura,' and of his Daṇḍandītha Vijaya-Permāḍi :⁸—

(L. 49).—Śaka-varsha 1093re(ga)neya Vikṛita-saṁvatsarada Puṣya-bahula-pāḍīva Śukravārad-uttarāyana-saṁkrāmapad-aṁdu.

(L. 63).—Śaka-varsha 1095neya Nāmdana-saṁvatsarada Bhādrapada-śuddha-tadige Bṛihaspativārad-aṁdu.

Friday, 25th December A.D. 1170;⁹ and Thursday, 24th August A.D. 1172.

¹ Compare above, No. 243.

² The full details of the date are illegible.

³ Read *śrīmach-Chāhaka*.

⁴ See *Ind. Ant.* Vol. XIX. p. 156, No. 37.

⁵ Professedly copied from a copper-plate (or copper-plates).—The descriptions of the boundaries contain Kanarese words and inflections.

⁶ Compare below, No. 269.

⁷ Described as 'defeater of the designs of Rājiga-Chōla'; see above, No. 225.

⁸ The inscription also mentions a Kādamba Mahāmaṇḍalēśvara Kīrtana, 'lord of Uchchaṅgi-giri'; see Dr. Fleet's *Dynasties*, p. 564.

⁹ On this day the *tīthi* of the date commenced 2 h. 36 m. after mean sunrise.

251.—*PSOCL* No. 117; *Mysore Inscr.* No. 35, p. 71. Harihar Kanarese inscription of the *Mahāmaṇḍalēśvara* **Vira-Pāṇḍyadēva** and **Vijaya-Pāṇḍyadēva**.¹

252.—*PSOCL* No. 135; *Mysore Inscr.* No. 36, p. 71. Harihar Kanarese inscription of **Vijaya-Pāṇḍyadēva**(?).²

253.—**Ś. 1095** and **1103**.—*As. Res.* Vol. IX. p. 431; *Colebrooke's Misc. Essays*, Vol. II. p. 271. Translation of a 'Curugode' (Kurgōḍ, now Calcutta Museum) Sanskrit and Kanarese inscription³ of the reign⁴ of the W. Chālukya Tribhuvanamalla **Vira-Sōmēśvara** (**Sōmēśvara IV.**), reigning at Kalyāṇa; recording grants by the *Mahāmaṇḍalēśvara* **Irmāḍi-Rāchamalla** (surnamed *Sindagōvinda*) of Kurgōḍadurga:—

'The year of Śālivāhan⁵ 1095 in the Vijaya year of the cycle, and on the 30th of the month Mārgaśīra, on Monday, in the time of an eclipse of the sun.'

'The year of Śālivāhan⁵ 1103, of the cycle Plava, and on the 15th of Kārttika, on Monday, in the gracious time of the moon's eclipse.'

Both dates are irregular.

In the lineage of the long-armed Sinda was Rāchamalla; to him and his wife Sōvaladēvi was born Irmāḍi; and to him and his wife Ēchaladēvi were born Irmāḍi-Rāchamalla and Sōma.

254.—**Ky. 4275**.—*Jour. Bo. As. Soc.* Vol. IX. pp. 266 and 287. Two Dēgāṁve inscriptions⁶ of the 28th year of the reign of the Kādamba Śivachitta Permāḍi, residing at Gōpakapuri (Goa); recording a grant made at the request of his queen **Kamalādēvi**; (composed by Gōvindadēva):—

(P. 269, l. 33, and p. 291, l. 42).—*pañchasaptatyadhika-dviśatōttara-chatuṣṣaśaśreṣhu Kaliyuga-saṁvatsarēṣhu parāvṛttēṣhu pravartamānē cha śri-Kādamba-Śivachitta-Vira-Permāḍidēvasya pravardhamāna-vijayarājya-saṁvatsarē ashtāvimśē Jay-āhvayē Mārgaśīrahē amāvāsyaṁ Bhaumavārē sūryagrahaṇa-parvati.*

[**Jaya = Ś. 1096 = Ky. 4275**]: Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XVII. p. 266, No. 17.

The mythical Trilōchana-Kādamba; in his lineage, the Kādamba kings; in their family, Gūhalla Vyāghramārin; his son Shashṭhadēva [I.]; his son Jayakēsin [I.], a god of death to the king of Kāpardika-dvīpa, uprooted Kāmadēva *etc.*; his son Vijayāditya [I.]; his son Jayakēsin [II.], married Maṭṭalamahādēvi, the daughter of the [W.] Chālukya Vikrama (Vikramāditya VI.); their son Śivachitta Permāḍi, married Kamalādēvi, the daughter of Kāmadēva of the lunar race and of his wife, the Pāṇḍya princess Chāṭṭaladēvi.

255.—*Jour. Bo. As. Soc.* Vol. IX. p. 294. Dēgāṁve Kanarese inscription, recording the construction of two temples at the command of **Kamalādēvi**, the queen of the Kādamba (of Goa) Śivachitta Permāḍi (and daughter of king Kāma, here described as belonging to the solar race, and Chāṭṭaladēvi, here described as belonging to the lunar race?).

¹ The inscription is almost entirely illegible. The date given in *Mys. Inscr.* is quite incorrect.

² The greater part of the inscription is illegible.

³ I owe an account of this inscription to Dr. Fleet; for some fantastic characters in it see *Ind. Ant.* Vol. XV. p. 364.

⁴ But compare Dr. Fleet's *Dynasties*, p. 463, note 4.

⁵ Śālivāhan really does not occur in these dates; see *Ind. Ant.* Vol. XXX. p. 208, note 29.

⁶ The two inscriptions are identical, one being in Nāgarī and the other in Kanarese characters; compare above, No. 48. Both (called *spala-śāṣana*) are perhaps copies of a copper-plate inscription.

⁷ Compare above, No. 254.

256.—*Ś. 1104**.—*Ind. Ant.* Vol. XIV. p. 15. Têrdā Kanarese Jaina inscription. Date of a private grant:—

(L. 59).—Sa(śa)ka-varshaṁ 1104neya Plava-saṁvatsarada Āśvayuja-bahuja 3 Ādivāradaḥ.

Sunday, 27th September A.D. 1181; see *ibid.* Vol. XXIII. p. 129, No. 100.

(For other dates in the same inscription see Nos. 220 and 258).

257.—*Ś. 1106*.—*PSOCL* No. 102. Damba Sanskrit and Kanarese inscription of the W. Chālukya Sōmēśvara IV. Tribhuvanamalla:—

(L. 71).—Sa(śa)kanri(nri)pakāl-ātita-saṁvatsara 1106neya Krōdhi-saṁvatsarad-Āśā(āhā)ḍa(ḍha)d-amāvāsyē Sōmavāra sūryyagrahapa-saṁkrānti-vyatipātad-amdu.¹

Perhaps Monday, 9th July A.D. 1184; but there was no eclipse and no Saṁkrānti on that day.

258.—*Ś. 1109*.—*Ind. Ant.* Vol. XIV. p. 15. Têrdā Kanarese Jaina inscription. Date of a grant by the Daṇḍandya Bhāyidēva, the son of the Daṇḍandya Têjugi:²—

(L. 79).—Sa(śa)ka-varshaṁ(rahāṁ) 1109neya Plavaṅga-saṁvatsarada Chaitra-su 10 Bri(bri)haspativārada-amdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 190.

(For other dates in the same inscription see above, Nos. 220 and 256).

259.—*Ś. 1110**.—*Ind. Ant.* Vol. XII. p. 96. Toragal Kanarese inscription of (the Mahāmaṇḍalēśvara) Barma,³ ruling at Toragale, recording a grant by his wife Suggaladēvi:—

(L. 33).—Sa(śa)ka-varshaṁ 1110neya Plavaṅga-saṁvatsarada Puśya(śhya)-bahuja 10 Vaddavārav-uttarāyapa-saṁkramaṇa-vyatipātadaḥ.

Saturday, 26th December A.D. 1187; see *ibid.* Vol. XXIII. p. 130, No. 101.

The Mahāmaṇḍalēśvara Āhavamalla-Bhūtiga (as a feudatory of Nūрмаḍi-Taila, i.e. Taila II., killed Pañchala⁴); his son Dāvaramalla [I.]; his son Chātṭa [I.]; his son Dāvaramalla [II.]; his son Chātṭa [II.]; his son Bhūta (Bhūtiga); his son Barma.

260.—*Ś. 1111*.—*PSOCL* No. 90.⁵ Hāṅgal Kanarese inscription of the W. Chālukya Sōmēśvara IV. Tribhuvanamalla, and of his feudatory, the Kādamba (of Hāṅgal) Mahāmaṇḍalēśvara Kāmadēva:⁶—

‘Śaka 1111 (in words, l. 74), the Saumya saṁvatsara; at the time of the sun’s commencing his progress to the north.’

261.—*Ky. 4288*.⁷—*Jour. Bo. As. Soc.* Vol. IX. p. 241. Halsi plates of the 13th year of the reign of the Kādamba (of Goa) Jayakēśin III.; (composed by Gaṅgādharasūri, the son of Yajñēśvara⁸):—

(L. 66).—śaṣṭhāśti-śatadvay-ādhikēśhu chaturahu sahasrēśhu Kaliyuga-saṁvatsarēśhu parāvṛttēśhu śrī-Saptakōṭiśvara-labdha-varaprasāda-śrī-Kādamba-Vīra-Jayakēśidēva-vijayarājyē pravartamānē trayōdaśē Siddhārthi-saṁvatsarē Chaitra-śuddha-dvādaśī-Guruvārē damanārōpaṇa-samanantaram.

[Siddhārthin = *Ś. 1121* = *Ky. 4300*]: Thursday, 11th March A.D. 1199; see *Ind. Ant.* Vol. XVII. p. 299, No. 19.

¹ See *Ind. Ant.* Vol. XII. p. 209, No. 19.

² See Dr. Fleet’s *Dynasties*, p. 465. Têjugi (Têja) is described as ‘a thunderbolt in breaking the mountain Simhapaṛāya, and a lion to the elephant—the brave Kapigārāya.’

³ This person is different from the Daṇḍandyaśa Barma (Bamṇa, etc.) who was a son of Kāma (Kāvaṇa); see below, No. 294.

⁴ See above, No. 140.

⁵ See Dr. Fleet’s *Dynasties*, p. 466, note 1, and p. 523.

⁶ A son of Tailama who was a son of Tailapa II. in No. 210.—See also below, Nos. 424 and 425.

⁷ This is not the year in which the grant was made, but the year from which the regnal years were counted.

⁸ See above, No. 249.

The mythical Jayanta or Trilohana-Kadamba; in his lineage, Shashthadēva [I.]; his son Jayakēsin [I.]; his son Vijayāditya [I.]; his son Jayakēsin [II.], married Mailalamahādēvi, the daughter of [the W. Chālukya] Permādi (Vikramāditya VI.) and younger sister of Sōma (Sōmēśvara III.); their sons Śivachitta Permādi and Vijayāditya [II.] (Vijayārka, Vāṇībhūṣaṇa); the latter married Lakshmi who bore to him Jayakēsin [III.].

262.—Ky. 4289*.¹—*Jour. Bo. As. Soc.* Vol. IX. p. 304; *Ind. Inscr.* No. 33. Kittūr Kanarese inscription of the 15th year of the reign of the Kādamba (of Goa) Jayakēsin III., 'lord of Banavāsi,' recording a trial by ordeal :—

(L. 3).—Kaliyuga-samvatsaram 4289neya samd=ad=ādi(di)y-āgi . . .

(L. 12).—śri-Vira-Jayakēsi(śi)dēv-arasara varshaka(da) 15neya Du[r*]mmati-samvatsarada Āshāḍa(ḍha)-śud[ḍh*]ja ashtami 8 Ādivārad=amdu.

(L. 25).—tat-samvatsarada Āshāḍa(ḍha)-bahuja 7 saptami Ādivārad=adum.²

(L. 30).—ā bahuja 8 Sōmavāra de(di)vasa.

[Durmati = Ś. 1123 = Ky. 4302]: Sunday, 10th June; Sunday, 24th June; and Monday, 25th June A.D. 1201; see *Ind. Ant.* Vol. XVII. p. 297, No. 18.

263.—PSOCI. No. 94; *Archæol. Surv. of West. India*, Vol. III. p. 103; *Jour. Bo. As. Soc.* Vol. X. p. 181. Koppār much damaged Kanarese inscription of the Rājā Mahāmaṇḍalēśvara Chakravartin Kattama (Kārtavīrya III. ?) :—

'The . . . year of his reign, the . . . samvatsara; Monday, the eleventh day of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

264.—Ś. 1124*.—Graham's *Kolhapoor*, p. 415, No. 9. Translation of a Rāybag inscription³ of the Rājā Mahāmaṇḍalēśvara Kārtavīrya IV., dated Śaka 1124, the Durmati samvatsara, Friday, the 15th of the bright half of Vaiśākha.

Friday, 20th April A.D. 1201.

265.—Ś. 1127*.—*Jour. Bo. As. Soc.* Vol. X. p. 220; PSOCI. No. 95. Kalhoje Kanarese inscription of the Rājā Mahāmaṇḍalēśvara Kārtavīrya IV., 'lord of Lattanūr,' ruling at Vēṇgrāma, and of his younger brother, the Yuvarāja Mallikārjuna :—

(L. 54).—Śaka-varsham 1127neya Raktākshi-samvatsarada Pausya(sha)-śuddha-bidige Śanivārad=amdu=uttarāyana-samkramapadalli.

Saturday, 25th December A.D. 1204; see *Ind. Ant.* Vol. XXIII. p. 128, No. 90.

Sēna [II.]⁴ married Lakshmidēvi; their son Kattama (Kārtavīrya) [III.], married Padmaladēvi; their son Lakshmidēva (Lakshmaṇa) [I.], married Chandrike (Chandrikādēvi, Chandaladēvi); their sons Kārtavīrya [IV.] (who married Ēchaladēvi) and Mallikārjuna.

266.—Ś. 1131*.—*Ind. Ant.* Vol. XIX. p. 245. Bhōj plates of the Rājā Mahāmaṇḍalēśvara Kārtavīrya IV., 'lord of Lattanūr,' ruling at Vēṇgrāma, and of his younger brother, the Yuvarāja Mallikārjuna; (composed by Ādityadēva)⁵ :—

(L. 97).—Śakanpīpa-kālasya-aikatri(tri)mśaduttara-śatādhika-saha-ratamasya Vibhava-samvatsarasya Kārttika-māsasya śukla-dvādaśyām Budhavāra-samanvitāyām.

Wednesday, 22nd October A.D. 1208; see *ibid.* Vol. XXIII. p. 128, No. 91.

In the Rājā race, raised to eminence by Kṛishnarāja,⁶ was Sēna [II.]; his son Kārtavīrya [III.]; his son Lakshmidēva (Lakshmidhara) [I.], married Chandrikādēvi; their sons Kārtavīrya [IV.] (who married Ēchaladēvi) and Mallikārjuna.

¹ This, again, is the year from which the regnal years were counted; it is quoted here as a current year; see above, No. 261.

² See Dr. Fleet's *Dynasties*, p. 571.

³ See Dr. Fleet's *Dynasties*, p. 555.

⁴ See above, No. 201.

⁵ I.e. the Rāshtrakūṭa Kṛishnarāja II.

⁶ Read =amdu.

⁷ See *ibid.* p. 557.

⁸ For another Ādityadēva see below, Nos. 288 and 300.

267.—**Ś. 1141***.—*Jour. Bo. As. Soc.* Vol. X. p. 240. Nēsargi (Nēsarge) Kanarese inscription of the Ratta Mahāmaṇḍalēśvara Kārtavīrya IV., ruling at Vēṇupura (Vēṇugrāma):—

(L. 57).—Sa(śa)ka-varṣa(raha) 1141neya Bahudhānya-samvatsarada Māgha-suddha 7 Guruvārad-aṁd-uttarāyāṣasamkrānti-vyatipāta kūḍida pupya-tithiyal=.

Either the 25th December A.D. 1218 (but this was a Tuesday and the 7th of the bright half of Pausa) or Thursday, the 24th January A.D. 1219 (but this was the day of the Kumbha-samkrānti); see *Ind. Ant.* Vol. XXIV. p. 8, No. 156, and Vol. XXV. p. 293, note 64.

Genealogy from Sēna [II.] to Kārtavīrya [IV.] as in No. 266.

268.—**Ś. 1151***.—*Jour. Bo. As. Soc.* Vol. X. p. 260; *Archaeol. Surv. of West. India*, Vol. II. p. 223, and Plate lxxiii.; and Vol. III. p. 110; *PSOCI.* No. 89. Saundatti Kanarese inscription of the time of the Ratta Mahāmaṇḍalēśvara Lakshmidēva II., 'lord of Lattanūr,' ruling at Vēṇugrāma, the son of Kārtavīrya IV. and Mādēvi; recording grants made at the command of the Rājaguru Munichandra:—

(L. 64).—Śaka-varṣam 1151neya Sarvvadhāri-samvatsarada Āśāḍhad-amavāse Sōmavārad-aṁdina sarvvagrāsi-sūryyagrahaṇad-uttama-tithiyol.

Monday, 3rd July A.D. 1228; a total eclipse of the sun, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 103.

269.—**Ky. 4248.¹**—*Ind. Ant.* Vol. XIV. p. 289. Goa (now Bombay As. Soc.'s) plates of the 5th year of the reign of the Kādamba (of Goa) Śivachitta Shashṭhadēva II. and of his brother-in-law Kāmadēva (Kāvaṇa); (composed by Chatyāṇārya, the son of Sōmanātha and grandson of Yajñavarya²):—

(L. 29).—aṣṭāchatvāriṁśadadhika-trisatō[ttā*]rēshu chatuḥ-sahasrēshu Kaliyuga-samvatsarēshu parāvṛttēshu satu | svarājy-ānubhava-kālē pañchamē Sādhāraṇa-samvatsarē [l ta]sy-Āśvayuja-śu[d*]dha-pratipadi Budhavārē Tulā-rāsim-upagatavati bhagavati bhāskarē viśuva-samkrāntau | mah[ā*]pūṇya-kālē |

[Sādhāraṇa = Ś. 1172 = Ky. 4351]: Wednesday, 28th September A.D. 1250; see *ibid.* Vol. XVII. p. 300, No. 20.

The mythical Jayanta in whose family were many kings. Among them was Gūhalla; then Shashṭha [I.]; his son Jayakēśin [I.]; his son Vijayārka [I.]; his son Jayakēśin [II.], married Mailalamahādēvi, the daughter of the [W.] Chālukya Permāḍi (Vikramāditya VI.); their sons Permāḍi and Vijaya [II.]; Vijaya's son Jayakēśin [III.], married Mahādēvi; their son Tribhuvanamalla, married Māpikādēvi; their son Shashṭha [II.].—His sister was married to the prince Kāmadēva (Kāvaṇa), the son of Lakshmidēva and Lakshmi.

270.—*Jour. Bo. As. Soc.* Vol. IX. p. 310. Dēgāṁve Kanarese Kādamba inscription (?).

271.—**Ś. 1182**.—*Jour. Roy. As. Soc.* Vol. V. p. 177; *Jour. Bo. As. Soc.* Vol. IV. p. 105. Terwaṇ plates of the reign of the Chālukya Mahāmaṇḍalēśvara Kāmavadēvarāya, 'lord of Kalyāṇapura,' recording a grant by his minister Kēśava:—

(L. 1).—Śrī-Śaku 1182 varṣhē Raudra-samvatsarē | Pushya-vadi saptami(mi) Sa(śa)ni-dinē | . . . uttarāyāṣasamkrānti-parvapi.

Saturday, 25th December A.D. 1260;³ see *Ind. Ant.* Vol. XXIV. p. 1, No. 124.

¹ This is not the year in which the grant was made, but the year from which the regnal years were counted.

² Probably the Yajñaditya of No. 249.

³ On this day the *tithi* of the date commenced 13 h. 19 m. (and the Uttarāyāṣa-samkrānti took place 16 h. 45 m.) after mean sunrise.

272.—*Ind. Ant.* Vol. XIV. p. 141, and Plates. British Museum (spurious) Sanskrit and Kanarese plates¹ of the Chālukya *Mahārājādhirāja Chakravartin Virasatyaśraya*, lord of, and residing at, Kalyānapura, the son of Gōvindarāya :—

(L. 20).—Bhāva-saṁvachharē Jyēṣṭha-māsē kṛishṇa-pakṣhē Sasivārē saptamyām tithau.

273.—**Ś. 366.**—*Ind. Ant.* Vol. VIII. p. 94, and specimen Plate. Bangalore Museum (spurious²) Sanskrit and Kanarese plates of the Chālukya *Mahārājādhirāja Chakravartin Virasatyaśraya*, lord of, and residing at, Kalyānapura :—

(L. 13).—Saka-varuṣa 366 Tārāpa-saṁvachharē Phālguna-māsē kṛishṇa-pakṣhē Bihavāra amāvāsya-yām tithau.

For Ś. 366 the date would regularly correspond to Thursday, 22nd February A.D. 445; but Ś. 366 could be called Tārāpa only by the southern luni-solar system, which was not in use at so early a period; see *ibid.* Vol. XXIV. p. 9, No. 163.

274.—*Jour. Bo. As. Soc.* Vol. II. p. 270; Graham's *Kolhapoor*, p. 479, No. 23. Translation of a Kōlhāpur inscription³ of a Chālukya named **Sōmadēva (Sōmēśvara)**.—In a Chālukya family which flourished at Saṁgamēśvara in the Kōṅkaṇ was born king Karṇa (who lived at 'Vijaypat'); his son Vētugidēva; his son Sōmadēva; his younger brother (?) Sōmadēva (Sōmēśvara), whose queen was Māṇikyadēvi.

E.—The Kalachuryas.⁴

275.—**Ś. 1079.**—*PSOCI.* No. 219; *Mysore Inscr.* No. 102, p. 188. Talgund Kanarese inscription of the Kalachurya *Mahāmaṇḍalēśvara Bhujabala-chakravartin Bijjala*,⁵ 'lord of Kālāñjara,' and of his *Daṇḍanāyaka Kēśimayya (Kēśava)* :—

(L. 57).—Sa(śa)ka-varuṣam 1079ney=Īśvara-saṁvachha(tsa)rada Puṣyada puṣṇami Sōmavāraṁ=uttarāyapaśaṁkramapa-vyatipātad=amdu.

The date is irregular.

The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.⁶

276.—*PSOCI.* No. 182; *Mysore Inscr.* No. 90, p. 182. Baḷagāṁve Kanarese memorial tablet of the third (?) year of the reign of the Kalachurya *Bhujabala-chakravartin Bijjala* :—

'The second year' (in figures, 1. 3) of his reign, the Bahudhānya saṁvatsara; Tuesday, the fourteenth day of the dark fortnight of Chaitra; (Mys. Inscr. : 'the month Kārttika, the last day of the moon's decrease, new-moon day, Tuesday').

[For Bahudhānya = Ś. 1080] the date would be irregular, with either reading.

277.—**Ś. 1080.**—*PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 152. Baḷagāṁve Kanarese inscription. Date of the time of the Kalachurya *Mahārājādhirāja Bhujabala-chakravartin Bijjala Tribhuvanamalla*, 'lord of Kālāñjara,' and of his *Daṇḍanāyaka Kēśimayya (Kēśava, Kēśirāja)* :—

(L. 62).—Śaka-varuṣam 1080neya Bahudhānya-saṁvachha(tsa)rada Puṣya(shya)da puṣṇami Sōmavāraṁ=uttarāyapaśaṁkrānti-vyatipāta-sōmagrahaṇad=amdu.⁷

¹ According to Dr. Fleet referable to perhaps the 13th or 14th century A.D.—Compare also *Ind. Ant.* Vol. XXX. p. 309.

² See *Ind. Ant.* Vol. XXX. p. 221, No. 49; the grant apparently is a quite modern forgery.

³ See *ibid.* p. 207. ⁴ See also above, Nos. 226, 232, 238, 240 and 245.

⁵ Here and in other inscriptions Bijjala has the *śirada* Nisāṅkamalla.

⁶ See Dr. Fleet's *Dynasties*, p. 473.

⁷ According to Dr. Fleet's *Dynasties*, p. 474, the third year, and probably the month Bhādrapada; (for Ś. 1080 the 14th of the dark half of Bhādrapada would correspond to Tuesday, 23rd September A.D. 1159).

⁸ See *Ind. Ant.* Vol. XII. p. 312, No. 59.

Monday, 5th January A.D. 1159; but there was no lunar eclipse and no Saṅkrānti on this day. The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.¹

(For another date in the same inscription, of the third year of the Kaḷachūrya Saṅkama, see below, No. 292).

278.—*Ep. Ind.* Vol. V. p. 15. Managōli Kanarese inscription of the 6th year (of the reign) of the Kaḷachūrya *Bhujabala-chakravartin* Bijjala:—

(L. 59).—Bijjaladēva-varshada 6neya Vish[u*]-saṁvatsarada Bhādrapada-bahula 6 Maṅgaḷavārad-aṁd[u].

(L. 64).—Kapila-chaṭṭi-vyatipāta-parvva-nimittav-āg[i].

[Vishu = Ś. 1083]: Tuesday, 12th September A.D. 1161, when the *nakṣatra* was Rōhiṇi and the *yōga* Vyatipāta.²

(In lines 1-59 the inscription refers to events of the time of the W. Chālukya Jagadēka-malla II., and contains a date of the 5th year of that king's reign; see above, No. 232).

279.—*PSOCI.* No. 184; *Mysore Inscr.* No. 43, p. 92. Baḷagāṁve Kanarese inscription³ of the 6th year (of the reign) of the Kaḷachūrya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala Tribhuvanamalla, 'lord of Kālāṅjara,' and of his *Danḍandya* Barmarasa; recording a grant which was made at the request of Bijjala's dependent *Kasapayya-nāyaka*:—

(L. 46).—6neya Vishu-saṁvatsarada Pushya-māsad-amāvāsye sūryya-grahapad-aṁdu.

[Vishu = Ś. 1083]: 17th January A.D. 1162, with a solar eclipse, visible in India.

280.—*Ep. Ind.* Vol. V. p. 24. Managōli Kanarese inscription of the 10th year (of the reign) of the Kaḷachūrya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala, 'lord of Kālāṅjara,' reigning at his capital of Kalyāṇa, and of his *Danḍandya* Ammaṇayya:—

(L. 18).—Bijjaladēva-varshada 10neya Pārtti(rthi)va-saṁvatsarada Mārggaśīrad-amāvāsye Ādityavāra sūryyagrahapa-bya(vya)tipāta-nimittadiṁ.

[Pārthiva = Ś. 1087]: Sunday, 5th December A.D. 1165; but there was no solar eclipse on this day; see *ibid.* p. 24.

281.—*PSOCI.* No. 121; *Mysore Inscr.* No. 33, p. 64. Harihar incomplete Kanarese inscription⁴ of the Kaḷachūrya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala Tribhuvanamalla, and of his *Danḍandya* Barmarasa, the son of Muñjaladēva and nephew of Kasapayya-nāyaka, of the lineage of Sagara.

282.—*PSOCI.* No. 186; *Mysore Inscr.* No. 83, p. 169. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachūrya *Bhujabala-chakravartin* Bijjala, and of his *Danḍandya* Padmarasa.

283.—*PSOCI.* No. 187; *Mysore Inscr.* No. 91, p. 182. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachūrya *Bhujabala-chakravartin* Bijjala.

284.—*PSOCI.* No. 223; *Mysore Inscr.* No. 110, p. 206. Sorab Kanarese memorial tablet of the time of the Kaḷachūrya (?) Bijjala; (according to *Mys. Inscr.* apparently of the time of a W. Chālukya king).

285.—*PSOCI.* No. 185; *Mysore Inscr.* No. 48, p. 109. Baḷagāṁve Kanarese inscription of the 16th Kaḷachūrya year,⁵ recording the transference of the government by the Kaḷachūrya

¹ See Dr. Fleet's *Dynasties*, p. 473.

² See *Ind. Ant.* Vol. XXVI. p. 183, Bhādrapada-kṛishṇapakṣa VI.

³ The inscription, besides other literary works, mentions the *Kaumdra*, *Pāṇinīya* and *Śikāḍḍana* grammars.

⁴ See Dr. Fleet's *Dynasties*, p. 475.

⁵ See Nos. 245 and 281.

⁶ For an account of the descent of Bijjala (Bijjala), taken from this inscription, see Dr. Fleet's *Dynasties*, p. 468.

⁷ See Dr. Fleet's *Dynasties*, p. 476, note 4.

Bhujabala-chakravartin Bijjaṇa Tribhuvanamalla to his son Sōma (Sōvidēva),¹ and grants made with the latter's permission by the *Daṇḍandya* Boḷikeya-Kēśimayya (Kēśava) :—

(L. 37).—śrīmat-Kaḷachuryya-varshada 16neya Sarvadhāri-saṁvatsarada Vaiśākha-paurṇ[imā?] Ādityavāra sōmagrahaṇa-saṁkramaṇa-vyatipātad-amdu.

[For Sarvadhārin = Ś. 1090] the date is irregular.

286.—*PSOCI.* No. 188; *Mysore Inscr.* No. 86, p. 174. Baḷagāṁve Kanarese memorial tablet of the 6th (?) year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Sōvidēva :—

(L. 2).—Sōvidēva-varshada [6]neya² Khara-saṁvatsarada Śrāvāṇa-bahulaḍ-amāvāsye Sōmavārad-amdu.

[Khara = Ś. 1093] : Monday, 2nd August A.D. 1171.⁴

287.—*PSOCI.* No. 101. Narsāpūr Kanarese inscription of the 7th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Sōvidēva :—

(L. 84).—Sōvidēva-varshada 7neya Vijaya-saṁvatsarada Pushya-su(śu)dha(ḍdha) 13 Sōmavārad-amdu.

[For Vijaya = Ś. 1095] the date is irregular.⁴

288.—Ś. 1096.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 273, and Plates. Kokaṇūr (Belgaum district) plates of the Kaḷachuri *Mahārājādhirāja* Sōma (Sōmēśvara, Sōvidēva), recording a grant which was made with his permission by his queen Sāvaladēvi; (composed by Ādityadēva,³ the disciple of Śrīpāda) :—

(L. 71).—Shappavatyadhika-sahasratamē Śakē Jaya-saṁvatsarē Kārttika-śukla-dvādaśyām Brihaspativāra-Rēvatinakshatra-Vyatipātayōga-Va(ba)vakaraṇa-yuktāyām.

Thursday, 7th November A.D. 1174; but the day fell in the month Mārgaśīrsha, not Kārttika; see *Ind. Ant.* Vol. XXIV. p. 5, No. 145.

In the Kaḷachuri Kshatriya lineage, king Kṛishṇa; his son Jōgama; his son Paramardin;⁵ his son Bijjaṇa; his son Sōma.

289.—Ś. 1098.—*Ind. Ant.* Vol. XVIII. p. 127. Dates in a Hulgūr Kanarese inscription of the Kaḷaturya (Kaḷachurya) Sōmēśvara (Sōvidēva) :—

(L. 18).—Śaka-varsha 1096neya Jaya-saṁvatsarada Jyēṣṭhāda amāvāsye Ādityavāra sūryyagrahaṇa-vyatipātad-andu.

1st June A.D. 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday; see *ibid.* Vol. XXIV. p. 8, No. 155.

(L. 35).—Śaka-varshada 1096neya Jaya-saṁvatsarada Mārgaśīrada pūṇami Ādityavāra sōma-grahaṇad-andu.

Sunday, 10th November A.D. 1174; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 117, No. 25.

(L. 40).—Śaka-varshada 1096neya Jaya-saṁvatsarada Mārgaśīra-bahulaḍ-amāvāsye Maṅgalavāra sūrya-grahaṇad-andu.

Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 69.

¹ Here and elsewhere he has the *birada* Rāya-Murāri.

² *Mys. Inscr.* : 'the 5th year.'

³ But on this day the *tithi* of the date only commenced 10 h. 21 m. after mean sunrise.

⁴ In line 89 the inscription contains another date of Ś. 1194 (by mistake for 1094), the year Nandana; that date also is irregular.

⁵ See No. 300, and compare No. 266.

⁶ Compare above, No. 226, where the name (in Kanarese) is Permāgi.

290.—*PSOCI.* No. 220; *Mysore Inscr.* No. 100, p. 187. Tālgund Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Sōvidēva** :—

(L. 1).—Sōvidēva-varuṣhada Virōdhikri(kṛi)tu-saṁvatsarada Āśvija-bahujā 8nē Ādivārada-nin[du P].

Virōdhikṛit may be a mistake for *Virōdhi*; but the date is irregular for *Virōdhi* = Ś. 1091 (as well as for *Virōdhakṛit* = Ś. 1113).

291.—*Ep. Ind.* Vol. V. p. 26. Managōli Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Mahārājādhirāja* *Bhujabala-chakravartin* **San̄kama**, 'lord of Kālañjara,' and of the *Daṇḍanāyaka* **Kēsimayya** (**Kēśava**) and his nephew **Brahmadēva** :—

(L. 24).—San̄kamadēva-varṣa(rṣa)da mūṇaneya Viḷa[m̄bi-saṁ]vatsarad=Āśā(shā)-ḍa(ḍha)-su(ṣu)dhḍha(ḍḍha) 11 Ādityavāra dakṣiṇāyanasam̄kramapa-parvva-nimittath.

[For **Vilamba** = Ś. 1100] probably the 27th June A.D. 1178, but this was a Tuesday, not a Sunday; see *ibid.* p. 26.

292.—*PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 161. Baḷagāmve Kanarese inscription. Date of the third year (of the reign) of the Kaḷachurya *Chakravartin* **San̄kama Niśsan̄kamalla**, and of his *Daṇḍanāyaka* **Kēśirājayya**, and the Gutta *Mahāmaṇḍalēśvara* **Sampakarasa** :¹—

(L. 81).—San̄kamadēva-varṣhada 3neya Vikāri-saṁvatsarada Chaitrada puṇṇame Sōmavāra viṣṇusaṁkrānti-vyatipāta-sōmagrahaṇad=am̄du.

[For **Vikārin** = Ś. 1101] the date is irregular, but the intended day may be Sunday, the 25th March A.D. 1179.²

(For another date in the same inscription, of the time of the Kaḷachurya **Bijjala**, see above, No. 277).

293.—*Ind. Ant.* Vol. V. p. 46; *PSOCI.* No. 189; *Mysore Inscr.* No. 39, p. 75. Baḷagāmve Kanarese inscription. Date of the 5th year (of the reign) of the Kaḷachurya **San̄kama**,³ the younger brother of Sōma (Sōvidēva) who was the son of Bijjala Tribhuvanamalla, 'lord of Kālañjara' :—

(L. 28).—San̄kamadēva-varṣhada 5neya Vikāri-saṁvatsarada Vaiśākhamāsad=am̄avāsyē Sōmavāra Vṛṣhasam̄kramapa-vyatipātaḍ=am̄du.

[For **Vikārin** = Ś. 1101] this date is irregular.

The inscription also records grants made on the same date by the *Mahāmaṇḍalēśvara* **Tailahadēva** (Tailapa) and **Eṛaha**;⁴ and it also records a grant made in Ś. 1108, the *Parābhava saṁvatsara*.

294.—*PSOCI.* No. 122; *Mysore Inscr.* No. 31, p. 60. Harihar much defaced Kanarese inscription of the Kaḷachurya **San̄kama**, and his *Daṇḍanāyaka* **Kāvapa** (**Kāvapaṇṇa**), a son of the *Daṇḍanāyaka* **Barmadēva**⁵ and his wife **Jakkapaṇṇe**.

295.—*PSOCI.* No. 190; *Mysore Inscr.* No. 95, p. 184. Baḷagāmve Kanarese memorial tablet of the time of the Kaḷachurya *Chakravartin* **Āhavamalla** :—

'The Śārvari *saṁvatsara*;⁶ Sunday, the first day of the bright fortnight of Kārttika;' (*Mys. Inscr.* : 'of the moon's decrease').

[For **Śārvari** = Ś. 1102] the date is irregular.

¹ See Dr. Fleet's *Dynasties*, pp. 487 and 581.

² This was the day of the Mēṣa-(vishuva-)saṁkrānti, and the full-moon *tithi* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse.

³ The inscription mentions as the leader of his whole army the *Daṇḍanāyaka* **Kāvapaṇṇa**.

⁴ Also mentioned in No. 297; see *Mys. Inscr.* p. 117.

⁵ See Dr. Fleet's *Dynasties*, p. 464, note 6.—**Kāvapa** (**Kāma**) himself had a son, again named **Brahma** (**Bamma**, **Bammapa**, **Bammayya**, **Bammanna**, **Bammidēva**) and mentioned below, in No. 419.

⁶ See Dr. Fleet's *Dynasties*, p. 458, note 3.

296.—*PSOCI.* No. 191; *Mysore Inscr.* No. 67, p. 138. Baḷagāṃve Kanarese memorial tab.[†] of the reign of the Kaḷachurya *Chakravartin* Āhavamalla, and of his *Daṇḍandya* Kēśimayya :—

(L. 1).—Āhavamalladēva-varshada Sā(śā)rvvari-saṃvatsarada Phālguna(na)d-amāvāse Sōmavārad-amdu.

[Sārvari = Ś. 1102]: Monday, 16th March A.D. 1181.¹

297.—*PSOCI.* No. 192; *Mysore Inscr.* No. 55, p. 115. Baḷagāṃve Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Āhavamalla, and of his *Daṇḍandya* Kēśimayya (Kṛishṇa-Kēśava) :—

(L. 69).—Āhavamalladēva-varshada 3neya Plava-saṃvatsarada Śrāvṇa-bahuja 12 (or 13?) [Ādi?]vāra³ saṃkramaṇa-vyatipātad-amdu.

[Plava = Ś. 1103]: Sunday, 9th August A.D. 1181; the 12th *tithi* ended and the 13th commenced 9 m. after mean sunrise; but there was no Saṃkrānti on this day.

298.—Ś. 1103 and Ś. 1110*.—*PSOCI.* No. 230. Haraḷahaḷḷi⁴ Kanarese inscription of the reign of the Kaḷachurya Āhavamalla, and of his feudatory, the Gutta *Mahāmaṇḍalēśvara* Jōyidēva (Jōma) I., the son of Vira-Vikramāditya I. who was the son of Mallidēva :—

‘Śaka 1103 (in words, l. 83), the Plava saṃvatsara; at the time of the sun’s commencing his progress to the north.’

The inscription, besides, contains the following date,⁶ connected with the Gutta *Mahāmaṇḍalēśvara* Vira-Vikramāditya II., the son of Gutta II. who was the brother of Jōyidēva I. :—

‘Śaka 1110 (in figures, l. 103), the Playāṅga saṃvatsara; Thursday, the thirteenth day of the bright fortnight of Phālguna.’

This date is irregular.

299.—*PSOCI.* No. 193; *Mysore Inscr.* No. 94, p. 184. Baḷagāṃve Kanarese memorial tablet of the 8th year of the reign of the Kaḷachurya Āhavamalla :—

‘The eighth year (in figures, l. 3) of his reign, the Śōbhakṛit saṃvatsara; Monday, the fifth day of the (?) bright fortnight of Phālguna;’ (*Mys. Inscr.* ‘the month Bhādrapada, the 13th day of the moon’s decrease’).⁷

[For Śōbhakṛit = Ś. 1105] the date is irregular, with either reading.

300.—Ś. 1105.—*Ind. Ant.* Vol. IV. p. 275. Bēhaṭṭi plates of the Kaḷachuri *Mahārājādhirāja* Siṅghaṇa;⁸ (composed by Ādityadēva,⁹ the disciple of Śrīpāda) :—

(L. 59).—Sa(śa)kaṇṇipakāl-ātītē cha paṃchōttara-śatādhika-sahasratagē(mē) Śakē Śōbhakṛit-saṃvatsarē Āsva(śva)yukt-āmāvāsyāṃ Sōmavārē Vyatipāta-yōgē.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 189.

Genealogy as far as Sōma as in No. 288; his younger brother Saākama; his brother Āhavamalla; his younger brother Siṅghaṇa.

¹ On this day the *tithi* of the date commenced 1 h. 34 m. after mean sunrise.

² See Dr. Fleet’s *Dynasties*, p. 489.

³ Dr. Fleet and Mr. Rice both have ‘Sunday.’

⁴ See *ibid.* p. 581, note 4.

⁵ Compare above, No. 223.

⁶ The same date occurs in another Haraḷahaḷḷi Kanarese inscription of the Gutta Vira-Vikramāditya II., *PSOCI.* No. 231.—Compare also below, No. 335.

⁷ See Dr. Fleet’s *Dynasties*, p. 489, note 3.

⁸ A postscript in Kanarese records a minor grant by the *Daṇḍandya* Divākara.

⁹ See above, No. 288.

F.—The Silāras, Śilāras, Śūlāhāras.¹

301.—Ś. 930.—*Ep. Ind.* Vol. III. p. 297, and Plate. Khārēpāṭa plates² of the Silāra Maṇḍalika Raṭṭarāja, a feudatory of the W. Chālukya Mahārājādhirāja (Iṛivabeḍaṅga) Satyāśraya:—

(L. 40).—Śakanipakāl-ātita-samvatsara-nava-śatēshu trimsad-adhikēshu pravarttamāna-Kilaka-samvatsar-āntargata-Jyēsthā-paurṇamāsyām.

In the race of the Rāshtrakūṭa lords there was Dantidurga; his father's brother Krishnarāja [I.]; his son Gōvindarāja [II.]; [his younger brother] Nirupama [Dhruvarāja]; his son Jagattuṅga [I.] [Gōvindarāja III.]; his son Amōghavarsha [I.]; his son Akālavarsha [Krishnarāja II.]; his grandson Indrarāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]; his father's brother (the son of Jagattuṅga [II. who did not reign]) Vaddiga; his son Krishnarāja [III.]; his brother Khōṭika (Khōṭṭiga); his brother's son Kakkala (Kakkarāja II.), was defeated by the [W.] Chālukya Tailapa (Taila II.), whose son Satyāśraya is represented as ruling over Raṭṭapāṭi.

Genealogy of Raṭṭarāja:—From the regent of the Vidyādhara, Jimūtakēta's son Jimūtavāhana, sprang the Silāra family. To that family belonged: [Sa]ṇaphulla, a favourite of [the Rāshtrakūṭa] Krishnarāja [I.]; his son Dhammiyara (founded Valipattana); his son Aiyaparāja; his son Avasara [I.]; his son Ādityavarman; his son Avasara [II.]; his son Indrarāja; his son Bhīma; his son Avasara [III.]; his son, the king (rājā) Raṭṭa (Raṭṭarāja).

The inscription mentions the Mattamayūra line of ascetics; see *North. Inscr.* No. 405.

302.—Ś. 765(?).—Kāṇheri inscription of the [Śilāra] Mahāsāmanta Pullasakti,³ the successor of Kapardin I., 'the lord of Koṅkapa'; see above, No. 72.

303.—Ś. 775 (for 773).—Kāṇheri inscription of the [Śilāra] Mahāsāmanta Kapardin II., the successor of Pullasakti, 'lord of the whole Koṅkapa'; see above, No. 73.

304.—Ś. 799.—Kāṇheri inscription of the [Śilāra] Mahāsāmanta Kapardin II., 'the lord of Koṅkapa'; see above, No. 80.

305.—Ś. 919.—*Ep. Ind.* Vol. III. p. 271, and Plates. Bhādāna⁴ plates of the Śilāra Mahāmaṇḍalēśvara Aparājita-dēvarāja, 'lord of Tagara,'⁵ issued (after the downfall of the Raṭṭa, i.e. Rāshtrakūṭa, rule) from Sthānaka:—

(L. 53).—Sa(śa)kanipakāl-ātita-samvatsara-sa(śa)tēshu navasu(sv-) śkōnavimśaty-uttarēshu pravarttamāna-Hēmalamva(mba)-samvatsar-ānta⁶ Āshādha-va(ba)hula-chatusyām(rthyām-) anka(nka)tō=pi samvat 919 Āshādha-vadi 4 . . . samjāta-dakṣhiṇāyana-Karkkaṭa-sa[m]krānti-parvvaṇi.

The date is not quite regular; the day intended may be the 25th or the 26th June A.D. 997; see *ibid.* p. 270.

The inscription first gives the following list of the Raṭṭa (Rāshtrakūṭa) kings:—1, Gōvindarāja [I.]; 2, Karkarāja [I.]; 3, Indrarāja [II.]; 4, his son Dantivarman [II.]; 5, Karkarāja's son Krishnarāja [I.]; 6, Gōvindarāja [II.]; 7, his younger brother Dhruva; 8, his son Jagattuṅga [I.] [Gōvindarāja III.]; 9, Durlabha Amōghavarsha [I.]; 10, his son Krishnarāja [II.]; 11, Jagattuṅga's⁷ son Indradēva [III.] Nityamvarsha; 12, his son Amōghavarsha [II.] (reigned

¹ Compare above, No. 94, note, and 220, note.

² Below, in No. 305 ff., the name is spelt *Pulaskiti*.

³ This is the name of the village granted. The plates were found in the Bhiwāṇḍi taluka of the Thāpā district and belong to Colonel A. F. Dobbs.

⁴ See Dr. Fleet in *Jour. Roy. As. Soc.* 1901, p. 537.

⁵ Read *samvatsar-āntargat-Āshādha*.

⁷ This Jagattuṅga [II.] was a son of Krishnarāja II.; he did not reign.

² The plates are numbered with numeral figures.

for one year); 13, his younger brother Gôvindarāja [IV.] Suvarṇavarsha; 14, his paternal uncle Vaddiga, the younger brother of Nityavarsha; 15, Kṛishṇarāja [III.]; 16, Khotṭiga; 17, Nirupama's son Kakkala (Kakkarāja II.), who was overthrown by [the W. Chālukya] Tailappa (Taila II.).

Then the genealogy of Aparājita himself is given thus:—The mythical beings Jimûtakêtu and his son Jimûtavāhana, 'the ornament of the Śilāra family;' in his family, Kapardin [I.]; Pulaśakti; his son Kapardin [II.]; Va[ppu]vanna; his son Jhañjha; his brother Goggirāja; his son Vajjaḍa [I.]; his son Aparājita, surnamed Mṛigāṅka.

306.—**Ś. 939.**—*As. Res.* Vol. I. p. 357. Translation and lithograph of part of the text of the Thāpā plates of the Śilāra *Mahāmaṇḍalēśvara* Arikēsarīn, 'lord of Tagara':—

'On the fifteenth of the bright moon of Cārtica, in the middle of the year Piṅgala, when nine hundred and forty years, save one, are reckoned as past from the time of King Śaca, or, in figures, the year 939, of the bright moon of Cārtica 15 . . . the moon being then full and eclipsed.'

6th November A.D. 1017; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 115, No. 11.

Genealogy as far as Aparājita as in No. 305; his son Vajjaḍa [II.]; his brother Arikēsarīn.

307.—**Ś. 948.**—*Ind. Ant.* Vol. V. p. 277. Bhāṇḍūp plates of the Śilāra (or Śilāhāra) *Mahāmaṇḍalēśvara* Chhittarājadēva, 'lord of Tagara,' ruler of the whole Koṅkaṇa country:—

(L. 32).—Sa(śa)kanṇipakāl-ātita-saṁvatsara-sa(śa)tēshu navasu(sv-) ashtachiatvāriṁśad-adhikēshu Kshaya-saṁvatsar-āntarggata-Kārttika-su(śu)ddha-paṁchadasyām(syām) yat-āṅkatō-pi saṁvat 948 Kārttika-su(śu)ddha 15 Ravau saṁjātō(ta) ādityagrahapa-parvvaṇi.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 179.

Jimûtakêtu's son Jimûtavāhana; in his lineage, the Śilāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Ghayuvanta (? Vappuvanna); his son Jhañjha; his brother Goggi; his son Vajjaḍa [I.]; his son Aparājita; his son Vajjaḍa [II.]; his elder (?) brother Kēsidēva (? i.e. Arikēsarīn); his nephew, Vajjaḍa's son Chhittarāja.

308.—**Ś. 982 (?)**.—*Jour. Bo. As. Soc.* Vol. IX. p. 219 and Plate; and Vol. XII. p. 329 and Plate. Kalyāṇ Ambarānāth temple inscription of the [Śilāra] *Mahāmaṇḍalēśvara* Māmvāṇi-rājadēva, recording the construction of a temple of the god (?) of the *Mahāmaṇḍalēśvara* Chhittarājadēva:—

(L. 1).—Śaka-saṁvat 982 Śrā[vapa?] śuddha 9 Su(śu)krē.¹

The date is irregular for Ś. 982 current and expired.

309.—**Ś. 1016.**—*Ind. Ant.* Vol. IX. p. 33, and Plates. Khārēpāṭap plates of the Śilāra *Mahāmaṇḍalēśvarādhipati* Anantapāla (Anantadēva), 'lord of Tagara,' ruler of the whole Koṅkaṇa country.²—

(L. 73).—Sa(śa)kanṇipakāl-ātita-saṁvatsara-daśa-sa(śa)tēshu shōḍaś(s)-adhikēshu Bhāva-saṁvatsar-āntarggata-Māgha-su(śu)ddha-pratipadāyām yat-āṅkatō-pi saṁvat 1016.

Jimûtakêtu's son Jimûtavāhana; in his lineage, the Śilāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Va[ppu]vanna; his son Jhañjha; his brother

¹ So the date is given in *Jour. Bo. As. Soc.* Vol. XII. p. 329. *Ibid.* Vol. IX. p. 219, the reading is 'Śaka-saṁvat 782 Jyēṣṭha-śuddha 9 Śukrē,' for which compare *Ind. Ant.* Vol. XVIII. p. 94, and Vol. XXIII. p. 113, No. 4. But a photograph of the date, taken by Mr. Cousens and given to me by Dr. Fleet, shews that the first figure of the year of the date is undoubtedly '9.' The second figure of the year, the name of the month, and the number of the tithi seem to me doubtful.—Compare also Dr. Fleet's *Dynasties*, p. 543.

² In lines 80 and 81 of the grant he is called *Kṛāṇaka-śakravartin*.

Thursday, 24th December A.D. 1058; see *Ind. Ant.* Vol. XXIII. p. 115, No. 14.

Jatiga [II.], the ornament of the Śīlāhāra (Śīlāhāra) family, born in the lineage of Jimūta-vāha (Jimūtavāhana); his son Goṅka; his younger brother Gūhala [I.]; Goṅka's son Mārasimha.

316.—*Ind. Ant.* Vol. XII. p. 102. Honnūr Kanarese inscription of the [Śīlāhāra] *Mahāmaṇḍalēśvara* Ballāla and Gaṇḍarāditya.

317.—Ś. 1032*[and 1033*].—*Jour. Bo. As. Soc.* Vol. XIII. p. 2, and Plates. Tālalen plates of the Śīlāhāra *Mahāmaṇḍalēśvara* Gaṇḍarāditya, 'lord of Tagara,' issued from Tiravāḍa:—

(L. 26).—Śakanripakāl-ātita-dvātrīṃśaduttara-sahasrē Virōdhi-samvatsarē Māgha-suddha-daśamyām Maṅgalavārē.

(L. 31).—tatsamvatsar-ōparitana-Vikṛita-samvatsara-Vaiśākha-paurṇamāsyām sōmagrahaṇa-parvāṇi.

Tuesday, 1st February A.D. 1110; and [Thursday], 5th May A.D. 1110,¹ with a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 83.

In the Śīlāhāra family, Jatiga [I.]; his son Nāyivarman; his son Chandrarāja; his son Jatiga [II.]; his son Goṅka; his brother Gūhala [I.]; his brother Kīrtirāja; Goṅka's son Mārasimha; his son Gūhala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya.

318.—Ś. 1040.—Graham's *Kolhapoor*, p. 349, No. 2. Herley Kanarese inscription of the Śīlāhāra Gaṇḍarāditya, ruling at Valavāḍa; dated Śaka 1040, the Vilamba *saṃvatsara*, on the occasion of an eclipse of the moon.

The eclipse probably is the one of Wednesday, 5th June A.D. 1118, the only lunar eclipse of Ś. 1040 that was visible in India.

319.—Ś. 1058*.—Graham's *Kolhapoor*, p. 357, No. 3; *Jour. Bo. As. Soc.* Vol. II. p. 286, No. VI. Kōlhāpur Kanarese inscription of the Śīlāhāra Gaṇḍarāditya, 'lord of Tagara,' and of his subordinate, the *Mahāsāmanta* Nimbadevarasa,² dated (in words) Śaka 1058 the Rākshasa *saṃvatsara*, Monday, the fifth of the dark half of Kārttika.

Monday, 28th October A.D. 1135.³

320.—Graham's *Kolhapoor*, p. 465, No. 20. Kōlhāpur Sanskrit and Kanarese inscription of Gaṇḍarāditya.

321.—Ś. 1085*.—*Ep. Ind.* Vol. III. p. 209; *Ind. Inscr.* No. 45. Kōlhāpur inscription⁴ of the Śīlāhāra *Mahāmaṇḍalēśvara* Vijayāditya, 'lord of Tagara,' residing at Valavāḍa:—

(L. 16).—Śaka-varshēshu pañchashashtyuttara-sahasra-pramitēshv-ātītēshu pravartimāna-Dumhūbhi-samvatsara-Māgha-māsa-paurṇamāsyām Sōnavārē | sōmagrahaṇa-parvvanimittam.

Monday, 1st February A.D. 1143; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 86.

In the Śīlāhāra Kahatriya lineage, Jatiga [II.]; his four sons Goṅkala, Gūhala [I.], Kīrtirāja and Chandraditya; Goṅkala's son Mārasimha; his five sons Gūhala [II.], Gaṇḍadēva, Ballāla

¹ This appears to be the date of the inscription of Gaṇḍarāditya, mentioned in Graham's *Kolhapoor*, p. 349, No. 1.

² He is mentioned also in the two Kōlhāpur Kanarese inscriptions in Graham's *Kolhapoor*, p. 465, No. 19, and p. 466, No. 21.—Compare also above, No. 220, and below, No. 413.

³ On this day the *tithi* of the date commenced 1 h. 25 m. after moon sunrise.

⁴ The inscription ends with a Kanarese verse.

Bhōjadēva [I.], and Gaṇḍarāditya; Gaṇḍarāditya's son Vijayāditya.—The inscription also mentions a *Sāmanta Kāmadēva*.¹

322.—Ś. 1065* and 1066*.—*PSOCI*. No. 96. Miraj Kanarese inscription of the Śilāhāra *Mahāmaṇḍalēśvara Vijayāditya*, and his minister *Mādirayya* :—

(L. 19).—[Śaka]-varsha 1065neya Duṇḍubhi-saṁvatsarada Bhādrapada-su(śu)dhā(ddha) 2 (altered to 6) Śukravārada-amḍa.²

(L. 47).—Sa(śa)ka-varshaṁ 1066neya Rudhirōdgāri-saṁvatsarada Māgha-bahujā 14 Vādḍavārada-amḍa Śivarātreyā parvva-nimittav-āgi.

The first date corresponds to Friday, 28th August A.D. 1142; the second is irregular;³ see *Ind. Ant.* Vol. XXIII. p. 127, No. 85; and Vol. XXIV. p. 14, No. 186.

323.—Ś. 1073*.—*Ep. Ind.* Vol. III. p. 212; *Ind. Inscr.* No. 43. Bāmaṇi inscription of the Śilāhāra *Mahāmaṇḍalēśvara Vijayāditya*, 'lord of Tagara,' residing at Valavāḍa :—

(L. 12).—Śaka-varshēshu trisaptatyuttara-sahasra-pramittēshv-atittēshu amkatō=pi 1073 pravarttamāna-Pramōda-saṁvatsara-Bhādrapada-paurṇamāsī-Śukravārē sōmagrahāṇa-parvva-nimittam.

Friday, 8th September A.D. 1150; a lunar eclipse, visible in India.

In the Śilāhāra family, Jatiga [II.]; his sons Goṅkala and Gūvala [I.]; Goṅkala's son Mārasimha; his son Gaṇḍarāditya; his son Vijayāditya.

324.—Ś. 1101*.—Graham's *Kolhapoor*, p. 382, No. 6. Kōlhāpur Kanarese inscription of the *Mahāmaṇḍalēśvara Bhōjadēva II.*, residing at Valavāḍa; dated Śaka 1101, the Vilamba *saṁvatsara*, the 10th of the bright half of Āshāḍha, the Dakṣiṇāyana-saṁkramaṇa.

The 26th June A.D. 1178.⁴

325.—Ś. 1109.—Graham's *Kolhapoor*, p. 397, No. 7. Kōlhāpur inscription of the *Mahāmaṇḍalēśvara Bhōjadēva II.*, residing at Kollāpura; dated (in words) Śaka 1109, the Plavaṅga *saṁvatsara*, on Friday, the new-moon *tithi* of the month Bhādrapada, on the occasion of an eclipse of the sun.

Friday, 4th September A.D. 1187; a solar eclipse, visible in India.

326.—Ś. 1112, 1114 [and 1115].—*Ep. Ind.* Vol. III. p. 215. Kōlhāpur inscription of the Śilāhāra *Mahāmaṇḍalēśvara Vira-Bhōjadēva II.*, residing at Pranālakadurga (also called Paunāledurga) :—

(L. 2).—Śakanṇipa-kālād-ārabhya varshēshu dvādaśōttara-śatādhika-sahasrēshu nivṛttēshu varttamāna-Sādhārāṇa-saṁvatsar-āntarggata-Pushya-bahula-dvādaśyām Bhaumavārē bhānōr-uttarāyāṇa-saṁkramaṇa-parvvaṇi.

(L. 13).—Śakanṇipa-kālād-ārabhya varshēshu chaturdśaśōttara-śatādhika-sahasrēshu nivṛttēshu varttamāna-Paridhāvi-saṁvatsar-āntarggata-Āśvīja-śuddha-pratipadi Śukravārē.

(L. 19).—Pramādi-saṁvatsar-āntarggata-Phālguna-śuddha-pañchamyām Śukravārē.

The first date corresponds to Tuesday, 25th December A.D. 1190; the third to Friday, 28th February A.D. 1194; the second is irregular.

¹ The inscription mentions the town of Kōlhāpur (Kollāpura) under the name Kahullakapura; the same name we have in No. 323.—Kāmadēva is also mentioned below, in No. 413.

² See *Ind. Ant.* Vol. XIX. p. 317.

³ The *tithi* of the date ended 13 h. 11 m. after mean sunrise of Friday, 4th February A.D. 1144, and the proper day for the *Śiva-rātri* therefore would have been the preceding Thursday; see *ibid.* Vol. XXVI. p. 187.

⁴ On his day the 10th *tithi* of the bright half of Āshāḍha ended 15 h. 4 m., and the Dakṣiṇāyana-saṁkrānti took place 16 h. 19 m. after mean sunrise.

327.—**Ś. 1113.**—*Transactions, Lit. Soc. of Bombay*, Vol. III. p. 393. Sātārā plates of the Śilāhāra Mahāmaṇḍalēśvara Bhōjadēva II., 'lord of Tagara,' residing at Padmanāladurga; recording a grant made at the request of the prince Gaṇḍarāditya:—

Śaka-varshēshu satrayōḍaśa-śatādhika-sahasrēshu 1113 gatēshu vartamāna-Virōdhikṛita-saṁvatsarē Āśhāḍha-suddha-chaturthiyāṁ Brihaspativārē dakṣiṇāyana-saṁkramaṇa-parvāpi.

Thursday, 27th June A.D. 1191.

In the Śilāhāra family, Jatiga [I.]; his son Nāyimma; his son Chandrarāja; his son Jatiga [II.]; his son Gōkalla (or Gōkala); his brother Gūvala [I.]; his brother Kirtirāja; his brother Chandraditya; Gōkalla's son Mārasimha; his son Gūvala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya; his son Vijayārka (Vijayāditya); his son Bhōjadēva [II.].

G.—The Yādavas of Sēupadēśa and Dēvagiri.¹

328.—**Ś. 922.**—*Ep. Ind.* Vol. II. p. 217. Saṁgannēr plates of the Yādava Mahāsāmanta Bhillama II., 'lord of Dvāravati,' residing at Sindinagara; issued from Nāsika:—

(L. 1).—Śakanṛipakāl-ātita-saṁvatsara-śatēshu navasu dvāvimśaty-adhikēshv-aṁkatō=pi saṁvatsarāḥ 922 ||

(L. 110).—Sā(śā)rvvarisaṁvatsariya-Bhādrapad-āmāvāsyāyām . . . sūrya-grahapē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 12, No. 176.

Mythical genealogy from the god Śambhu to Yadu; in his family, Sēupachandra [I.]; his son Dhāḍi[yappa]; [his son] Bhillama [I.]; his son Rāja (or Rājan); his son Vandiga (Vaddiga, a follower of [the Rāshtrakūṭa] Kṛishṇarāja [III.]), married Voddiyavvā, a daughter of the [probably Rāshtrakūṭa] prince Dhōrappa [i.e., probably, Nirupama]; their son Bhillama [II.] (defeated [the Paramāra] Muñja² for Raparaṅgabhīma [i.e., apparently, the W. Chālukya Taila II. Āhavamalla]), married Lakshmi [on her mother's side] of the Rāshtrakūṭa family.

329.—**Ś. 948*.**—*Ind. Ant.* Vol. XVII. p. 120, and Plate. Kalas-Budrākh plates³ of the Yādava Mahāsāmanta Bhillama III., whose capital was Sindinagara; (composed by Harichandra, the son of Rudrapaḍita):—

(L. 14).—Śakanṛipakāl-ātita-saṁvatsara-śatēshu navasv-ashtāchatvāri[ā*]śad-adhikēshv-aṁkatō=pi || 948 || Krōdhana-saṁvatsara-Kārttika-saṁjāt-ādityagrahapē.

23rd November A.D. 1025; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 129, No. 98.

In the lineage of Yadu, Sēupachandra [I.]; his son Dhāḍiyappa; his son Bhillama [I.]; his son Rāja (or Śrīrāja); his son Vaddiga; his son Bhillama [II.], married Lakshmi [on her mother's side] of the Rāshtrakūṭa family; their son Vēsū; his son Bhillama [III.].

330.—**Ś. 991.**—*Ep. Ind.* Vol. II. p. 225. Vāghlī inscription of the Yādava Mahāmaṇḍalanātha Sēupa (Sēupachandra II.), and of his feudatory, the Maurya chief Gōvindarāja:—

(Page 227, l. 9).—Rūpa-Naṁd-āṁka-tulyē tu 991 Śaka-kālasya bhūpatau Saumya-saṁvatsar-Āśhāḍha-ravigrahaṇa-parvvaṇi ||

21st July A.D. 1069; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 124, No. 66.

In the Maurya family (which sprang from Māndhātṛi of the solar race, and whose capital originally was Valabhi in Surāshtra): Kikaṭa; Takshaka; Bhīma; Sarvasūra; Gōvindarāja; Sādhvasika; Jhañjha; his son Dēvahastin; his son Muñja; his son Padmākara; (two names illegible); Vappaiya; his son (name not preserved); his son Vālaparāja; Sādhvasika; Śantirāja; his son Pravaraśūkara (?); his son Bhāilēka; Bhimarāja; Gōvindarāja (whose wife was Nāyaki).

¹ These include the Gutta inscriptions Nos. 335, 340, 351, 363 and 364. Compare also above, Nos. 223, 292 and 298.

² Compare above, No. 140.

³ The plates are numbered with numeral figures.

331.—Ś. 991.—*Ind. Ant.* Vol. XII. p. 119. Bassein plates¹ of the Yādava Mahāmaṇḍalēśvara Sēṇachandra II. :—

(L. 24).—Sa(śa)ka-saṁvat ṛkanavatyadhika-navasa(śa)tēshu saṁvat 991 Saumya-saṁvatsaīya-Śrāvāṇa-sudi chaturdasyām(śyām) Guru-dinē.

The date is irregular; see *ibid.* Vol. XXIV. p. 14, No. 182.

Dṛiḍhaprahāra came from Dvārāvati and founded(?) Chandrādityapura; his son Sēṇachandra [I.], founded Sēṇapura in Sindinēra; his son Dhādiyappa; his son Bhillama [I.]; his son Śrīrāja (or Rāja); his son Vaddiga; his son Bhillama [II.], married Lachchhiyavvā (Lakshmi), the daughter of king Jhañjha² [and on her mother's side] of the Rāshtrakūṭa lineage; their son Vēsuka (?), married Nāyaladēvi, the daughter of the Maṇḍalikatilaka Gōgi of the Chālukya lineage;³ their son Bhillama [III.], married Hammā, also called Avvalladēvi, a daughter of the [W.] Chālukya Jayasīṃha [II.];⁴ in his family, Sēṇachandra [II.].

332.—Ś. 1063 (for 1064).—*Ind. Ant.* Vol. XII. p. 126, and Plate. Anjanēri inscription of the reign of the Yādava Mahāśāmanta Sēṇadēva, 'lord of Dvārāvati':—

(L. 1).—Śaka-saṁvat 1063 Duṇḍubhi-saṁvatsar-āmtarggata-Jyēsthā-sudi pañchadaśyām Sōmē Anurādhā-nakshatrē Siddha-yōgē asyām saṁvatsara-māsa-paksha-divasa-pūrvvāyām tithau.

Monday, 11th May A.D. 1142; see *ibid.* Vol. XXIV. p. 4, No. 140.

333.—Ś. 1075.—*Ind. Ant.* Vol. VIII. p. 39, and Plate; *PSOCI.* No. 283. Pāṭṇā (in Khāndāś) inscription of the Nikumbha family. Date of the foundation of a temple by Indrarāja :—

(L. 20).—Varshā[ṇām] pañchasaptatyā sahasrē sādrikē gatē | 1075 | Śakabhūpāla-kālaya tathā Śrīmukha-vatsarē ||

In the race of the mythical king Nikumbha who was of the solar race, Kṛishṇarāja [I.]; his son Gōvana [I.]; his son Gōvandarāja; his son Gōvana [II.]; his son Kṛishṇarāja [II.]; his son Indrarāja (whose minister was Chāṇḍadēva) married Śrīdēvi of the lineage of Sagara; their son Gōvana [III.].⁵

334.—Ś. 1113.—*Ep. Ind.* Vol. III. p. 219. Gadag inscription of the Dēvagiri-Yādava Mahārājādhirāja Pratāpa-chakravartin Bhillama, recording a grant which was made at the request of his minister Jaitasīṃha,⁶ from the camp at Hērūrā :—

(L. 13).—Śakanipakāl-ātita-saṁvatsara-satēshu trayōdaś-ādhikēshv-ēkādaśasu varttamāna-Virōdhakṛit-saṁvatsar-āmtarggata-Jyēsth-āmāvāsyāyām-Ādityavārē sūrya-grahapē.

Sunday, 23rd June A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 71.

In Yadu's family, Sēvaṇa;⁷ his son Mallugi; his son Amaragaṅga; his younger brother Karṇa; his son Bhillama.

335.—Ś. 1113.—*PSOCI.* No. 109. Chāṇḍāmpur Kanarese inscription of the Gutta Mahāmaṇḍalēśvara Vira-Vikramāditya II.,⁸ and his Nāyaka Khaṇḍeya-Kāra-Kāmeya-nāyaka :—

(L. 72).—Sa(śa)ka-varaham 1113neya Virōdhikri(kṛi)tu-saṁvatsarada Mārgasīrad-āmāvāse sūryya-grahapad-aṁdu.⁹

¹ The plates were bought by Dr. Bhaṭu Dāji, but it is not known where they are now.

² Perhaps the Jhañjha of No. 305 ff.

³ For a Goggirāja who may be intended here, see *North. Inscr.* No. 354. According to Dr. Bhandarkar perhaps the Goggirāja of No. 305 ff., above.

⁴ See above, No. 151 ff.

⁵ *Le.* the Jaitasīṃha of No. 419.

⁶ See below, No. 337.

⁷ Compare Dr. Fleet's *Dynasties*, p. 582, and see above, Nos. 223, 292, and 298.

⁸ Probably Sēṇachandra II. of Nos. 330 and 331.

⁹ In line 80 there is another date of the month Pausa of the same year, but it is irregular.

18th December A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 72.

336.—*Ep. Ind.* Vol. V. p. 29. Managōli fragmentary Kanarese inscription of the time of the Dēvagiri-Yādava Jaitugidēva (Jaitapāla) I., the son of Bhillama.—The inscription mentions one of Jaitugi's officers, the Daṇḍandātha Sahadēva, whose elder brother was the Daṇḍandātha Mallidēva.

337.—*Ś. 1128* (for 1129).—*Ep. Ind.* Vol. I. p. 341; *PSOCI.* No. 284. Pāṭṭa (in Khândés) inscription,¹ recording that the chief astrologer of the Dēvagiri-Yādava Siṅghaṇa, Chaṅgadēva, a grandson of the astronomer Bhāskarāchārya, founded a college for the study of the *Siddhāntatīrthaṇi*, etc., which was endowed by the brothers Sōidēva and Hēmaḍidēva of the Nikumbha family, feudatories of the Yādavas. Date of Sōidēva's grant:—

(L. 21).—Śākā 1128 Prabhava-saṁvatsarē Śrāvapa-māsē paurṇamāsyām chaṁdragrahaṇa-samayē.

9th August A.D. 1207; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIV. p. 5, No. 141.

In Yadu's race, Bhillama; Jaitrapāla [I.]; his son Siṅghaṇa (Siṁha).—In Nikumbha's family (see No. 333), Kṛishṇarāja [II.]; his son Indrarāja; his son Gōvana [III.]; his son Sōidēva; after his death, his younger brother Hēmaḍidēva.—Of Chaṅgadēva the following genealogy is given: In the Śāṇḍilya family, the poet Trivikrama; his son Bhāskarabhaṭṭa (received from king Bhōja the title *Vidyapati*); his son Gōvinda-sarvajña; his son Prabhākara; his son Manōratha; his son, the poet Mahēśvarāchārya; his son Bhāskara (the astronomer); his son Lakshmīdhara (appointed chief Paṇḍit by king Jaitrapāla); his son Chaṅgadēva (chief astrologer of king Siṅghaṇa). Compare below, No. 343.

338.—*Ś. 1135**.—*PSOCI.* No. 100; *Ind. Ant.* Vol. II. p. 297, No. 1. Gadag Sanskrit and Kanarese inscription of the reign of the Dēvagiri-Yādava Siṅghaṇa:—

(L. 34).—Śakanripakā-ākṛānta-saṁvatsara-śataṁgaḥ 1135neya Āṁgirasa-saṁvatsarada Phālguna(na)-sūdhadha(ddha)-bidige Śanaishcharavārad-aṁdu.²

The date is irregular.

339.—*Ś. 1136**.—*Jour. Bo. As. Soc.* Vol. XII. p. 7. Khidrāpur inscription of the Dēvagiri-Yādava Mahārājādhirāja Pratāpa-chakravartin Siṅghaṇa (Siṁha), 'lord of Dvāravati,' residing at Dēvagiri:—

(L. 8).—Śaka-varshē 1136 Śrīmukha-saṁvatsarē Chaitrē sūrya-parba(rva)ṇi Sōma-dinē.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102.

340.—*Ś. 1136**.—*PSOCI.* No. 234. Haraḷahaḷi³ Kanarese inscription of the Gutta Mahāmaṇḍalēvara Vira-Vikramāditya II., whose daughter (by Paṭṭamādevī) Tuḷvaladēvi (Tuḷvaladēvi) was married to Ballāja (son of a feudatory chief named Siṁha, Siṅga, Siṅgidēva, lord of the Śāntaḷi maṇḍala), and whose sons were Jōvidēva (Jōyidēva) II.⁴ and Vikrama (Vikramāditya III.):—

(L. 63).—Śaka-varshada 1136neya Śrīmukha-saṁvatsarada Chaitrad-amavāsye Sēmavāra sūryyagrahaṇa-saṁkrānti-vyatiyapātad-aṁdu.⁵

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102. (The Vṛishabha-saṁkrānti took place on the following Wednesday).

¹ The concluding lines of the inscription are in old Marāṭhī.

² See *Ind. Ant.* Vol. XII. p. 210, No. 29.

³ See Dr. Fleet's *Dynasties*, p. 583, and above, No. 335.

⁴ See below, No. 351.

⁵ Read -vyatpāṭad-aṁdu.

341.—*Ś. 1137.*—*PSOCI.* No. 201; *Mysore Inscr.* No. 37, p. 72. Baḷagāṁve Kanarese inscription of the Dēvagiri-Yādava Mahārājādhirāja Siṁhaṇa (Siṁghaṇa), 'lord of Dvārāvati':—

(L. 23).— . . . 1137neya Yuva-saṁvatsarada Bhādrapadad=amāvāsye Bri(bri)haspati-vārad=amdu.

Thursday, 24th September A.D. 1215; see *Ind. Ant.* Vol. XXIII. p. 125, No. 73.

342.—*Ś. 1140.*—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 425, No. 11; *Ind. Inscr.* No. 48. Kōlhāpur inscription of the Dēvagiri-Yādava Chakravartin Siṁhaṇa (Siṁghaṇa), the son of Jaitrapāla who was the son of Bhillama:—

(L. 16).—Śaka-varsha 1140 Bahudhānya-saṁvatsarē.

343.—*Ś. 1144.*—*Ep. Ind.* Vol. III. p. 112. Bahāḷ (in Khāndēs) inscription, recording the foundation of a temple by Anantadēva, the chief astrologer of the Dēvagiri-Yādava Siṁha (Siṁghaṇa); (a *prastāvi* composed by Anantadēva's younger brother Mahēśvara):—

(L. 18).—Shaṭk-ōṇē sadala-śat-ādhi[kē] sahasrē 1144 varshāpām Śaka-prithivīpatēḥ prayātē | Chaitr-ādya-pratipadi Chitrabhānu-varshē.

The ornament of Yadu's family Bhillama; his son Jaitrapāla [I.] (made Gaṇapati¹ lord of the Andhra country); his son Siṁha (defeated king Arjuna²).—Of Anantadēva the following genealogy is given: In the family of the sage Śāṇḍilya, Manōratha; his son Mahēśvara (composed astronomical works); his son Śrīpati; his son Gaṇapati; his son Anantadēva (author of astronomical works). Compare above, No. 337.

344.—*Ś. 1145**.—*Jour. Do. As. Soc.* Vol. XII. p. 11; *Archæol. Surv. of West. India*, Vol. II. p. 233, and Plate lxxiv.; and Vol. III. p. 116; *PSOCI.* No. 91. Munolli (Manōḷi) Kanarese inscription of the reign of the Dēvagiri-Yādava Mahārājādhirāja Pratāpa-chakravartin Siṁghaṇa, ruling at his capital of Dēvagiri; recording grants made by his Daṇḍandyaḥa Purushōttama and others:—

(L. 24).—Sa(śa)ka-varsha 1145neya Chitrabhānu-saṁvatsarada Kārttika-su(śu)dhā(dhā)-puṇṇami Sōmavāra sōmagrahaṇa-bya(vya)tipātadalli.

22nd October A.D. 1222, with a lunar eclipse, visible in India; but the day was a Saturday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 157.

345.—*Ś. 1145.*—*Ind. Ant.* Vol. XIX. p. 157. Notice of a Kōlār (Kōlhār) Kanarese inscription of the time of the Dēvagiri-Yādava Siṁghaṇa, reigning at his capital of Dēvendraḡiri:—

(L. 9).—Śaka-varuśada³ 1145de(da)neya Svabhānu-saṁvachchharada⁴ dvitīya-Bhādrapada-su(śu)dhā(ddha) 5 Su(śu)kravārad=amdu.

Friday, 1st September A.D. 1223; see *ibid.* Vol. XXIII. p. 117, No. 28.

346.—*Ś. 1148**.—*PSOCI.* No. 110. Chaudādāmpur Kanarese inscription. Date (of the time of the Dēvagiri-Yādava Siṁghaṇa?):—

(L. 26).—Śaka-varsha 1148neya Pārthiva-saṁvatsarada Bhādrapa[da*]-śuddha 15 Sōmavāra chaṁdrōparāga-⁵puṇṇyatithiya madhyāhnasamaya⁶.

19th August A.D. 1225, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 158.

(For two later dates in the same inscription see below, Nos. 361 and 363).

¹ I.e. the Kākatīya Gaṇapati; compare below, No. 585 ff.

² I.e., probably, the Paramāra Arjunavarman; see *North. Inscr.* No. 195.

³ Read *-varuśada*.

⁴ Read *-saṁvatsarada*.

⁵ Read *puṇya*².

347.—**Ś. 1156.**—*PSOCI.* No. 87. Bijāpur Kanarese inscription of the Dēvagiri-Yādava Siṅghaṇa (Siṅghaṇa):—

(L. 5).—Śaka-varṇashada¹ 1156neya Jaya-saṁvatsarada Vaisā(śā)kha-su(śu)ddha-puṁṇame² Vaddavārad=amdu.

Saturday, 15th April A.D. 1234; see *Ind. Ant.* Vol. XXIII. p. 118, No. 29.

348.—**Ś. 1157.**—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 12; *Ind. Inscr.* No. 47. Kōlhāpur fragmentary inscription of the Dēvagiri-Yādava Siṅghaṇa:—

(L. 1).—Śaka 1157 Maṁmatha-saṁvatsarē Śrāvapa-bahula 30 Gurau.

For Maṁmatha = Ś. 1157 the date is irregular; (for Ś. 1157* = Jaya it would correspond to Thursday, 27th July A.D. 1234); see *Ind. Ant.* Vol. XXIV. p. 16, No. 192.

349.—**Ś. 1158.**—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 13. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Mahārājādhirāja Prandha-pratāpa-chakravartin Siṅghaṇa, 'lord of Dvārāvati':—

(L. 1).—Śaka 1158 varṣhē Durmmukha-saṁvatsarē Māgha-śuddha-pūrṇamāsyām tiiḥau Sōma-dinē |

(L. 14).— . . . sōmē=pavi[ddhē?] . . .

Monday, 12th January A.D. 1237; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 118, No. 31.

350.—**Ś. 1160*.**—*PSOCI.* No. 112. Tiliwalli Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Siṅghaṇa (Siṅghaṇa), and of his feudatory Śāvanta-Thakkura:—

(L. 77).—Śaka-varṣha 1160neya Hēmaṇambi-[sa]ṁvatsarada Phālguna(na)-su(śu) 3 Bri(bri)haspativārad=amdu.

Thursday, 18th February A.D. 1233; see *Ind. Ant.* Vol. XXIV. p. 2, No. 130.

351.—**Ś. 1160*.**—*Jour. Bo. As. Soc.* Vol. XV. p. 386, and Plates. Haralaha||i (now Bombay As. Soc.'s) plates³ of the reign of the Dēvagiri-Yādava Mahārājādhirāja Prandha-pratāpa-chakravartin Siṅghaṇa, 'lord of Dvārāvati,' recording a grant by his Daṇḍēśa Bichirāya⁴ (Bicha, Vichāṇa), the son of Chikkadēva and younger brother of Malla, made with the consent of the Gutta Mahāmaṇḍalēśvara Jōyidēva II.,⁵ 'lord of Ujjayanī':—

(L. 62).—Śaka-varṣhād=ārabhya aṣaṣṭyadhika-śatōttara-śa(sa)ḥsra-mitē Hēma-ṇa[m*]vi(bi)-sām(saṁ)vatsarē Phālguna-māsē saptamāyām.

In the Yādava race was Amaragāṅgēya; in that family was Mallugi; from him sprang Bhillama; from him, Jaitugi [I.]; from him, Siṅghaṇa.

352.—**Ś. 1162.**—*Archæol. Surv. of West. India*, Vol. III. p. 87, and Plate lviii.; *PSOCI.* No. 286. Ambā inscription of the Dēvagiri-Yādava Siṅghaṇa (Siṅghaṇa), and of his generals Khōlēśvara (the son of Trivikrama) and his son Rāma of the Maudgala family; (a *prastāvi* composed by Kavirāja?):—

(L. 27).—Śaku 1162 Śārvarī-saṁvatsarē | Kārtika-śuddha [da.10?].

353.—*PSOCI.* No. 285. Ambā inscription⁷ of the time of the Dēvagiri-Yādava Siṅghaṇa, his general Khōlēśvara, etc.

¹ Read Śaka-varṇashada.

² Read -puṁṇame.

³ On this day the *tithi* of the date commenced 5 h. 12 m. after mean sunrise.

⁴ The description of the boundaries is in Kanarese.

⁵ Not Chikkadēva.—Compare below, No. 357.

⁶ See Dr. Fleet's *Dynasties*, p. 583; and above, No. 340.

⁷ An edition of this inscription is desirable.

354.—*PSOCI*. No. 111. Chaudāmpur Kanarese inscription. Date (l. 99) of 'the Śubhakarit saṁvatsara, in the era of the Yādava king Siṁhaṇa (Siṁghaṇa); Friday, the third day of the bright fortnight of Pūshya.'

[Śubhakarit = Ś. 1164]: Friday, 26th December A.D. 1242 (the day for the celebration of the Uttarāyana-saṁkrānti, which took place shortly before mean sunrise).

(For two later dates in the same inscription see below, Nos. 364 and 365).

355.—*Ind. Ant.* Vol. XII. p. 100. Kaṣakoḷ Kanarese memorial tablet of the 37th year (of the reign) of the Dēvagiri-Yādava Bhujabala-pratāpa-chakravartin Siṁhaṇa (Siṁghaṇa):—

(L. 2).—Siṁhaṇadēva-varsha 37 Parābhava-saṁvatsarada Mārgaśīra-su(śu)dha(ddha)-pañchami Bri(bri)havāradalu.

[Parābhava = Ś. 1168]: Thursday, 15th November A.D. 1246.

356.—Ś. 1172*.—Graham's *Kolhapoor*, p. 437, No. 14; *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iii. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Kanharadēva (Kṛishṇa), dated Śaka 1172, the Saumya saṁvatsara, "Vaiśākha-vadi 30 Śukrē."

Friday, 14th May A.D. 1249.

357.—Ś. 1171.—*Ind. Ant.* Vol. VII. p. 304, and Plates; *PSOCI*. No. 21. Chikka-Bāgewāḍi plates of the reign of the Dēvagiri-Yādava Kanhāra or Kanhara (Kṛishṇa, the son of Jaitugi II who was the son of Siṁhaṇa, i.e. Siṁghaṇa); recording a grant by the minister Mallisaṭṭi (Malla, the elder brother of Bicha and son of Chikkadēva¹), which was confirmed (by means of this copper-plate charter) by Malla's son, the minister Chaṇḍisaṭṭi:—

(L. 19).—Ēkasaptatyuttara-śatādhē(dhi)ka-sahasra-saṁkhyēshu Śak-āvdē(bdē)shv-
aṭṭēshu pravarttamānē Saṁm(sau)mya-saṁvatsarē tad-amta[r*]gat-Āshāḍha-paurṇamāsyām
Śanaishcharavārē Pūrvāshāḍh[ā*]-nakshatrē Vaidhriti-yōgē ittham bhūta-puṁ(pu)ṇyakālā.
Saturday, 26th June A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 32.

358.—Ś. 1171.—*Ind. Ant.* Vol. XIV. p. 69. Beṇḍigeri plates of the reign of the Dēvagiri-Yādava Kanhāra or Kanhara (Kṛishṇa, described as in No. 357); recording a grant by the minister Mallisaṭṭi, for which the king's sanction (with this copper-plate charter) was obtained by his son, the minister Chaṇḍisaṭṭi:—

(L. 22).—Śaka-saṁvatsarasya śatādhika-sahasra-aikādhika-saptatyās-ch-ānamitarē Saumyē-
bdē Śrāvaṇē māsi sīta-pakṣhē dvādaśyām Guruvārē.

Thursday, 22nd July A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 33.

359.—Ś. 1174*.—*Jour. Bo. As. Soc.* Vol. XII. p. 34. Munolji (Manōji) Kanarese inscription of the reign of the Dēvagiri-Yādava Bhujabala-pratāpa-chakravartin Kanhara (Kṛishṇa, the son of Jaitugi II. who was the son of Siṁghaṇa), 'lord of Dvārāvati,' residing at his capital of Dēvagiri:—

(L. 20).—Sa(śa)ka-varsha 1174neya Virō[dhikṛitu]-saṁvatsarada Jēshṭha-bahula
va(s)māvase sūryya-grahaṇa Su(śu)kravārad-a]jṁdu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 193.

360.—Ś. 1175.—*Jour. Bo. As. Soc.* Vol. XII. p. 42. Bēhaṭṭi plates of the 7th year (of the reign) of the Dēvagiri-Yādava Mahārājādhirāja Kanhara (Kṛishṇa), 'lord of Dvārāvati,' recording a grant by the minister Chaṇḍa-(Chāvunḍa)-rāja, the son of Vichhaṇa who was the younger brother of Agramalla (? Malla²):—

(L. 51).—Pañchasaptatyadhika-śatōttara-sahasrakē Śaka-varshē varttamānē svasti śrīmad-
Yādavanārāyapa-bhujava(ba)lapraṇḍhapratāpachakravartti-śrī-Kanharadēva-varshēshu saptamē
Pramādi-saṁvatsarē Chaitra-māsē kṛishṇa-pakṣhē amāvāsyāyām Sōmavārē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 194.

¹ See above, No. 351.

² Read *Jyēṣṭha*.

³ Compare above, No. 351.

In the race of the Yadus there was Amaragāṅgēya; also Jaitugi [I.]; his son Simhala (Siṅghaṇa); his grandson Kṛishṇa.

361.—*PSOCI.* No. 110. Chaudāḍāmpur Kanarese inscription; the four lines round the top of the stone. Date of the time of the Dēvagiri-Yādava Kanhara (Kṛishṇa):—

(L. 1).—Kanharaḍēva-varahada Siddhārthi-saṁvatsarada Chaitra-bahula 15 Sō sūryya-grahapada samaya(?).

[For Siddhārthi = Ś. 1181] the date is irregular.

(For two other dates in the same inscription see Nos. 346 and 363).

362.—Ś. 1183.—From an impression supplied by Dr. Fleet. Renadāḍ inscription¹ of the reign of the Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Mahādēva, 'lord of Dvāravati':—

(L. 1).—Śaka 1183 Dū(du)rmatti-saṁvatsarē.

363.—*PSOCI.* No. 110. Chaudāḍāmpur Kanarese inscription. Date of the third year of the reign of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III., the son of Vikrama (Vikramāditya III.) and Maḷaladēvi:²—

(L. 40).—Mahādēvarāya-vijayarājya-bḍaye(ya)da Śṛaneya Duṁdubhi-saṁvatsarada Vayaśākha-su(śu)ddha(ddha) 15 Sōmavāra sōma-grahapadalli.

[For Duṁdubhi = Ś. 1184] the date is irregular; see No. 364.

(For two earlier dates in the same inscription see above, Nos. 346 and 361).

364.—Ś. 1185*.—*PSOCI.* No. 111. Chaudāḍāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III.:³—

(L. 79).—Śaka-varsha 1185neya Duṁdubhi-saṁvatsarada Vayaśākha-śuddha 15 Sōmavāra sōma-grahapad-andu.

The date is irregular; see No. 363.

(For two other dates in the same inscription see Nos. 354 and 365).

365.—*PSOCI.* No. 111. Chaudāḍāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva:—

(L. 92).—Rudhirōdgāri-[saṁvatsa]rada Jēshṭha-bahula 5 (but possibly 1) Ādivāra Shadāṣṭimukha-saṁkrānti tatkaladalli.

[Rudhirōdgāri = Ś. 1185]: Sunday, 27th May A.D. 1263; but the *tithi* which ended on this day was the third of the dark half; see *Ind. Ant.* Vol. XXV. p. 346, No. 4.

(For two earlier dates in the same inscription see above, Nos. 354 and 364).

366.—Ś. 1187.—From an impression supplied by Dr. Fleet;⁴ *Ind. Insor.* No. 49. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Mahārāja Mahādēva, the younger brother of Kanhara (Kṛishṇa):—

(L. 8).—Śaka-varshē 1187 varttamāna-Krōdhana-saṁvatsarē Māghamāsa-pūrṇimāyām Śukra-dinē.

Friday, 22nd January A.D. 1266; see *Ind. Ant.* Vol. XXIII. p. 118, No. 34.

367.—Ś. 1189.—*Ind. Ant.* Vol. XVIII. p. 128. Date of a Hulgūr Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Mahādēva:—

(L. 15).—Śaka-varuśada⁵ 1189neya Prabhava-saṁvatsarada Jēshṭha-⁶ba 30 Budhavāra sūrya-grahapad-andu.

Wednesday, 25th May A.D. 1267; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 125, No. 74.

¹ The last lines of the inscription appear to be in old Marāṭhī.

² See Dr. Fleet's *Dynasties*, p. 583, and above, No. 340.

³ See above, No. 363.

⁴ Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. ii.

⁵ Read *-varshada* and *Jyēshṭha*.

368.—*PSOCI*. No. 142; *Mysore Inscr.* No. 12, p. 20. Dāvāngere Kanarese inscription of the reign of the Dēvagiri-Yādava Rāmachandra. Date of the time (?) of the Dēvagiri-Yādava Mahādēva :—

‘The Prajāpati *samvatsara*. No further details of the date are given.’

[Prajāpati = Ś. 1193.]

369.—Ś. 1193.—*Ind. Ant.* Vol. XIV. p. 315. Paithāp (now Bombay Secretariat's ?) plates² of the Dēvagiri-Yādava Rāma (Rāmachandra) :—

(L. 62).—Sa(śa)kē cha ēkādaśasu trinavaty-adhikēshv-atītēshu 1193 varttamāna-Prajāpati-samvatsar-āntargata-Māgha-suddha-dvādaśyām Vu(bu)dhē.

Wednesday, 13th January A.D. 1272; see *ibid.* Vol. XXIII. p. 118, No. 35.

In the race of Yadu, in the Moon's family, Siāghaṇa; his son Mallugi; after him, Bhillama; his son Jaitugi [I.] (killed the king of Trikalīṅga and liberated king Gaṇapati³ from prison); his son Siāghaṇa (overthrew Ballāla,⁴ the Andhra king, Kakkalla,⁵ the lord of Bhambhāgiri, Bhōja,⁶ and Arjuna⁷); his son Jaitugi [II.]; his son Kṛishṇa; his younger brother [Mahādēva] (defeated Viśala⁸); his son Āmaṇa; from him Kṛishṇa's son Rāma took away the kingdom.

370.—Ś. 1194.—*Jour. Roy. As. Soc.* Vol. V. p. 183. Thāpā plates of the reign of the Dēvagiri-Yādava Rāmachandra, ‘lord of Dvāravatī;’ recording a grant by Achyuta-Nāyaka :—

Śālivāhana-Śakē 1194 Āṁgirā-nāma-samvatsarē Āśvina-suddha 5 Ravau.

The date is irregular.

In the race of the Yadus, Bhillama; after him, Jaitrapāla [I.]; his son Siāghaṇa; after him, Kṛishṇa; his younger brother Mahādēva; Kṛishṇa's son Rāmachandra.

371.—Ś. 1194.—From an impression supplied by Dr. Fleet;⁹ Graham's *Kolhapoor*, p. 437, No. 15. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Rāmadēva (Rāmachandra) :—

(L. 23).—Śaka-varshēshu 1194 vēd-āṁka-Rudra-pramitēshu vyatītēshu varttamān-Āṁgirāḥ-[sam]vatsara-Māgha-pūrṇimāyām sōmagrahaṇa-parvaṇi.

3rd February A.D. 1273; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 36.

372.—Ś. 1199*.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 451, No. 16. Sidnūr inscription¹⁰ of the reign of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Rāmachandra :—

(L. 13).—Śaka-varshēshu 1199 raṁdhra-āṁka-Rudra-pramitēshu gatēshu varttamāna-Dhātṛi-samvatsar-ānt(ā)ntargata-Śrāvāṇa-pūrṇimāyām Sōma-dinē yajñōpavita-parvaṇi.

Monday, 27th July A.D. 1276; see *Ind. Ant.* Vol. XXIII. p. 128, No. 93.

373.—Ś. 1199.—*PSOCI*. No. 125; *Mysore Inscr.* No. 26, p. 44; compare *Jour. Bo. As. Soc.* Vol. XII. p. 4. Harihar Kanarese inscription of the Dēvagiri-Yādava Praudha-pratāpa-

¹ See Dr. Fleet's *Dynasties*, p. 528 and p. 529, note 1.

² Compare *Ind. Ant.* Vol. XXX. p. 517.

³ *I.e.* the Kākatya Gaṇapati; see below, No. 585 ff.

⁴ *I.e.* the Hoyasā Ballāja II.; see below, No. 415 ff.

⁵ Perhaps some prince Kakkalla of the Kalachuri (Chēdi) family.

⁶ *I.e.* the Śilāhāra Bhōja II.; see above, No. 324 ff.

⁷ *I.e.*, probably, the Paramāra Arjunavarman; see above, No. 343.

⁸ Compare *North. Inscr.* No. 225.

⁹ Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iv.

¹⁰ The inscription contains a sculpture of an ass and a woman.

chakravartin Rāmachandra, 'lord of Dvārāvati,' and of his feudatory, the *Mahāmaṇḍalēśvara Sāluva-Tikkamaḍēva* :—

'Śaka 1199 (in figures, l. 67), the *Īśvara saṁvatsara*; Friday, the thirteenth day of the (?) bright fortnight of Chaitra.'

Friday, 19th March A.D. 1277.¹

The inscription contains two other dates of the *Bahudhānya saṁvatsara* (Ś. 1200) and of the 'Pramādi' (Pramāthin) *saṁvatsara* (Ś. 1201).

374.—*PSOCI*. No. 202; *Mysore Inscr.* No. 57, p. 127. Baḷagāṁve Kanarese memorial tablet of the time of the *Dēvagiri-Yādava Rāmachandra* :—

'The twelfth or thirteenth year (in figures, l. 16) of his reign, the *Chitrabhānu saṁvatsara*; Sunday, the fifteenth day of the bright fortnight of Māgha or, perhaps, Mārgaśīrṣa;' (*Mys. Inscr.* : 'the 14th year . . . the 1st day of the moon's increase, Sunday').

[For *Chitrabhānu* = Ś. 1204] the date is irregular, for either month.

375.—*PSOCI*. No. 225; *Mysore Inscr.* No. 111, p. 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

(L. 4).—*Rāmachandraḍēva-vijayarājya-ōḍayada* 12 *Svabhānu-saṁvatsarada* *Phālguna(na)-su(su)* 5 *Vaḍḍavārad-aṁḍu*.

[For *Subhānu* = Ś. 1205] the date is irregular.

376.—*PSOCI*. No. 203; *Mysore Inscr.* No. 82, p. 169. Baḷagāṁve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 3) of his reign, the *Tāraṇa saṁvatsara*; Sunday, the first day of the bright fortnight of Chaitra;' (*Mys. Inscr.* : 'the 3rd day').

[*Tāraṇa* = Ś. 1206]: Sunday, 19th March A.D. 1284 (which is the proper equivalent for the first *tīthi* of the bright half of Chaitra).

377.—*PSOCI*. No. 204; *Mysore Inscr.* No. 52, p. 113. Baḷagāṁve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 2) of his reign, the *Tāraṇa saṁvatsara*; Wednesday, the tenth day of the bright fortnight of Vaiśākha.'

[*Tāraṇa* = Ś. 1206]: Wednesday, 26th April A.D. 1284.

378.—*PSOCI*. No. 205; *Mysore Inscr.* No. 81, p. 168. Baḷagāṁve Kanarese memorial tablet of the 16th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The sixteenth year (in figures, l. 6) of his reign, the *Vyaya saṁvatsara*. The other details of the date are illegible.'

[*Vyaya* = Ś. 1208.]

379.—Ś. 1212*.—*Jour. Roy. As. Soc.* Vol. V. p. 178. Thāpā plates of the reign of the *Dēvagiri-Yādava Mahārājādhirāja Praṇḍha-pratāpa-chakravartin Rāmachandra*, 'lord of Dvārāvati,' recording a grant by *Kṛishṇaḍēva*, the governor of *Koṅkaṇa* :—

Śālivāhana-Śakā 1212 *Virōdhi-saṁvatsarē* *Vaiśākha-śuddha-paurṇamāsyām* *Bhaumē*.

The date is irregular.

In the race of the *Yadus*, *Bhillama*; after him, *Jaitrapāla* [I.]; his son *Singhaṇa*; after him, *Jaitrapāla* [II.]; after him, *Kṛishṇa*; his younger brother *Mahāḍēva*; *Kṛishṇa*'s son *Rāmachandra*.

380.—Ś. 1219*.—From an impression supplied by Dr. Burgess. British Museum inscription of the *Dēvagiri-Yādava Praṇḍha-pratāpa-chakravartin Rāmachandra* :—

(L. 1).—Śaku-saṁvatu 1219 || *Durmushī(khī)-saṁvatsarē* *Kārttika-vadi amāvāsyām* *Ravan*.

¹ This is the proper equivalent of the *tīthi* for the bright half of Chaitra.

(L. 5).—sūrya-parvati.

Sunday, 28th October A.D. 1296; a solar eclipse, visible in India.

381.—Ś. 1222.—From impressions supplied by Dr. Fleet. Vêlâpur inscription¹ of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin Râmachandra* :—

(L. 1).—Śak[u] 1222 Śârvarî-samvatsarê Mârgisaru-vadi [9?] Sômê.

Supposing the figure for the *tithi* to be really 9, the date corresponds to Monday, 5th December A.D. 1300.

382.—Ś. 1227.—From impressions supplied by Dr. Fleet. Vêlâpur inscription of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin Râmachandra* :—

(L. 1).—Śâku 1227 | Viśvâvasu-samvachchha(tsa)rê | Mârga-su(śu)dha(âdha) 5 Sômê.

Monday, 22nd November A.D. 1305; see *Ind. Ant.* Vol. XXIII. p. 119, No. 38.

H.—The Hoysalas.²

383.—Ś. 961 (?).—*Mysore Inscr.* No. 174, p. 329. Date in a Sindigere Kanarese inscription.³ The Hoysala (Hoysala) *Mahâmaṇḍalêśvara Vinayâditya Tribhuvanamalla*, 'lord of Dvâravâtî,' and his wife *Keļeyabbarisi (Keļeyaladêvi)*, residing at their capital of *Sosavûru* (?),⁴ gave a girl in marriage to, and bestowed the lordship of Sindigere on, the *Danḍanâyaka Mariyâne* :—

'The Śaka year 961,⁵ the year Sarvajit, the month Phâlguna, the 3rd day of the moon's increase, Monday.'

For Ś. 961 expired, which, however, was Pramâthin, the date would correspond to Monday, 18th February A.D. 1040.

(For other dates in the same inscription see below, Nos. 385 and 401).

384.—Ś. 987 (?).—*Mysore Inscr.* No. 166, p. 307. Date (in the Nirgund inscription of the time (?) of the Hoysala *Sômêśvara*, below, No. 438) of the time (?) of the W. Gaṅga *Mahâmaṇḍalêśvara Gaṅgarasa* and (?) the Hoysala *Vishṇuvardhana* :—

'In the Śaka year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signa.'

Nala (Anala) would be Ś. 998 expired, but for that year the date is incorrect; it is incorrect also for Ś. 987 current and expired.

385.—Ś. 1025.—*Mysore Inscr.* No. 174, p. 330. Another date in the Sindigere Kanarese inscription (above, No. 383). The Hoysala *Ballâja I.*, reigning at his capital of *Bêlâpura* (Vêlâpura), married *Padmaladêvi*, *Châvalidêvi* and *Boppadêvi*, the three daughters of the *Danḍanâyaka Mariyâne* of the second generation, on whom he again conferred the lordship of Sindigere :—

'The Śaka year 1025, the year Svabhânû, the month Kârttika, the 10th day of the moon's increase, Thursday.'

The date is irregular.

(For other dates in the same inscription see Nos. 383 and 401).

386.—Ś. 1037 (for 1035).—*Inscr. at Śravaṇa-Belgoḷa*, No. 46, p. 22. Sanskrit and Kanarese inscription recording the date of the death of *Bûchapa (Bûchirâja)*, the son of the

¹ The inscription contains a sculpture of an ass and a woman.

² Compare also above, Nos. 197 and 234, and below, No. 713.

³ Compare Dr. Fleet's *Dynasties*, p. 461, note 4.

⁴ In the Alêsandra inscription in *Ep. Carr.* Vol. IV. p. 203, No. 32, where the same date is given, the year is '967.' Sarvajit would be Ś. 969; for that year the date is incorrect, and it is incorrect also for Ś. 967 current and expired.

⁵ Compare Dr. Fleet's *Dynasties*, p. 492, note 3.

⁷ The same date is given in the Alêsandra inscription, *Ep. Carr.* Vol. IV. p. 203, No. 32.

Danḍandīyakiti Lakkale (Lakshmi, the wife of Gaṅgarāja) and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in his memory by his mother :¹—

Śaka-varuṣa 1037neya Vijaya-saṁvatsarada Vaisākha-su(śu)ddha 10 Ādityavārad-andu.

[Vijaya = Ś. 1035] : Sunday, 27th April A.D. 1113.

387.—Ś. 1037.—*Inscr. at Śravaṇa-Belgoḷa*, No. 47, p. 23. Sanskrit and Kanarese inscription recording the date of the death of Mēghachandra-traividyadēva, the disciple of Sōmadēva (Sakalachandra); and the erection of a monument in his memory by (the lay-disciple of his disciple Prabhāchandra-siddhāntadēva) the *Danḍandīyakiti* Lakshmiṁmatī (Lakshmi), the wife of Gaṅgarāja, minister of the Hoysala Viṣṇuvardhana :—

Sa(śa)ka-varuṣa 1037neya Manmatha-saṁvatsarada Mārggaśira-su(śu)ddha 14 Bṛhadvāraṁ Dhanur-lāgnada pūrvvāhpada-āru-ghaliyey-app-āgaḷu.

Thursday, 2nd December A.D. 1115; see *Ind. Ant.* Vol. XXIII. p. 116, No. 17.

388.—Ś. 1039.—*PSOCI*. No. 18; *Mysore Inscr.* No. 146, p. 260. Bēlūr Sanskrit and Kanarese plates of the Hoysala Mahāmaṇḍalēśvara Viṣṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati,' reigning at Vēlāpura (Bēlāpura), and his Paṭṭamahādēvi Śāntalādēvi :—

(L. 5 of side 9).—Śaka-varuṣa sāsirada-mūvatt-ombhatte(tta)neya Hēmaḷambi-saṁvatsarada Chaitra-śuddha-pāñchamiy-Ādivāra.

The date is irregular.

In Yādū's lineage (the legendary) Śāla received the royal name Poyasā. Among the Poyasāas, 'lords of Dvārāvati,' born in Śāsāpura, was Vinayāditya, who married Keḷeyabbe (Keḷeyalādēvi). Their son Ereyāga married Ēchalādēvi; their sons Ballāja [I.], Viṣṇu (Viṣṇuvardhana, also called Bhujabala-Gaṅga, defeated Jagaddēva² and Narasiṁha), and Udayāditya.

(Commencing with side 11 is an undated inscription of Vira-Ballāja (Ballāja II.); and commencing with l. 21 of side 12 is a short inscription of Narasiṁha III., dated 'Sunday, the fifth day of the bright fortnight of Chaitra of the Ānanda saṁvatsara;' this date, for Ānanda = Ś. 1176, is irregular).

389.—Ś. 1039.—*Inscr. at Śravaṇa-Belgoḷa*, No. 59, p. 56. Sanskrit and Kanarese inscription³ of the reign of the Hoysala Mahāmaṇḍalēśvara Viṣṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati,' recording a grant by his minister, the *Danḍandīyaka* Gaṅgarāja, which was confirmed by the *Danḍandīyaka* Ēchirāja :—

Sa(śa)ka-varuṣa 1039neya Hēmaḷambi-saṁvatsarada Phālguna(na)-śuddha 5 Sōmavārad-andu.

Monday, 28th January A.D. 1118; see *Ind. Ant.* Vol. XXIII. p. 116, No. 18.

Māra⁴ married Mākaṇabbe; their son Ēchaṁ (Ēchirāja),⁵ married Pōchikabbe; their son Gaṅgarāja (defeated the army of the [W.] Chāḷukya Chakravartin [Vikramāditya VI.] Tribhuvanamalla Perimāḍidēva), married Lakshmidēvi; he was a lay-disciple of Śubhachandra-siddhāntadēva.

390.—Ś. 1042*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 49, p. 27. Sanskrit and Kanarese inscription recording the date of the death of Dēmiyyaka (Dēmatī), the daughter of the *Danḍandīyakiti* Lakkale (Lakshmi, who was the mother of Būchirāja), wife of Chāmuṇḍaśeṭṭi,

¹ Compare below, No. 390.

² According to Dr. Fleet perhaps an ancestor of, or identical with, the Jagaddēva in No. 237; compare also below, No. 584.

³ Identical with part of this is *Inscr. at Śravaṇa-Belgoḷa*, No. 45, p. 20; compare also below, No. 415.

⁴ In *Inscr. at Śravaṇa-Belgoḷa* No. 144 (below, No. 406) he is called Māramayya and described as the son of Nāgavarman.

⁵ Below, No. 395, called Budhamitra.

and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in her memory by her mother :¹—

Sa(śa)ka-varuṣa 1042neya Vikāri-saṁvatsarada Phālgua(na)-bahuja 11 Bṛhavarāda-andu.

Thursday, 26th February A.D. 1120; see *Ind. Ant.* Vol. XXIII. p. 129, No. 99.

391.—*Inscr. at Śravaṇa-Belgoḷa*, No. 63, p. 59. Inscription recording the foundation of a temple by Lakshmi, the wife of Gaṅga[rāja].

392.—Ś. 1043*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 44, p. 19. Sanskrit and Kanarese inscription recording the date of the death of Pōchikabbe (Pōchāmbike, Pōchaladēvi), and the erection of a tomb in her memory by her son Gaṅgarāja :—

Sa(śa)ka-varuṣa 1043neya Sā(śa)rvvari-saṁvatsarada Āshāḍha-su(śu)ddha 5 Sōmavarāda-andu.

The date is irregular.

393.—Ś. 1044*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 48, p. 26. Sanskrit and Kanarese inscription recording the date of the death of the Daṇḍanāyakitī Lakkavve (Lakshmyambike), the wife of Gaṅgarāja and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a monument in her memory by her husband :—

Sa(śa)ka-varuṣa 1044neya Plava-saṁvatsarada . . . śuddha 11 Śukravārāda-andu.

394.—*Inscr. at Śravaṇa-Belgoḷa*, No. 64, p. 59. Kanarese inscription recording the erection of a shrine for Pōchavve by her son Gaṅgarāja.

395.—*Inscr. at Śravaṇa-Belgoḷa*, No. 65, p. 60. Inscription recording the erection, by Gaṅga[rāja], the son of Budhamitra² and Pōchāmbikā, of a shrine (for his wife Lakshmi?).

396.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit³ and Kanarese inscription. Date of grants made by Śāntaladēvi, the chief queen of the Hoysala Mahāmaṇḍalēvara Viṣṇuvardhana (Bṛṭṭidēva),⁴ 'lord of Dvārāvati :—

(P. 41).—Sa(śa)ka-varuṣa śāyirada-nālvatt-ayde(yda)neya Śōbhakrit-saṁvatsarada Chaitra-su(śu)ddha-pāḍiva Bṛhaspativārāda-andu.

The date is irregular.

(For a later date in the same inscription see below, No. 400).

397.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 56, p. 50. Sanskrit and Kanarese inscription, recording the same grants of Śāntaladēvi, with the same date as in No. 396.

398.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 43, p. 16. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandra-siddhāntadēva, the chief disciple of Maladhāridēva; and the erection of a tomb in his memory by his lay-disciple Gaṅgarāja :—

Bāṇ-āmbhōdhi-nabhaś-śaśāka-tulitē jātē Śak-ābdē tatō varuṣē Śōbhakrit(d)-āhvaṇē vyapanatē māśē punaś-Śrāvapē | pakṣhē kṛishṇa-vipakṣa-varitini Sītē vārē daśamyām tithau.

Friday, 3rd August A.D. 1123; see *Ind. Ant.* Vol. XXIII. p. 116, No. 20.

399.—*Inscr. at Śravaṇa-Belgoḷa*, No. 62, p. 59. Inscription recording the foundation of a temple by Śāntaladēvi, the chief queen of the Hoysala Viṣṇu (Viṣṇuvardhana).

¹ See above, No. 385.

² This must be another name of Ēchaṇ (Ēchirāja); see above, No. 389.

³ Only the first verse and the last are in Sanskrit.

⁴ He supported 'the rise of Paṭṭi-Perumāla's own kingdom,' burnt Chakragōṭṭa, defeated Adiyama (Idigama), Narasimhavarman, etc.

400.—**Ś. 1053.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of the death of **Śāntalādēvi**,¹ the chief queen of the Hoysala **Vishṇuvardhana**:—

(P. 38).—**Sa(śa)ka-varuṣa** 1050mūṣe(rā)neya **Virōdhikrit-samvatsarada** **Chaitra-su(śa)ddha-pañchamī** **Sōmavārad-andu**.

The date is irregular.

(For an earlier date in the same inscription see above, No. 396).

401.—**Ś. 1080***.—*Mysore Inscr.* No. 174, p. 333. Sindigere Kanarese inscription. Date of the time of the Hoysala **Mahāmaṇḍalēśvara Vishṇuvardhana**, 'lord of Dvārāvati,' residing at Dōrasamudra, and of the **Daṇḍandya** **Mariyāne** and **Bharata** (**Bharatapa**, **Bharatamayya**):—

'In the Śaka year 1060, the year Paingala, the month Pushya, the 10th day of the moon's increase, **uttarāyana-samkrānti**.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 14, No. 185.

(For two earlier dates in the same inscription see above, Nos. 383 and 385).

402.—*Inscr. at Śravaṇa-Belgoḷa*, No. 115, p. 87. Kanarese inscription recording works of piety by the minister, the **Daṇḍandya** **Bharatamayya** (**Bharata**), the younger brother of the **Daṇḍanātha Mariyāne**.²

403.—**Ś. 1081 (?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 52, p. 34. Kanarese inscription recording the erection of a monument for **Siṅgimayya**,³ the son of the **Daṇḍandya** **Baladēva** and his wife **Bāchikabbe**:—

Sa(śa)ka-varuṣa 1041 (in translation 1061)neya **Siddhārthi-samvatsarada** **Kārttika-su(śu)ddha-dvādasa(śi)** **Sōmavārad-andu**.

[For **Siddhārthi** = **Ś. 1081**] the date is irregular.

404.—**Ś. 1081 (?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 51, p. 33. Kanarese inscription recording the date of the death of **Baladēva**, a son of **Nāgadēva** (whose brother was **Siṅga**) and his wife **Nāgiyakka**, and grandson of the **Daṇḍandya** **Baladēva**⁴ (whose wife was **Bāchikabbe**):—

Sa(śa)ka-varuṣa 1041 (in translation 1061) **Siddhārthi-samvatsarada** **Mārggasi(śi)ra-su(śu)ddha-pāṇḍva** **Sōmavārad-andu**.

[For **Siddhārthi** = **Ś. 1081**] the date is irregular.

405.—*PSOCI.* No. 232; *Mysore Inscr.* No. 117, p. 213. Halēbid Kanarese inscription of the Hoysala **Mahāmaṇḍalēśvara Vishṇuvardhana**,⁵ 'lord of Dvārāvati.'

In **Yadu's** lineage (the legendary) **Saḷa**; **Vinayāditya**; his son **Eṇyaṅga**, married **Ēchaladēvi**; their sons **Ballāla** [I.], **Vishṇu** and **Udayāditya**.

406.—*Inscr. at Śravaṇa-Belgoḷa*, No. 144, p. 112. Sanskrit and Kanarese inscription recording the death of the **Daṇḍandya** **Ēcha** (**Ēchirāja**), the son of **Gaṅgarāja's**⁶ elder brother **Bamma** and his wife **Bāgaṇabbe** (a disciple of **Bhānukirtidēva**); the erection of a tomb for him by **Gaṅgarāja's** eldest son, the **Daṇḍandya** **Boppadēva**, as well as grants by him to **Mādhava-chandradēva**, the disciple of **Śubhachandra-siddhāntadēva**; and donations by **Ēchirāja's** wife **Ēchikabbe**, etc.—In the introductory part the inscription first mentions the [W.] **Chālukya** [Vikramāditya VI.] **Tribhuvanamalla**, and then the **Poysaḷas** (**Hoysaḷas**) **Vinayāditya**, his son **Eṇyaṅga** (**Eṇaga**), his son **Ballāla** [I.], and **Ballāla's** younger brother **Vishṇuvardhana**.

¹ Her *guru* was **Prabhāchandra-siddhāntadēva**; her father, **Mārasingayya**; and her mother, **Bāchikabbe** (the daughter of **Baladēva** and **Bāchikabbe**, and elder sister of **Siṅgimayya**, **Siṅga**). Compare below, Nos. 403 and 404.

² Compare *Mysore Inscr.* p. 332 f., above, No. 401.

³ See above, note 1.

⁴ He defeated [the **Kādamba**] **Jayakēśin** [II.]. Compare above, No. 235, note.

⁵ He killed **Narasīṅga** (**Narasimha**).

407.—*Inscr. at Śravaṇa-Belgoḷa*, No. 66, p. 60. Inscription recording the foundation of a shrine by Echaṇa (Boppaṇa), the son of Gaṅga[rāja].

408.—Ś. 1088*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 50, p. 28. Sanskrit and Kanarese inscription¹ recording the date of the death of Prabhāchandra-siddhāntadēva, the disciple of Mēghachandra-traividya-dēva and fellow-student of Mēghachandra's son Virapandin:²—

Sa(śa)ka-varshaṁ 1068ṇeya Krōdhana-saṁvatsarada Āśvija-su(śu)ddha-daśami
Bṛihavārad-andu Dhanur-lagnada pūrvvāḥṇad-āṅṇu-ghaḷigeṇy-app-āgaḷ.

Thursday, 27th September A.D. 1145; see *Ind. Ant.* Vol. XXIII. p. 127, No. 87.

The inscription mentions Mēghachandra's fellow-student Śubhakīrti, the son of Bālachandra; and as a lay-disciple of Prabhāchandra the Hoysala Viṣṇuvardhana's *Paṭṭamahādēvi* Śāntaladēvi, whose mother was Māchikabbe.

409.—Ś. 1081.—*Inscr. at Śravaṇa-Belgoḷa*, No. 138, p. 106. Sanskrit and Kanarese inscription, recording grants, etc., by the Hoysala Nārasiṃha I. and his minister and senior treasurer Hullaṇa, the son of Jakkirāja and Lōkāmbikā, of the Vāji *vaṁśa*:³—

Ēkāśītyuttara-sahasra-Śaka-varshēṣu gaṭēṣu Pramādi(thi)-saṁvatsarasya Pushyamāsa-
śuddha-Śukravāra-chaturdāśyām-uttarāyāṇa-saṁkrāntau.

Friday, 25th December A.D. 1159; see *Ind. Ant.* Vol. XXIII. p. 117, No. 23.

In the Hoysala race, sprung from Yadu: Vinayāditya, married Kāliyadēvi; their son Eṇeyāṅga (burnt Dhārā, laid waste Chakragōṭṭa), married Echaladēvi; their son Viṣṇu (defeated Nārasiṃhavarman, Adiyama, the lord of Mālava, Jagaddēva⁴ and Irūṅgōḷa), married Lakshmīdēvi; their son Nārasiṃha (Nārasiṃha I., surnamed Bhujabala-Vira-Gaṅga and Pratāpa-Hoysala), married Echaladēvi.

410.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, first part, p. 101. Kanarese inscription⁵ of the reign of the Hoysala *Mahāmaṇḍalādēvara* Nārasiṃha (Nārasiṃha I.) Tribhuvanamalla, 'lord of Dvārāvati,' recording works of piety and donations by himself and his minister, the *Daṇḍandāyaka* Hulla (Hullarāja, Hullaṇa, Hullaṇa, Pullana), the son of Yaksharāja of the Vāchi *vaṁśa*⁶ and husband of Padmāvatī.

411.—*Inscr. at Śravaṇa-Belgoḷa*, No. 80, p. 63. Kanarese inscription recording donations by Hullaṇamayya, the minister and senior treasurer of Nārasiṃha I.

412.—Ś. 1085.—*Inscr. at Śravaṇa-Belgoḷa*, No. 39, p. 7. Sanskrit and Kanarese inscription recording the date of the death of the *Mahāmaṇḍalādēvara* Dēvakīrti-paṇḍitadēva:—

Śaka-varsha śāsirada-embhatt-aidaneya || Varahē khyāta-Subhānu-nāmaṇi sitē pakṣhē
tad-Āśāḍhakē māṣē tan-ṇavami-tithau Budha-yutē vārē dinēś-ōdayē.

Wednesday, 12th June A.D. 1163; see *Ind. Ant.* Vol. XXIII. p. 117, No. 24.

413.—*Inscr. at Śravaṇa-Belgoḷa*, No. 40, p. 8. Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the *Mahāmaṇḍalādēvara* Dēvakīrti-paṇḍitadēva by the *Daṇḍandāyaka* Hullaṇarāja (Hullaṇa), the son of Yaksharāja of the Vāji *vaṁśa* and Lōkāmbikā, and minister and senior treasurer of Nārasiṃha (Nārasiṃha I.).—The inscription mentions the temple of Rūpa-Nārāyaṇa⁷ at Kollāpura; also the *Sāmantas* Nimbādēva⁸ and Kāmadēva,⁹ who were lay-disciples of Māghanandin.

414.—Ś. 1099*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 42, p. 12, and specimen Plate. Sanskrit and Kanarese inscription recording the date of the death of Hulla's friend *Nayakīrtidēva*, the (son and) disciple of Guṇachandradēva, fellow-student of Guṇachandradēva's son

¹ The inscription is partly identical with No. 387.

² Compare Nos. 410 and 413.

³ The text agrees partly with the text of No. 416.

⁴ See Nos. 220 and 319.

⁵ Compare above, No. 74.

⁶ See above, No. 388.

⁷ Compare Nos. 409 and 413.

⁸ See No. 321.

Māṇikyanandin, and guru of king Irupgōla; and the erection of a tomb in his memory by his lay-disciple, the minister Nāgādēva, the son of Bammadēva and Jōgāmbā :—

Śākē randhra-nava-dyu-chandramasi Durmmukhy-ākhyā-samivatsarē Vaiśākḥē dhavaḷē chaturddasa-dinē varē cha Sūryātmaḷē | pūrvvāḥḥē praharē gatē 'rddha-sahitē.

Saturday, 24th April A.D. 1176; see *Ind. Ant.* Vol. XXIII. p. 128, No. 89.

415.—*Inscr. at Śravaṇa-Belgoḷa*, No. 90, p. 71. Sanskrit and Kanarese inscription,¹ eulogizing, and recording works of piety by, Gaṅgarāja,² minister and general of the Hoysala Vishṇuvardhana, and Hūḷḷayya (Hūḷḷa), minister and senior treasurer of Vira-Ballāḷa (Ballāḷa II.),³ and lay-disciple of Nayakīrtidēva, the son of Guṇachandradēva.

416.—Ś. 1104*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 124, p. 89. Sanskrit and Kanarese inscription,⁴ recording a grant by the Hoysala Mahāmaṇḍalēvara Vira-Ballāḷa Tribhuvanamalla (Ballāḷa II., the son of Narasimha I. and Echaladēvi), 'lord of Dvārāvati,' made at the request of his minister Chandramauli, the son of Śambhudēva and Akkavve :—

Śaka-varahada sāyirada-nūga-nālke(lka)neya Plava-samivatsarada Paushya(sha)-bahuḷa-tadige Su(śu)kravārad-uttarāyana-saṅkrāntiy-e(a)ndu.

Friday, 25th December A.D. 1181;⁵ see *Ind. Ant.* Vol. XXIV. p. 1, No. 123.

Vira-Ballāḷa laid siege to Uchchaṅgi and captured its Pāṇḍya king Kāmadēva.⁶

417.—*Inscr. at Śravaṇa-Belgoḷa*, No. 107, p. 81. Kanarese inscription recording a grant by the Hoysala Vira-Ballāḷa (Ballāḷa II.), made at the request of Chandramauli's wife Āchaladēvi.⁷

418.—Ś. 1113(?).—*PSOCI.* No. 221; *Mysore Inscr.* No. 103, p. 196. Tālgund Kanarese inscription of the Hoysala Vira-Ballāḷa (Ballāḷa II.) :—

(L. 51).—Sa(śa)ka-varahada 1113neya Siddhārththi-samivatsarada⁸ Chaitra-su 11 Ādivāra vyatīyapāta-saṅkramāṇa⁹-amdu.

Siddhārthi would be Ś. 1121 expired; but the date is irregular for that year, as well as for Ś. 1113 current and expired.

419.—Ś. 1114.—*Ep. Ind.* Vol. VI. p. 94; *PSOCI.* No. 98. Gadag inscription of the Hoysala Mahārājādhirāja Pratāpa-chakravartin Vira-Ballāḷa (Ballāḷa II.), 'lord of Dvārāvati,' recording a grant made from his camp at Lokkigūḍi; (composed by Agnīśarman) :—

(L. 43).—Śakanipakāl-ātīta-samivatsara-satēshu chaturddas-ādhikēshv-ēkādāśasu amkatō-pi 1114 varittamāna-Paridhāvi-samivatsar-āntarggata-Mārggaśirsha-paurṇamāsyām Śānaischara-varē sōma-grahaṇē.

Saturday, 21st November A.D. 1192; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 117, No. 26.

In the lineage of Yadu (the legendary) king Saḷa, at Śaśakapura, acquired the name Hoysala; then, after other kings, Vinayāditya; his son Eṇyaṅga; his sons Ballāḷa [I.]

¹ Partly identical with *Inscr. at Śravaṇa-Belgoḷa*, No. 89; above, No. 389.

² He defeated the Chōḷa's feudatory Adiyama, the Tiguḷa Dāman, the feudatory Dāmōdara, Narasimhavarman and other Chōḷa feudatories. — Regarding Adiyama compare *Ep. Ind.* Vol. VI. p. 331, note 7.

³ He laid siege to Uchchaṅgi and took its king Kāmadēva; compare No. 416.

⁴ The text partly agrees with the text of No. 410.

⁵ On this day the *tithi* of the date commenced 0 h 30 m. after mean sunrise.

⁶ Compare Nos. 415 and 423.

⁷ A full account of her is given in *Inscr. at Śravaṇa-Belgoḷa*, No. 124 (above, No. 413) where her name is given also as Āchīyakka.

⁸ Read *Siddhārthi-samivatsarada Chaitra-su*.

⁹ Read *vṛatīyapāta-saṅkramāṇa*.

(defeated Jagaddēva¹), Vishpūvardhana and Udayāditya; Vishpūvardhana's son Narasimha [I.] married Echaladēvi; their son Vira-Ballāja (defeated the general Brahman,² and Jaitrasimha, the right arm of Bhīlāma³).

420.—Ś. 1114.—*PSOCI*. No. 260; *Mysore Inscr.* No. 46, p. 103. Baḷagāmve Sanskrit and Kanarese inscription of the Hoysaḷa Mahārājādhirāja Pratāpa-chakravartin Vira-Ballāja (Ballāja II.), reigning at Lekkigundi:—

'Śaka 1114⁴ (in figures, l. 62), the Paridhāvi saṁvatsara; Friday, the fifth day of the dark fortnight of Pūṣya; at the time of the sun's commencing his progress to the north;' (*Mys. Inscr.*: 'the 6th day').

Friday, 25th December A.D. 1192.⁵

421.—Ś. 1114 (for 1115).—*PSOCI*. No. 224; *Mysore Inscr.* No. 109, p. 206. Sorab Kanarese memorial tablet of the time of the Hoysaḷa Vira-Ballāja (Ballāja II.):—

'Śaka 1114 (in figures, l. 5), the Pramādi saṁvatsara; Sunday, the fifth day of the bright fortnight of Bhādrapada;' (*Mys. Inscr.*: 'the Śaka year 1116,' and 'the 8th day').

Pramādin would be Ś. 1115; but for that year the date would be irregular, for either *tithi*.

422.—Ś. 1117*.—*PSOCI*. No. 194; *Mysore Inscr.* No. 89, p. 180. Baḷagāmve Sanskrit and Kanarese inscription of the Hoysaḷa Vira-Ballāja (Ballāja II.):—

(l. 34).—Sa(śa)kanripa-saṁvachchha(tsa)ram-ārabhya śatādhika-sahasrōpari sapta-da-cha(śa)mē Ā[na*]nda-saṁvachchha(tsa)rē Mārggaśīrah-āmāvāsayāyām Sōmavārē vyatipāta-yōgē.⁶

The date is irregular.

423.—Ś. 1118*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 130, p. 97. Kanarese inscription of the reign of the Hoysaḷa Mahāmaṇḍalēvara Pratāpa-chakravartin Vira-Ballāja (Ballāja II.), 'lord of Dvārāvati.' Date of private donations:—

Sa(śa)ka-varsha 1118neya Rākhasa-saṁvatsarada Jēshtha-7su 1 Bṛīhavārad-andu.

The date is irregular.

Laying siege to Uchchaṅgi, Vira-Ballāja took its king Kāmadēva.⁷

424.—*PSOCI*. No. 106. Hāṅgal Kanarese memorial tablet of the time of the Hoysaḷa Ballāja II. and the Kādamba (of Hāṅgal) Kāmadēva:⁸—

'The (?) sixteenth year (in figures, l. 12) of Kāmadēva, the Nala saṁvatsara; Tuesday, the . . . day of the dark fortnight of Āśvayuja.'

[Nala, Anala = Ś. 1118.]

425.—*PSOCI*. No. 107. Another Hāṅgal Kanarese memorial tablet of the time of the Kādamba (of Hāṅgal) Kāmadēva, not dated.

426.—*PSOCI*. No. 233; *Mysore Inscr.* No. 118, p. 217. Halēbid Kanarese inscription of the Hoysaḷa Vira-Ballāja (Ballāja II.):—

'Thursday, the first day (in words, l. 7) of the bright fortnight of Kārttika of the Nala saṁvatsara;' (*Mys. Inscr.*: 'Sunday').

[Nala, Anala = Ś. 1118]: Thursday, 24th October A.D. 1196.

¹ Compare above, No. 388.

² See No. 294, note.

³ See No. 334.

⁴ See Dr. Fleet's *Dynasties*, p. 505, note 1.

⁵ This is the proper equivalent for the 5th *tithi*.

⁶ See *Ind. Ant.* Vol. XII, p. 210, No. 35.

⁷ This (for *Jyēṣṭha*) is the reading of the Roman and Kanarese texts; the translation has *Bhādrapada*.

⁸ Compare above, No. 416.

⁹ See Dr. Fleet's *Dynasties*, p. 533. See also above, No. 280.

427.—**Ś. 1121.**—*PSOCL* No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysala **Vira-Ballāja (Ballāja II.)**, and his feudatory, the *Mahāmaṇḍalēśvara Rāyadēva*, 'lord of Āṣaṭimayūrapura':¹—

(L. 31).—*Śakanripakāḷ-ātita-saṁvatsara-śataṅgaḷu* 1121neya Siddhārthi-saṁvatsarada pratham-Āṣāḍa(ḍha)-śuklapakṣa-āṣṭami Bṛihaspativāra-Bya(vya)tipāta-punya-dinadoḷ-ā Bya(vya)tipāta-mittam.²

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCL* No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagāṁve Kanarese inscription of the 11th year of the reign³ of the Hoysala **Vira-Ballāja (Ballāja II.)**:—

'The eleventh year (in figures, 1. 4) of his reign, the Dundubhi saṁvatsara; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = **Ś. 1124**] the date is irregular.⁴

429.—*PSOCL* No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagāṁve Kanarese memorial tablet of the time of the Hoysala **Vira-Ballāja (Ballāja II.)**:—

'The bright fortnight of Āṣāḍha of the Dundubhi saṁvatsara. The other details of the date are illegible.'

[Dundubhi = **Ś. 1124**]

430.—*PSOCL* No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagāṁve Kanarese memorial tablet of the 15th year of the reign of the Hoysala **Vira-Ballāja (Ballāja II.)**:—

'The fifteenth year (in figures, 1. 1) of his reign, the Krōdhana saṁvatsara; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krōdhana = **Ś. 1127**] the date is irregular.⁵

431.—*PSOCL* No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagāṁve Kanarese memorial tablet of the 17th year of the reign of the Hoysala **Vira-Ballāja (Ballāja II.)**:—

'The seventeenth year (in figures, 1. 1) of his reign, the (?) Prabhava saṁvatsara; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārttika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = **Ś. 1129**] the date is irregular, with either reading.

432.—*PSOCL* No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagāṁve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysala **Vira-Ballāja (Ballāja II.)**.

433.—*PSOCL* No. 235. Haḷēbīḍ Kanarese inscription of the Hoysala **Vira-Ballāja (Ballāja II.)**, and of his *Daṇḍānyaka*, the *Kumāra* or junior **Lakṣma (Lakṣmidhara, Lakṣmidēva)**.⁶

434.—**Ś. 1145.**—*PSOCL* No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* **Narasimha II.**, 'lord of Dvārāvati,' residing at Dērasamudra, and his minister, the *Daṇḍānyaka* **Polāḷva**, the son of **Attirāja**:⁷—

(L. 67).—*Śaka-varṣam* 1145ne[ya] Svabhānu-saṁvatsarada Māgha-suddha 11 Bṛiha-vārad-aṁdu.

The date is irregular.

In the family of **Yadu** (the legendary) **Saḷa**; **Vinayāditya**; **Eṇyaṅga**; his sons **Ballāja [I.]**, **Biṭṭidēva (Biṭṭiga, Vishṇuvardhana)**, and **Udayāditya**; of these **Vishṇuvardhana** married **Lakumadēvi (Lakṣmidēvi)**; their son **Narasimha [I.]**; his son **Ballāja [II.]** (defeated the army of king **Sōmana**, i.e. the **W. Chālukya Sōmēśvara IV.**), married **Padmaladēvi**; their son **Narasimha [II.]**, described as 'the uprooter of the **Makara** kingdom' and 'the establisher of the **Chōḷa** kingdom'.⁸

¹ See Dr. Fleet's *Dynasties*, p. 506.

² See Dr. Fleet's *Dynasties*, p. 503, note 4.

³ The date would be wrong also for **Ś. 1247**.

⁴ See *ibid.* p. 507.

⁵ See *Ind. Ant.* Vol. XIX. p. 155.

⁶ The date would be wrong also for **Ś. 1244**.

⁷ See Dr. Fleet's *Dynasties*, p. 506.

⁸ See below, No. 847.

435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa Mahārājādhirāja Pratāpa-chakravartin Vira-Narasimha (Narasimha II.), 'lord of Dvārāvati,' recording donations by Gommataseṭṭi:—

Khara-saṁvatsarada Puṣya-suddha uttarāṣaṇa-saṅkrānti pāḍi-diva Bri(hṛi)havārad-andu.
[Khara = Ś. 1153]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysaḷa Sōmēśvara (Vira-Sōmēśvara), residing at Vikramapura³ in the Chōla maṇḍala; recording grants made for the spiritual benefit of his Paffamahishi (or chief queen) Sōmaladēvi:—

Paridhāvi(vi)-saṁvatsarasya Phālguna-māsasy-ānāvāsyāyām sūrya-ōparāgē . . . Śaka-varsha 1175neya Paridhāvi-saṁvatsarada Phālguna-māsā-amāvāsyē sūrya-grahapadalu.⁴

1st March A.D. 1253, with a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa Sōmēśvara, the son (?) of Vira-Ballāja (Ballāja II.), concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa Vira-Sōmēśvara (Sōmēśvara).

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176.]—A grant of the Hoysaḷa Narasimha III., recorded at the end of the Bēlūr plates, above, No. 388.

440.—Ś. 1177.—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa Pratāpa-chakravartin Vira-Narasimha (Narasimha III.):—
Śaka-varsha 1177nē Rākshasa-saṁ Vaiśākha-sūdhā(ddha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrīraṅgam (Raṅganātha temple) Tamiḷ inscription of the second year (of the reign) of the Hoysaḷa (Hoysaḷa) Vira-Rāmanātha, a son of Sōmēśvara and the Chālukya princess Dēvaladēvi:—

'The day of Bharapī, which corresponded to Wednesday, the seventh tithi of the first half of the month of Kumbha.'

[Ś. 1176]: Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamiḷ inscription of the [7th] year (of the reign) of the Hoysaḷa (Hoysaḷa) Vira-Rāmanātha:—

'The day of Pūrva-Phalgunī (?), which corresponded to Wednesday, the sixth tithi of the second half of the month of Dhanu.'

[Ś. 1183]: Wednesday, 14th December A.D. 1261; but the nakṣatra on this day was Uttara-Phalgunī.

443.—Ś. 1184*.—*PSOCI.* No. 19; *Mysore Inscr.* No. 147, p. 270. Bēlūr Sanskrit and Kanarese plates of the Hoysaḷa Nīlśaṅka-pratāpa-chakravartin Narasimha III., 'lord of Dvārāvati,' residing at Dōrasamudra, and of his Daṇḍandya Perumāle:—

(L. 18 of the fourth side).—Śaka-varshaaya chaturādhika-māsītisatōttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-sūdhā-dvā[da*]śyām Bhaumavārē.
Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Saḷa, the founder of the Hoysaḷa family; in that family, Vinayāditya; his son Ereyatga; his son Viahṇu; his son Narasimha [I.]; his son Ballāja [II.]; his son Nṛsimha [II.]; his son Sōma, married Bijjalā; their son Nṛsimha [III.].

¹ See Dr. Fleet's *Dynasties*, p. 507, note 3.

² I.e. Kappapūr, five miles north of Śrīraṅgam.—Compare also below, Nos. 884, 885 and 904.

³ See *Ep. Ind.* Vol. III. p. 8, note 5.

⁴ See below, No. 451.

444.—Ś. 1190.—*PSOCL*. No. 124; *Mysore Inscr.* No. 27, p. 48. Harihar Sanskrit and Kanarese inscription of the (?) Hoysala Narasimha III., and of his *Danḍanāyaka Sōma* :—
Mys. Inscr. : 'The Śaka year 1190 having passed, and the year Vibhava being current.'

445.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala Vira-Rāmanātha :—
'The day of Aśvini, which corresponded to Monday, the first *tithi* of the first half of the month of Mīna.'

[Ś. 1191] : Monday, 24th March A.D. 1270.

446.—Ś. 1191 (for 1195 ?).—*Inscr. at Śrāvāṇa-Belgoḷa*, No. 96, p. 74. Kanarese inscription of the time of the Hoysala *Pratāpa-chakravartin Vira-Narasimha* (Narasimha III.), reigning at Dōrasamudra :—

Śaka-varuṣa 1191neya Śrīmukha-saṁvatsarada Śrāvāṇa-śuddha 15 Ādivāradallu.

Śrīmukha would be Ś. 1195, and in that year the *tithi* of the date commenced 6 h. 14 m. after mean sunrise of Sunday, 30th July A.D. 1273.

The inscription records a grant to Chandraprabhadēva, the disciple of the *Mahā-maṇḍalāchārya* Nayakirtidēva.

447.—Ś. 1192* [and Ś. 1198].—*Ep. Carn.* Vol. III. p. 166, No. 97; *Mysore Inscr.* No. 172, No. 323. Sōmanāthapura Sanskrit and Kanarese inscription of the Hoysala *Mahāvijādhirāja Pratāpa-chakravartin Vira-Narasimha* (Narasimha III.), 'lord of Dvārāvati,' residing at Dōrasamudra; and of his minister, the *Danḍanāyaka Sōma*,¹ and Sōma's sister's sons, the *Danḍanāyaka Mallidēva* and *Chikka-Kētaya* :—

Śaka-varuṣa sāsirada-nūga-tombhatt-erāṇaṇeya Śukla-saṁvatsarada Āśāḍha-śuddha-dvādasi(ś) Budhavārad-andu.

Wednesday, 12th June A.D. 1269;² see *Ind. Ant.* Vol. XXIV. p. 3, No. 132.

The inscription contains another date—

Dhātu-saṁvatsarada Āśvīja-śuddha-tadige Ādivārad-andu.

This date, for Dhātṛi = Ś. 1198, is irregular.

448.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala (Hoysala) Vira-Rāmanātha :—
'The day of Bharanī, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna.'

[Ś. 1192] : Sunday, 15th June A.D. 1270.

449.—*Ep. Ind.* Vol. III. p. 10. Date of a Kappanūr (Poysalēvara temple) Tamil inscription of the 17th year (of the reign) of the Hoysala (Hoysala) Vira-Rāmanātha :—

'Tuesday, the thirteenth *tithi* of the bright half of Śrāvāṇa in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Āḍi.'

[Prajāpati = Ś. 1193] : Tuesday, 21st July A.D. 1271.

450.—Ś. 1200.—*PSOCL*. No. 20; *Mysore Inscr.* No. 148, p. 275. Bēlūr Sanskrit and Kanarese plates of the Hoysala *Niṣaṅka-pratāpa-chakravartin Narasimha* III., 'lord of Dvārāvati,' residing at Dōrasamudra :—

(L. 41).—Śaka-varuṣasya dviśatōttara-sahasratamasya Bahudhānya-saṁvatsarasya Māgha-kṛishṇa-chaturdaśyām Maṇḍavārē.

Saturday, 11th February A.D. 1279.

¹ He is described as the king's dear son.

² On this day the *tithi* of the date commenced 2 h. 25 m. after mean sunrise.

451.—Ś. 1208.—*PSOOL*. No. 148; *Mysore Inscr.* No. 6, p. 11. Chitaldurg Kanarese inscription of the Hoysala *Pratāpa-chakravartin* Narasimha III., residing at Dōrasamudra, and of his minister, the *Daṇḍanāyaka* Perumājedēva¹ (also called Rāuttarāya and Javanike-Nārāyaṇa):—

(L. 14).—Śaka-varuṣa 1208 sâ(sa)m̐da varittamāna-Bya(vya)ya-sam Chayatra-²śu 10 Bri(bri)d-aṁdu.

Thursday, 7th March A.D. 1286.

452.—*Coorg Inscr.* No. 7, p. 10. Niduta Kanarese memorial tablet of the time of the Hoysala *Pratāpa-chakravartin* Vira-Narasimha (Narasimha III.).³

453.—*PSOOL*. No. 147; *Mysore Inscr.* No. 3, p. 6. Chitaldurg Kanarese inscription of the Hoysala *Mahārājādhirāja* Ballāla III., the son of Narasimha III. who was the son of Sōmēvara, residing at Dōrasamudra:—

(L. 33).—‘Sādhārāṇa-saṁvatsarada Vaiśākha-su(śu) 3 Su(śu).’⁴

[Sādhārāṇa = Ś. 1232]: Friday, 3rd April A.D. 1310.

I.—The Dynasties of Vijayanagara.⁵

454.—Ś. 1261 (for 1262).—*Ind. Ant.* Vol. X. p. 63. Bādāmi Kanarese inscription of the *Mahāmaṇḍalēvara* Vira-Hariyappa-Voḍeyar (Harihara I.), and of Chāmeya-Nāyaka (Chāmarāja):—

(L. 1).—Śaka-varuṣa 1261neya Vikrama-saṁvatsarada Chaitra-su(śu) 1 Gu.

Probably Thursday, 9th March A.D. 1340; but the *tithi* which ended on this day was the 10th, not the first *tithi* of the bright half of Chaitra; see *ibid.* Vol. XXIV. p. 16, No. 196.

455.—Ś. 1276*.—*Jour. Bo. As. Soc.* Vol. XII. p. 346; *PSOOL*. No. 22; *Mysore Inscr.* No. 131, p. 234. Harihar Sanskrit and Kanarese plates of the *Mahārājādhirāja* Bukkarāja (Bukkarāya) I., the son of Saṁgama I.:—

(L. 20).—nripa-Śālivāhana-Śaka 1276neya Vijaya-saṁvatsarada Māgha-śudha(ddha) 15 Chandravāra sōmōparāma(ga)-parivapi vu(n)shpakāladallu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 197.

456.—Ś. 1277.—*PSOOL*. No. 149; *Mysore Inscr.* No. 1, p. 2. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēvara* Vira-Bukkarāja-Voḍeyar (Bukkarāja I.), residing at Hosapaṭṭapa; recording a grant by the *Mahāmaṇḍalēvara* Mallinātha-Voḍeyar:—

(L. 13).—Sa(śa)ka-varuṣa 1277neya Manumatha-saṁvachchhha(taa)rada Jēshṭha-(jyē)shṭha-śudhdha(ddha) 7 Śā.

Monday, 18th May A.D. 1355;⁶ see *Ind. Ant.* Vol. XXIV. p. 3, No. 134.

457.—Ś. 1278.—*PSOOL*. No. 150; *Mysore Inscr.* No. 2, p. 4. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēvara* Vira-Bukkarāja-Voḍeyar (Bukkarāja I.), residing at Hosapaṭṭapa; recording a grant by the *Mahāmaṇḍalēvara* Mallinātha-Voḍeyar:—

(L. 17).—Sa(śa)kha(ka)-varuṣa 1278neya Durmmukha-saṁvatsarada Āshāḍha-bahula-tadige Guruvāradalu.

Thursday, 16th June A.D. 1356.

¹ He slew (a king) Ratnapāla; see Dr. Fleet's *Dynasties*, p. 509.—Compare above, No. 443.

² Read *Chaitra*.

³ The Śaka year is effaced.

⁴ The given date is valueless.

⁵ I.e. *Śakrandra*.

⁶ First dynasty, Nos. 454-500; second dynasty, Nos. 502-534; third dynasty, No. 535 ff.

⁷ For another Chāmarāja see below, No. 489.

⁸ Bukka I. had a son whose name was also Mallinātha (Mallappa-Voḍeyar); compare *Ep. Ind.* Vol. VI. p. 327, and *Ind. Ant.* Vol. XXVI. p. 331, No. 10.

⁹ On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.

458.—*South-Ind. Inscr.* Vol. I. No. 154, p. 167. Rock inscription at the fort of Gutti, of the time of king Bukka (perhaps Bukkarāya I.).

459.—*Ś. 1278.*—*Ep. Ind.* Vol. III. p. 24, and Plates. Bitraguṣṭa¹ plates of Saṅgama II. (the verses were written on the plates by Bhōganātha,² the *narma-sachiva* of Saṅgama II.):—

(L. 75).—Śāk-ābdē nāga-śaīla-dhyu(dyu)maṇi-parimitē 1278 Durmukh-ābdē tru(tri)-tiyyē(yē) māsi saṅgamē chaṁdra-bā(bhā)nvōḥ.

Saṅgama [I.] had five sons: Harihara [I.], Kampa (Kampaṇa I.), Bukka [I.], Mārpa, and Muddapa; Kampa's son Saṅgama [II.].

460.—*Ś. 1286* (for 1287).—*South-Ind. Inscr.* Vol. I. Nos. 86 and 87, pp. 118 and 121. Two Conjeeveram Tamil pillar inscriptions of the reign of the *Mahāmaṇḍalēśvara* Virā-Kampaṇa-Uḍaiyar (i.e. Kampaṇa II.):—

'From the month of Āḍi of the Viśvāvasu⁴ year, which was current after the Śaka year one thousand two hundred and eighty-six.'

461.—*Ś. 1290.*—*Ind. Ant.* Vol. XIV. p. 233; *Inscr. at Śratana-Belgoḷa*, No. 136, p. 100. Kanarese inscription, containing what is known as Rāmānujāchārya's *Śāsana*, of the time (?) of the *Mahāmaṇḍalēśvara* Virā-Bukkarāya (Bukkarāya I.):—

Inscr. at Śr.-Belg.: Śaka-varsha 1290neya Kilaka-saṁvatsarada Bhādrapada-śu 10 Bp. Thursday, 24th August A.D. 1368.

462.—*South-Ind. Inscr.* Vol. I. No. 88, p. 124. Conjeeveram Tamil inscription of the reign of Virā-Kampaṇa-Uḍaiyar (i.e. Kampaṇa II.):—

'On the day of Tēr (i.e. Rōhiṇī), which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Makara of the Kilaka year, which was current (during the reign) of Virā-Kampaṇa-Uḍaiyar.'

[For Kilaka = *Ś. 1290*] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 138, No. 9.

463.—*Ś. 1293.*—*Ep. Ind.* Vol. VI. p. 330. Śrīraṅgam (Raṅganātha temple) inscription of Goppaṇārya (Gōpaṇa), (an officer of Kampaṇa-Uḍaiyar, i.e. Kampaṇa II., the son of Virā-Bokkapa-Uḍaiyar, i.e. Bukkarāya I.):—

(L. 1).—bandhu-priyē Śāk-ābdē.

464.—*Ś. 1296.*—*South-Ind. Inscr.* Vol. I. No. 72, p. 103. Tirumalai Tamil inscription of the reign of the *Mahāmaṇḍalika* Ommaṇa-Uḍaiyar, the son of Virā-Kampaṇa-Uḍaiyar (*alias*) Kumāra-Kampaṇa-Uḍaiyar (i.e. Kampaṇa II.):—

'On the day of Uttirattādi (i.e. Uttara-Bhādrapadā), which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanuṣ of the Ānanda year, which was current after the Śaka year 1296.'

Monday, 11th December A.D. 1374;⁷ see *Ind. Ant.* Vol. XXIV. p. 3, No. 135.

465.—*Ś. 1301.*—*Jour. Bo. As. Soc.* Vol. XII. p. 352. Damba plates⁸ of the *Rājādhirāja*⁹ Virapratāpa Harihara (Harihara II.), residing at Vijayanagara:¹⁰—

(L. 100).—Śāk-ābdē Śālivāhaya sahasrēṣa tribhiḥ śataiḥ | Śāk-ādhikais-cha gaṇitē Siddhārthē-bdē śubhē dinē || Jyē(jyai)śthyaṁ Bhaumē niśānāth-ōparāgē.

¹ This is the name of the village granted; the plates are at Nellore. They are marked with numeral figures, and also with notches.

² Probably identical with Bhōganātha, the brother of Mādhava and Śāyaṇa.

³ The son of Bukkarāya I.; see *Ep. Ind.* Vol. VI. p. 324. For a list of inscriptions of Kampaṇa II. see *ibid.* p. 325 f.

⁴ The second inscription has *Vīśvādi* instead.

⁵ See above, No. 460.

⁶ See *Ep. Ind.* Vol. VI. p. 335, and above, Nos. 460 and 462.

⁷ On this day the *Nāḍi* of the date commenced 3 h. 41 m. after mean sunrise.

⁸ Some of the (nine) plates are numbered.

⁹ This title occurs in a verse.

¹⁰ The inscription is remarkable for the large number of villages mentioned in it.—For a list of inscriptions of Harihara II. see *Ep. Ind.* Vol. VI. p. 327 f.

Tuesday, 31st May A.D. 1379; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 39.

In Yadu's race, Saṅgama [I.]; his sons Harihara [I.] and Bukka [I.]; Bukka's son Harihara [II.].

466.—Ś. 1301.—*PSOCI.* No. 126; *Mysore Inscr.* No. 29, p. 55. Harihar Sanskrit and Kanarese inscription of the reign of Harihara II., residing at Vijayanagara; recording a grant by the *Danḍandya Mudda* :—

(L. 39).—Śaṣi-kha-sikhi-chandra-samitē Śākē Sidhābhā(ḍḍhā)rtthi(rttthi)-samjñitē ch-abdē [1*] Kārttika-māsasya sita-dvādaśyām Bhāskarē vārē [11*]

Sunday, 23rd October A.D. 1379; see *Ind. Ant.* Vol. XXIII. p. 119, No. 40.

Genealogy of Harihara II. as in No. 465.

467.—Ś. 1304.—*PSOCI.* No. 23; *Mysore Inscr.* No. 146, p. 267. Bēlūr Sanskrit and Kanarese plates of Harihara II. and his *Danḍandya Mudda* :—

(L. 41).—Śaka-varṣa sāvira-mūnūga-nāka(lka)neya Dumdubhi-samvatsara Kārttika-bahula-daśami Ādivaradali.

The date is irregular.

468.—Ś. 1305 (for 1306).—*Ep. Ind.* Vol. III. p. 226, and Plate. Ālampūḍi plate of Virūpāksha I.,² the son of Harihara II., recording a grant made at the request of Harihara's sister (?) Jannāmbikā :—

(L. 13).—Śakavarṣa-sahasr-ādhi-pañcōttara-śata-trayē | Raktākṣi(kṣi)-Pushya-samkrāntau pūya-kālē śubhē dinē.

In the race of the Moon, Bukkarāja [I.], the son of Saṅgama [I.] and Kāmākṣi; his son Harihara [II.], married Mallādēvi of the family of Rāmadēva;³ their son Virūpāksha [I.].

469.—Ś. 1307.—*South-Ind. Inscr.* Vol. I. No. 152, p. 156. Vijayanagara lamp-pillar inscription of the time of Harihara II. (the son of Bukka I. of the Yādava race), recording the building of a Jaina temple by the *Danḍēsa Iruga (Irugapa)*,⁴ the son of Harihara's minister, the *Danḍanātha Baicha (Baichapa)* :—

(L. 36).—Śaka-varṣē 1307 pravarttamānē Krōdhana-vatsarē Phālguna-māsē kṛṣṇa-pakṣē dvitīyāyām tithau Śukravārē.

Friday, 16th February A.D. 1386; see *Ind. Ant.* Vol. XXIII. p. 126, No. 77.

470.—Ś. 1309*.—*Ep. Ind.* Vol. III. p. 117. Date of the Bhatka| Kanarese plates of the *Mahārājādhirāja Vira-Harihara (Harihara II.)* and his dependent *Mallāya-Oḍeyar*, who resided at Honnāvura (Honnavar) :—

(L. 7).—[Śa]ka-varṣa sāvira-mūnūga-ombhattaneya Kṣaya-[sam]va[t*]sarada Simhāda Guru Pushya-[bahu]la-pañchamī Guruvārada[lu].

Thursday, 10th January A.D. 1387; see *Ind. Ant.* Vol. XXV. p. 270.

471.—Ś. 1313.—*Jour. Bo. As. Soc.* Vol. IV. p. 115. Plates of the reign of Harihara II., recording a grant by the minister *Mādhavarāja* :—

Śākē trayōdaśādhika-trisatōttara-sahasrē gatē vartamāna-Prajāpati-samvatsarē Vaiśākha-māsē kṛṣṇa-pakṣē amāvāsyāyām Saumya-dinē sūryōparāga-pūnyakālē.

Wednesday, 5th April A.D. 1391;⁵ a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 122, No. 57, and Vol. XXV. p. 271.

* Compare No. 466.

² For a list of inscriptions of his see *Ep. Ind.* Vol. VI. p. 328 f.

³ I.e., probably, the Dēvagiri-Yādava Rāmachandra (Rāmadēva); see above, No. 369 ff.

⁴ He is the author of the *Nāndīkharatnamālā*.—Compare below, No. 486 and under *Addenda*.

⁵ Compare below, No. 486.

* But this day fell in the *amāvāsa* month Chaitra.

472.—Ś. 1315.—*Ep. Ind.* Vol. III. p. 229. Conjeeveram inscription of Harihara II. :—
(L. 1).—Śaktyālōkē Śak-ābdē pariṇama[ti] śubhē Śrī(śrī)mukh-Āshā[ḍha]-māsē suddhē
pakshē daśamyāṁ Ravisuta-divasē Mitra-bhē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 211, note 65.

473.—Ś. 1317.—*PSOCI.* No. 24; *Mysore Inscr.* No. 149, p. 277. Hāsan Sanskrit and Kanarese plates of Harihara II. :—

(L. 36).—Śak-āvda(bda) rishi-chaṁdr-āshni(gni)-vidhun-āyata-vatsarē | Yuv-ākhyē
Māgha(?) māsē(?) cha śukla-pakshē śubh[ē*] dinē | saptamyāṁ cha mahā-parvaṇi.¹

474.—Ś. 1317 (for 1318).—*As. Res.* Vol. IX. p. 420; *Colebrooke's Misc. Essays*, Vol. II. p. 262. Chitradurg (Chitaldurg) Sanskrit and Kanarese plates of Harihara II. :—

Rishi-bhū-vahni-chandrē tu gaṇitē Dhāt[ri]-vatsarē | Māgha-māsē śukla-pakshē
paurṇamāsyāṁ mahātithau || nakshatrē pitṛi-daivatye Bhānuvārēṇa saṁyutē |

Sunday, 14th January A.D. 1317; but the *tīthi* which ended on this day was the first *tīthi* of the dark half, not the full-moon *tīthi*; see *Ind. Ant.* Vol. XXIV. p. 7, No. 149.

In Yadu's family, Saṁgama [I.]; had five sons, Harihara [I.], Kampa [I.], Bukkarāya [I.], Mārāpa, and Mudgapa.² Bukkarāya made Vidyānagarī his capital, and married Gaurāmbikā; their son Harihara [II.].

475.—Ś. 1321.—*Ep. Ind.* Vol. III. p. 120. Nallūr³ plates of Virapratāpa Harihara (Harihara II.), residing at Vijayanagara; (the verses were composed by Mallanārādhyaṇṭika, the son of Kōṭṣārādhyā):—

(L. 50).—Dhātṛi-nētra-guṇa-kahapēta(śva)ra-yutē śrī(śrī)-Sālivāhē gatē [Śākhē(kē) gō]-
tradhacha (?) Pramādi(thi)ni tidhau (?) māsy-Ūrjakē nāmanī (?) | pakshē tatra vajakshakē
Budha-dinē śrī-paurṇamāsyāṁ tidhau(thau) | kālē pu[ṇya]ma[ham]tarē śubha-karē sōmōparāgē
varē |

Wednesday, 15th October A.D. 1399; a lunar eclipse, visible in India.

In the race of the Yādavas, Saṁgama [I.]; his son Vīra-Bhukka or Bhukka (Bukka I.), married Gaurī; their son Harihara [II.].

476.—*PSOCI.* No. 238; *Mysore Inscr.* No. 125, p. 222. Bēlūr Kanarese inscription of Harihara II. and his Daṇḍanātha Guṇḍa.⁴

477.—*PSOCI.* No. 239; *Mysore Inscr.* No. 128, p. 226. Bēlūr Sanskrit and Kanarese unfinished inscription of Harihara II. and his Daṇḍanātha Guṇḍa.

478.—*Inscr. at Śravaṇa-Bēlgoḷa*, No. 126, p. 95. Kanarese inscription recording the date of the death of Harihararāya :—

(L. 1).—Tārāṇa-saṁvatsarada Bhādrapada-bahula-daśamiyū Sōmavāradalu.

The date is irregular for both Tārāṇa = Ś. 1266 and Tārāṇa = Ś. 1326.⁵

479.—Ś. 1328 [and 1327].—*South-Ind. Inscr.* Vol. I. No. 55, p. 80. Vēppambattu (near Vēlūr) Tamil inscription recording a sale (which took place on the first date here given) concerning two villages that were granted (on the second date here given) by the Mahārājādhirāja Virapratāpa Bukkamahārāya (Bukkarāya II.):⁶—

First date: 'On Thursday, the new-moon day of the dark half of Jyāishṭha of the Vyaya year, which follows the Pārthiva year (and) which was current after the Śaka year 132[8].'

¹ See *Ind. Ant.* Vol. XII. p. 213, No. 70.

² Really Mudgapa; see above, No. 459.

³ This is the name of the village granted. The grant was edited from Sir W. Elliot's impressions. The plates are numbered with numeral figures.

⁴ Compare below, No. 517.

⁵ Compare below, No. 501.

⁶ I.e. according to Mr. Rice, Harihara II.

⁷ For Ś. 1326 the date would correspond to Saturday, 30th August A.D. 1401.

⁸ A son of Harihara II.; see *Ep. Ind.* Vol. III. p. 36, note 3.—For a list of inscriptions of his see *ibid.* Vol. VI. p. 329 f.

Second date: 'Thursday, the twelfth lunar day of the bright half of Vaiśākha (of) the Pārthiva year.'

Both dates (the first for Vyaya = Ś. 1328, and the second for Pārthiva = Ś. 1327) are irregular; see *Ind. Ant.* Vol. XXIV. p. 203, note 50.

480.—Ś. 1328.—*PSOCI.* No. 25; *Mysore Inscr.* No. 150, p. 279. Hāsan Sanskrit and Kanarese plates of the *Mahārājādhirāja Virapratāpa Dévarāya (Dévarāya I.)*, giving the date of his coronation:—

(L. 21).—Sa(śa)ka-varsh[ē] 132[8] varttamāna-Vya[ya]-sainvatsarē Kārtti(rti)kāmāsa-[kṛishṇa]pakhē daśamyām Ś[u]k[r]avārē [Uttarā]rā(ṇ)-Bhādrapadē Prīti-yōgē Bava-karapē ēvam-vi[śi*]shta-śubha-kālō . . . svasya paṭṭābhishēka-samayē.

Friday, 5th November A.D. 1406; but the *nakshatra*¹ was Uttara-Phalgunī, not Uttara-Bhādrapadā, and the *karana* Bava only commenced after the expiration of the 10th *tithi*; see *Ind. Ant.* Vol. XXIV. p. 204, note 51 (where it should have been stated that the *yōga* Prīti commenced 14 h. 3 m. after mean sunrise).

Saṅgama [I.]; his son Bukkarāya [I.]; his son Harihara [II.]; his son Dévarāya [I.].

481.—Ś. 1332.—*PSOCI.* No. 127; *Mysore Inscr.* No. 18, p. 26. Harihar Sanskrit and Kanarese inscription of *Dévarāya I.*:—

(L. 15).—Śākē nētr-āgni-vahnī-mūdu-saṁkhyē Vikṛa(kṛi)ti-nāmakē varuṣhē² Nabhasya-dvādaśyām śuklāyām Sōmavārakē.³

Monday, 11th August A.D. 1410;⁴ see *Ind. Ant.* Vol. XXIII. p. 119, No. 41.

482.—*As. Res.* Vol. XX. p. 31. Translation of a Vijayanagara Kanarese inscription of *Dévarāya I.* and his minister *Lakshmana (P.)*.

483.—Ś. 1334*.—*PSOCI.* No. 151; *Mysore Inscr.* No. 5, p. 9. Chitaldurg Kanarese inscription of the *Mahāmaṇḍalēśvara Vira-Mallanna-Vodeyar* (a son of Virapratāpa Dévarāya I.) recording grants for the spiritual merit of his mother *Mallayavve*:—

(L. 4).—Sa(śa)ka-varuṣa(sha) 1334neya Khara-sainvatsarada Kārttika-su(śu) 15 Śa.⁵
Saturday, 31st October A.D. 1411.

484.—Ś. 1338.—*Prāchīnalēkhamālā*, Vol. I. p. 178.⁶ Vandavāsi Sanskrit and Kanarese plates of the *Mahāmaṇḍalēśvara Virapratāpa Vijayarāya (Vira-Vijaya)*, a son of Dévarāya I.:—

Śaka-varsha 1338 vartamāna-Durmukhi-sainvatsarada Bhādrapada-bauḷa-saptamiyalu.

In the lineage of Yadu, Saṅgama [I.]; his son Bukka [I.]; his son, from Gaurāmbikā, Harihara [II.]; his son Pratāpa-Dévarāya (Dévarāya I.); his son, from Hēmāmbikā, Vira-Vijaya (Vijaya).

485.—Ś. 1344.—*PSOCI.* No. 206; *Mysore Inscr.* No. 49, p. 112. Baḷagāṛve much damaged Kanarese memorial tablet of the time of *Vira-Vijaya (P.)*, a son of Virapratāpa Dévarāya I.:—

Mysore Inscr.: 'In the Śaka year 1344, the year Subhakṛit, the month Aśvija, the 5th day of the moon's increase, Sunday.'

Sunday, 20th September A.D. 1422.⁷

¹ For dates in which similar mistakes occur see below, Nos. 604 and 853.

² Read *varshē*.

³ See *Ind. Ant.* Vol. XII. p. 214, No. 88.

⁴ This date fell in the first Bhādrapada of Ś. 1332.

⁵ This *akṣara* is quite clear.

⁶ Taken from the *Madras Jour. Lit. Sc.* 1881, p. 249.

⁷ On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

486.—*Inscr. at Śravaṇa-Belgoḷa*, No. 82, p. 63. Inscription recording donations by the *Daṇḍandītha Irugapa*, the son of Maṅgapa who was the youngest son of Bukkarāya's minister Baichha (Baichapa):—

Śubhakṛiti vatsarē jayati Kārttika-māsi tithau Muramathanasya puṣṭim upajagmushi āitaruchau.

[Śubhakṛit = Ś. 1344.]¹

Baichha (Baichapa) had three sons, Irugapa, Bukkaṇa, and Maṅgapa; Maṅgapa's sons were Baichapa and Irugapa.²

487.—Ś. 1346.—*Ep. Ind.* Vol. III. p. 37, and Plate. Satyamaṅgalam plates of *Dēvarāya II.*, reigning at Vijayanagara:—

(L. 40).—Tat[t*]valōkē Śakasy-ābdē Krōdhi-saṁvatsarē śubhē | Āśādh-āmātithau paṁpyē³ Sōmavāra-virājītē |

Monday, 26th June A.D. 1424;⁴ (with a solar eclipse, not visible in India).

In the lineage of Yadu, Saṁgama [I.]; his son Bukka [I.]; his son, from Gaurī, Harihara [II.]; his son, from Malāmbikā, Pratāpa-Dēvarāya (Dēvarāya I.); his son, from Hēmaṁbikā, Vīra-Vijaya; his son, from Nārayaṁbikā, Dēvarāya [II.]; he had a younger brother, named Pratāpa-Dēvarāya.⁵

488.—Ś. 1346.—*PSOOL* No. 128, *Mysore Inscr.* No. 23, p. 39. Harihar Kanarese inscription of the time (?) of *Virapratāpa Dēvarāya* (Dēvarāya II.), and of (the *Daṇḍandītha*) *Chāmarāja*:—

(L. 16).—Śaka-varuṣa 1346neya Krōdhi-saṁvachchha(tsa)rada Kārttika-śuddha 12 Sōmavāraṁ kūḍida puṇya-tithiyoḷu.

The date is irregular.

489.—Ś. 1347.—*South-Ind. Inscr.* Vol. I. No. 56, p. 83. Viriñchīpuram Tamil inscription of the reign of the *Mahārājādhirāja Virapratāpa Dēvarāya* (Dēvarāya II.):—

'On the day of Anusham (i.e. Anurādhā), which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Paṅguni of the Viśvāvasu year, which was current after the Śaka year 1347.'

Wednesday, 27th February A.D. 1426; see *Ind. Ant.* Vol. XXIII. p. 132, No. 113.

490.—Ś. 1348.—*South-Ind. Inscr.* Vol. I. No. 153, p. 162. Vijayanagara Jaina inscription of *Dēvarāja II.*, residing at Vijayanagara:—

(L. 25).—Śākē=bdē pramitē yātē vasu-simḍhu-guṇ-ēmdubhiḥ | Parābhav-ābdē Kārttikyāṁ.

In the Yādava lineage, Bukka [I.]; his son Harihara [II.]; his son Dēvarāja [I.]; his son Vijaya (Vīra-Vijaya); his son Dēvarāja [II.] (Abhinava-Dēvarāja, Vīra-Dēvarāja).

491.—Ś. 1353*.—*South-Ind. Inscr.* Vol. I. No. 54, p. 79. Tellūr (near Vēlūr) Tamil inscription of the reign of the *Mahāmaṇḍalēśvara Virapratāpa Dēvarāja* (Dēvarāja II.):—

'On the day of Tiruvōḍam (i.e. Śravaṇa), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkāṭaka of the Sādhāraṇa year (and) the Śaka year 1353.'

Monday, 20th November A.D. 1430; but see *Ind. Ant.* Vol. XXIV. p. 6, No. 146.⁷

492.—Ś. 1353*.—*PSOOL* Nos. 227 and 26; *Mysore Inscr.* No. 116, p. 213, and No. 145, p. 259. Muḷbāgal Kanarese inscription and Telugu plate of the reign of *Dēvarāja II.*, the son of Vijaya:—

No. 227: (L. 1).—Śaka-varuṣa 1353neya Sādhāraṇa-saṁvachchha(tsa)rada Phālgu[na]-su(śu) 10.

¹ By Mr. Rice the year is taken to be Ś. 1234.

² Read *puṇyē*.

³ Compare below, No. 406.

⁴ The above equivalent of the date is correct only on the supposition that the word *Karkāṭaka* of the date has been put erroneously instead of *Kārttika*.

⁵ Compare above, No. 469.

⁶ This date fell in the *first* Āśāḍha of Ś. 1346.

⁷ For another Chāmarāja see above, No. 454.

No. 26: (L. 3).—Śālivāhana-Śaka-varuṣam[ga]ḥ 1353nē Sādhārāṇa-nāma-saṁvatsarada Phālguna(na)-śu 10.

493.—*South-Ind. Inscr.* Vol. I. No. 79, p. 109. Paṇḍavēḍu Tamiḻ inscription of the reign of the Rājādhirāja Vira-Dēvarāya (Dēvarāya II.):—

'On the tenth day of the month of Māsi of the Pramādieha year.'

[Pramādin = Ś. 1355.]

494.—*South-Ind. Inscr.* Vol. I. No. 80, p. 109. Paṇḍavēḍu Tamiḻ inscription of the reign of the Mahārājādhirāja Vira-Dēvarāya (Dēvarāya II.):—

'On the 2nd day of the month of Āḍi of the Ānanda year.'

[Ānanda = Ś. 1356.]

495.—*Inscr. at Śravaṇa-Belgoḷa*, No. 125, p. 95. Inscription recording the date of the death of Pratāpa-Dēvarāya (the younger brother¹ of Dēvarāya II. ?):—

(L. 1).—Kṣayāhaya-kuvatsarē dvitayayukta-Vaiśākhakē Mahitanaya-vārakē yuta-baḷakṣa-pakṣa-ētarē | Pratāpanidhi-Dēvarāṭ pralayam-āpa hant-āsamaś=chaturdaśa-dinē katham Pitri-patē (P)² niryāyā gatiḥ ||

[Kṣaya = Ś. 1368]: Tuesday, 24th May A.D. 1446; see *Ind. Ant.* Vol. XXV. p. 346, No. 5.

496.—Ś. 1368.—*South-Ind. Inscr.* Vol. II. No. 71, p. 339. Tanjore (Rājārājēśvara temple) Tamiḻ inscription of the reign of Dēvarāya II.:—

'(On the day) of the nakṣatra Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth tithi of the first fortnight, at the auspicious time of . . . in the Kṣaya saṁvat[āva] which was current after the Śaka year 1368.'

Wednesday, 29th June A.D. 1446.

497.—Ś. 1371.—*South-Ind. Inscr.* Vol. I. No. 81, p. 110. Paṇḍavēḍu (Sōmanāthēśvara temple) incomplete Tamiḻ inscription of the reign of the Mahāmaṇḍalēśvara Rājādhirāja Virapratāpa Praudha-Immaḍi-Dēvarāya (i.e. Mallikārjuna³):—

'On the day of Uttirāḍam (i.e. Uttarāśāḍhā), which corresponds to the yōga Āyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Simha of the Śukla year, which was current after the Śaka year 1371.'

Saturday, 2nd August A.D. 1449; see *Ind. Ant.* Vol. XXIII. p. 132, No. 114.

498.—Ś. 1377.—*South-Ind. Inscr.* Vol. II. No. 23, p. 118, and Plate v. Tanjore (Rājārājēśvara temple) Sanskrit and Tamiḻ inscription of the Mahāmaṇḍalēśvara Mēdinimīsaragaṇḍa Kaṭṭāri Sājuva-sājuva Tirumalaideva-mahārāja:⁴—

'[On the 17th day] of the month of Śittirai in the Yuvan year, which was current after the Bhāva year (and) after the Śaka year one thousand three hundred and seventy-seven.'

499.—Ś. 1387.—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Arāja-Perumāḷ temple) Tamiḻ inscription of the reign of Mallikārjuna, a son of Virapratāpa Dēvarāya (Dēvarāya II.):—

'On the day of Kṛittikā, which corresponded to Sunday, the full-moon tithi of the first fortnight of the month of Vṛiśchika in the Pārthiva year, which was current after the Śaka year 1387.'

Sunday, 3rd November A.D. 1465.

¹ Compare above, No. 487.

² The Kanarese transcript (on p. 123) has *pitriyutō*; read *Pitri-patē*.

³ The word that has to be supplied is *daśahindya-saṁkṛdā*.

⁴ Compare e.g. *Ep. Carn.* Vol. III. p. 18, and *Ind. Ant.* Vol. XXV. p. 343, note 6.

⁵ He was a brother of the Sājuva Nṛsiṁharāya, the father of Immaḍi-Nṛsiṁha, below, No. 501; compare *Ep. Ind.* Vol. VII. p. 77, note 2.

500.—**Ś. 1392.**—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Arulāja-Perumāḷ temple) Tamil inscription of the reign of Virūpāksha II., a son of Dēvarāya II. :—

'At the auspicious time of the *Arđhōdaya* on the day of Śravaṇa, which corresponded to Sunday, the new-moon *tithi* of the second fortnight of the month of Makara in the Vikṛiti year, which was current after the Śaka year 1392.'

Sunday, 20th January A.D. 1471.¹

501.—**Ś. 1427*.**—*Ep. Ind.* Vol. VII. p. 80, and Plate. Dēvnapalli plates of (the Sāluva chief) the *Mahārāya Immaḍi-Nṛsiṃha*, represented as ruler of the province of Penugopda :—

(L. 62).—Śākā-bdē parisamkhyātē giri-nētra-yug-ēndubhiḥ | Raktākshy-ākhyē Bhādra-pada-pauruṣamāyām Ravē-dinē | cchāndrōparāga-samayē mahāpunyaphala-pradē |

Sunday, 25th August A.D. 1504; a lunar eclipse, visible in India.

In the Moon's family, Guṇḍa [I.]; had six sons, Guṇḍa [II.] Bomma, Mādirāja, Gantaya [I.], Virahōbala, Sāvitrī-Māṅgi, and Sāluva-Māṅgi; the last's son Ganta [II.]; his son Guṇḍa [III.], married Mallāmbikā; their son Nṛsiṃharāya² (surnamed Misaragaṇḍa, Kaṭhāri, Sāluva, Dharaṇivarāha, Dharāvarāha, Barbarabāha, etc.) married Śrīraṅgamāmbā; their son Immaḍi-Nṛsiṃha.³

502.—**Ś. 1430** (for 1431).—*Ep. Ind.* Vol. I. p. 363; (compare *Ind. Ant.* Vol. V. p. 73, and *PSOCI.* No. 115). Hampe Sanskrit and Kanarese inscription of the *Mahārājādhirāja Kṛishṇarāya*, residing at Vijayanagara :—

(North face, l. 27).—Śālivāhana-Śaka-varsha 1430 saindu mēle naḍava Śukla-saṁvatsarada Māgha-śu 14lu . . . paṭṭābhishākōtsava-puṇyakāladalu.⁴

Mythical genealogy from the Moon to Turvasu. In Turvasu's race, Timma (famous among the Tuluva kings), married Dēvaki; their son, Īsvara,⁵ married Bukkamā; their son Narasa (Nṛsiṃha),⁶ was succeeded by his son, from Tippāji, Vira-Nṛsiṃha (-Narasimha, Nārasimha); succeeded by Narasa's son from Nāgalā (Nāgāmbikā), Kṛishṇarāya (Kṛishṇadēva-mahārāya, Virapratāpa Vira-Kṛishṇarāya).

503.—**Ś. 1434** (for 1435).—*Jour. Bo. As. Soc.* Vol. XII. p. 381. Kuppēlūr Sanskrit and Kanarese plates⁶ of Kṛishṇarāya :—

(L. 52).—Śak-ābdē Śālivāhasya sahasrēṇa chatuḥ-śataih | chatustrimśat-samair-yuktē samkhyātē gapita-kramāt || Śrīmukhi-vatsarē ślāghyē Māghē ch-āsita-pakshakē | Śivarātrau mahātithyām⁷ puṇya-kālē śubhē dinē ||

Genealogy as in No. 502.

504.—**Ś. 1435.**—*Ep. Ind.* Vol. IV. p. 267. Śaṅkalāpura Sanskrit and Kanarese inscription of Kṛishṇarāya, the son of Nṛhari (Narasa) and Nāgāmbikā :—

(L. 76).—[Śā]livāhana-Śaka-varuṣamāṇa 1435neya Śrīmukhi-saṁvatsara nija-Bhādrapada-ba 6 Maṅgaḷavāra Ka[pi]la-shashthi-⁸puṇyakāladalu.

Tuesday, 20th September A.D. 1513; see *ibid.* p. 267, and *Ind. Ant.* Vol. XXV. p. 345, No. 3.

¹ On this day the *tithi* of the date commenced 5 h. 19 m. after mean sunrise.

² Being minister and general of the first dynasty of Vijayanagara, he overthrew that dynasty. For inscriptions of his (of Ś. 1394 and Ś. 1404) see *South-Ind. Inscr.* Vol. I. Nos. 116 and 119.

³ For an inscription of his of Ś. 1418 see *ibid.* No. 115. See also *Ep. Ind.* Vol. VII. p. 79, note 7.

⁴ I.e. either the day of the king's coronation or an anniversary of it.

⁵ They were both generals of the Nṛsiṃharāya in No. 501. After the usurpation of the Vijayanagara kingdom by Nṛsiṃharāya (see No. 501), Narasa in turn took it away from Nṛsiṃharāya's family; see *Ep. Ind.* Vol. VII. p. 78.—For a date, corresponding to the 13th December A.D. 1498, of the time of Narasa, see *Ind. Ant.* Vol. XXVI. p. 330, No. 3.

⁶ The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription.

⁷ Read *puṇya*.

⁸ Read *puṇya*.

505.—*Ś. 1435 (for 1436).—As. Res. Vol. XX. p. 30. Translation of a Kṛishṇapuram inscription of Kṛishṇarāya :—*

'In the reign of Śālivāhana 1435, corresponding to the year Bhāva, in Phālguna sudi Tṛitīyā, Śukravār.'

Friday, 16th February A.D. 1515; see below, No. 506.

506.—*Ś. 1436.—As. Res. Vol. XX. pp. 21 and 37. Kṛishṇapuram Sanskrit and Kanarese inscription of Kṛishṇarāya :—*

Śālivāhana-Śak-ābdāḥ || 1436 || . . . Bā(Bhā)va-nāma-samvatsara-Phālguna(na)-śuddha 3 Śukravāra.

Friday, 16th February A.D. 1515; see *Ind. Ant.* Vol. XXIII. p. 120, No. 43.

507.—*Ś. 1436.—Archæol. Surv. of West. India, Vol. III. p. 115. Reference to a Saundatti Kanarese inscription of the time of Kṛishṇarāya :—*

Śālivāhana-Śaka-varshamgaḥ 1436neya Bhāva-samvatsaradallu.

508.—*Ś. 1437-1443.—Ep. Ind. Vol. VI. p. 117. Maṅgalagiri and Kāzā pillar inscriptions¹ of the reign of Kṛishṇarāya of Vijayanagara, recording grants by his prime-minister Śālva-(Śālva-)Timma (the son of the minister Rācha and grandson of the minister Vēma, and husband of Lakshmi), and by the two ministers Appa and Gōpa (Nādiṇḍla-Appa and Nādiṇḍla-Gōpa), sons of the minister Timma and his wife Kṛishṇāmbā (Kṛishṇamāmbā) who was a sister of Śālva-Timma. The inscription records the capture of Koṇḍaviṭi (Koṇḍaviṭu) from the Gajapati (of Orissa) by Śālva-Timma on the following date :²—*

(L. 47).—Śālvaṁka-Śakavatsara-gaṇy-Āshāḍha-śuddha(ādhā)-Harivāsara-Saurau (on which there is the remark : Śālvaṁka akshara-samjñā | 1437 Śaka-varshālu). Saturday, 23rd June A.D. 1515.

509.—*Ś. 1442.—Ep. Ind. Vol. VI. p. 233. Koṇḍaviṭu Sanskrit and Telugu pillar inscription of the reign of Kṛishṇarāya of Vijayanagara, recording grants by Nādiṇḍla-Gōpa, the governor of Koṇḍaviṭu, made for the benefit of Kṛishṇarāya's minister Śālva-Timma and his wife Lakshmi (Lakshamma) ;³ (the Sanskrit part was composed by Lōlla-Lakshmidhara Yajvan) :—*

(L. 92).—Śāk-ābdē-kshi-yug-ābdhi-chaṇdra-gaṇitē samvatsarē Vikramē.

(L. 109).—Jayābhyudaya-Śālivāhana-Śaka-varshāmbaḥ 1442aganēṁṭi Vikrama-samvatsara Vaiśākha-śuddha(ādhā) 15 Ba | sōmagrahana-puṇyakālam-amṇu.

Wednesday, 2nd May A.D. 1520; a lunar eclipse, visible in India.

510.—*Ś. 1442.—As. Res. Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Kṛishṇarāya :—*

'In the year of Śālivāhana 1442, corresponding to . . . Vikrama, in Māgha sudi-saptamī . . . on Rādhāsaptamī,⁴ the 7th of the moon.'

511.—*Ś. 1444 (for 1445).—PSOCL No. 27; Mysore Inscr. No. 135, p. 242. Śimoggā Sanskrit and Kanarese plates of Kṛishṇarāya :—*

(L. 77).—Śālivāhana-nirṇ(rā)itē Śāk-ābdē dasabhiḥ śataiḥ | chatuḥ-śatais=chatuḥ-chatvārimśatā gaṇitē kramāt | Svabhānu-vatsarē Pushya-māsē Makara-samkramē | Hasta-rakṣe Bhaumavārē cha.

Tuesday, 29th December A.D. 1523; see *Ind. Ant.* Vol. XXIV. p. 5, No. 142. Genealogy as in No. 502.

¹ With a few explanatory remarks in Telugu.—For another inscription of Ś. 1437 see below, under *Addenda*.

² The other (very numerous) dates it is impossible to give here. In one of the dates, in lines 151 and 152, *ādhā-jalad(dā)-ādhā* appears to be wrong for *ādhā-jaladā-ādhā* (1441).

³ See above, No. 508.

⁴ This should be *ratā-saptamī*.

512.—**Ś. 1448.**—*As. Res.* Vol. III. p. 39. Translation with specimen lithograph of the text of Conjeeveram plates of **Kṛishṇarāya** :—

'One thousand four hundred and forty-eight years of the *Sacābda*, or era established in memory of Śālivāhana, being elapsed; in the year *Vyaya*, in the month of *Pushya*, when the sun was entering *Macara*, in the dark fortnight, on the day of *Bhṛigu*, and on that venerable *tithi*, the tenth of the moon; under the constellation *Vitāchā*.'

Friday, 28th December A.D. 1526.¹

513.—**Ś. 1450 and 1451.**—*Ep. Ind.* Vol. I. p. 399. **Kṛishṇapuram Sanskrit and Kanarese inscription of the Mahārājādhirāja Virapratāpa Vira-Kṛishṇarāya (Kṛishṇarāya)**, reigning at Vijayanagara :—

(L. 1).—Śālivāhana-Śaka-varuṣaṃgaṇa 1451neya Virōdhi-samvatsarada Vaiśākha-śūda- (ddha) 15 Śudallū (i.e. Śukravāradallū) . . .

(L. 22).—Virōdhi-samvatsarada Vaiśākha-śū 15 Śudallū sōmagrā(gra)hapa-puṇyakāladallū

Friday, 23rd April A.D. 1529; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII p. 120, No. 45.

(L. 45).—Śākē sārdaish-ohaturbhīr-²daśabhir-³api śataish saṃmitē Sarvadā(dhā)riṇ-⁴ abdhē(bdē) Chaitr-ākhyā-māsē sita-Madana-tithau Jivavārē-ryamarkshē |

Thursday, 2nd April A.D. 1528; see *ibid.* p. 120, No. 44.

514.—**Ś. 1452.**—*Ind. Ant.* Vol. IV. p. 328; *PSOCL* No. 129; *Mysore Inscr.* No. 22, p. 33. Harihar Sanskrit and Kanarese inscription of the reign of the **Rājādhirāja Virapratāpa Achyutarāya**, recording a grant by **Nārāyaṇadēva**, the son of Timmarasa :—

(L. 4).—Śālivāhana-Śaka-varuṣa 1452 Vikra(kṛi)ti-samvatsarada Śrāvapa-bahula Syu Sōmavāra Jayantī-⁵puṇyakāladalli śri-Kṛa(kṛi)shpāvatāra-samayadalli.

Monday, 15th August A.D. 1530; ⁴ see *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

515.—**Ś. 1453.**—*PSOCL* No. 130; *Mysore Inscr.* No. 25, p. 43. Harihar Kanarese inscription of the time of **Virapratāpa Achyutarāya**, reigning at Vijayanagara :—

(L. 3).—Śālivāhana-Śaka-varuṣa(sha)ṃgaṇa 1453neya Khara-samva[tse]rada Āśvija-śū 10 Saumyavāradalu.

Wednesday, 20th September A.D. 1531.⁶

516.—**Ś. 1455*.**—*Ind. Ant.* Vol. V. p. 19; *PSOCL* No. 72. Tolachgnū (Bādāmi) fragmentary Kanarese inscription of the reign of **Virapratāpa Achyutarāya**,⁷ and of his **Sēndhīpati Chinnapa-Nāyaka** :—

(L. 4).—Śālivāhana-Śaka-varuṣa 1455neya Nandana-samvatsarada Jē(jyē)shṭha-śū 5 Guruvāradallū.

Thursday, 9th May A.D. 1532; see *Ind. Ant.* Vol. XXIII. p. 129, No. 97.

517.—**Ś. 1460.**—*Ind. Ant.* Vol. IV. p. 330, and Plate in Vol. V. p. 362; *PSOCL* No. 131; *Mysore Inscr.* No. 21, p. 36. Harihar inscription of the reign of **Achyutarāya**, recording a grant by his minister **Achyutamallapaṇṇa (Akkapa)**; (the verses were composed by **Vādhūla Mallapārādhyā**, the son of **Timmapārādhyā**, of the family of **Kōṭṭisa**) :—

(L. 15).—Śālivāhana-nirpita-Śaka-varuṣa-⁸kram-āgatē | vyōma-tarkka-chatuṣ-chatindra-samkhyayā cha samanvitē || Viṣambi-nāmakē varshē māsē Kārttika-nāmani | paurnamāsyān sitē pakshē vārē Śāsisutasya cha || Sōmoparāga-samayē.

¹ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

² Read *sārdaish-ohaturbhīr-*.

³ Read *-puṇya*.

⁴ On this day the *tithi* of the date commenced 12 h. 45 m. after mean sunrise.

⁵ On this day the *tithi* of the date commenced 1 h. 46 m. after mean sunrise.

⁶ For an inscription of his of Ś. 1454, the year Nandana, see *South-Ind. Inscr.* Vol. I. No. 123, p. 132.

⁷ Compare above, No. 475.

⁸ Read *-varuṣa*.

Wednesday, 6th November A.D. 1538; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 120, No. 46.

518.—*Ś. 1461.*—*PSOCI.* No. 132; *Mysore Inscr.* No. 19, p. 29. Harihar Sanakṛit and Kanarese inscription of Virapratāpa Achyutarāya:—

(L. 8).—Śākā chaṁdra-ras-Āmarēndra-gaṇitē . . . Bhādrapadasya . . . dvādaśy-abbikhyē tithau vārē Bhūmisutasya;¹ (*Mys. Inscr.*: 'the 12th day of the moon's increase, the nakshatra being Śravaṇa').

Tuesday, 26th August A.D. 1539 (when the nakshatra was Śravaṇa).

519.—*Ś. 1462.*—*Ep. Ind.* Vol. III. p. 151, and Plates. Ūṇamāñjēri plates² of Achyutarāya, residing at Vijayanagara, recording a grant made at the request of his minister Virūpāksha-Nāyaka, who was born in the family of Ananta and belonged to the [Ā]diyappendra Nāyakas; (composed by Sabhāpati):—

(L. 91).—Śak-ābdē Śālivāhasya sabasrēṇa chatuś-śataiḥ | dvishashtyā cha samāyuktē(ktai)r-gaṇanām prāpitē kramāt || Śārvari-nāmakē varabē māsi Kārttika-nāmani | śukla-pakṣē cha puṇyāyām-utthāna-dvādaśī-tithau ||

Genealogy as far as Kṛishṇarāya as in No. 502; he was succeeded by his younger brother Achyutēndra (Achyutarāya), the son of Nṛsiṁha (Narasa) from Obāmbikā.

520.—*Ś. 1463.*—*As. Res.* Vol. XX. p. 26. Translation of a Vijayanagara Kanarese inscription of the time of Achyutarāya:—

'In the year of Śālivāhana 1463, corresponding to the year Śārvari, in the month of Kārttika, sudi-paūchamī, Guruvār.'

The date is irregular.

521.—*Ind. Ant.* Vol. X. p. 64, and Plate; *PSOCI.* No. 45. Bādāmi Kanarese pillar inscription of the time of Sadāśivarāya, and of the Haḍapadaḷa³ Kṛishṇappa-Nāyaka, and Koṇḍarāja:⁴—

(L. 1).—Śōbhakru(kṛi)t-samvatsarada Āshāḍa(ḍha)-śu 15lā.

[Śōbhakṛit=Ś. 1465.]

522.—*Ind. Ant.* Vol. X. p. 64; *Archaeol. Surv. of West. India*, Vol. I. Plate xxxiv. 10; *PSOCI.* No. 46. Bādāmi Kanarese pillar inscription of Koṇḍarāja:⁵—

(L. 1).—Śōbhakru(kṛi)ttu(tu)-samvatsarada Āshāḍa-su⁶ 15lu.

[Śōbhakṛit=Ś. 1465.]

523.—*Ś. 1466.*—*Ind. Ant.* Vol. X. p. 66. Tolachguḍ(Bādāmi) Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Sadāśivarāya, recording a grant by the Haḍapadaḷa⁷ Kṛishṇappa-Nāyaka:—

(L. 2).—Śālivāhana-Śaka-varuṣa 1466neya Śōbhakru(kṛi)t-samvatsarada Ā[śvi]ja-śu]dha-(ddha) . . . [1]ā.

524.—*Ś. 1467.*—*As. Res.* Vol. XX. p. 35. Translation of a Vijayanagara inscription of the time of Sadāśivarāya:—

'In the year of Śālivāhana 1467, corresponding to the year Viśvāvasu, in Krishna(1) sudi-tṛitīyā, Guruvāram.'

525.—*Ś. 1469.*—*Ind. Ant.* Vol. X. p. 64. Bādāmi Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Sadāśivarāya:—

(L. 2).—Śālivāhana-Śaka 1469neya Plavaṅga-samvatsarada A(ā)śvayuja-śu 15yalā.

¹ See *Ind. Ant.* Vol. XII. p. 214, No. 89.

² For an inscription of his of Ś. 1463 expired, the year Plava. see *South-Ind. Inscr.* Vol. I. No. 118, p. 132.

³ See *Ep. Ind.* Vol. III. p. viii, note on p. 208.

⁴ Read *Āshāḍha-śu*.

⁵ The plates are marked with numeral figures.

⁶ See below, No. 531.

⁷ See above, No. 521.

526.—Ś. 1470.—*PSOOL*. No. 240; *Mysore Inscr.* No. 126, p. 221. Bêlûr Kanarese inscription of the reign of Sadâśivarâya:—

'Śâlivâhana-Śaka 1470 (in figures, l. 4), the Kîlaka *samvatsara*; Monday, the eleventh day of the dark fortnight of Âshâdha.'

The date is irregular.

527.—Ś. 1471.—*South-Ind. Inscr.* Vol. I. No. 57, p. 84. Virûchipuram Tamil inscription of Bommû-Nâyaka [of Vêlûr]:—

'On Thursday, the day of Punarvasu, which corresponds to the seventh lunar day of the former half of the month of Mêsha of the Saumya year, which was current after the Śâlivâhana-Śaka year 1471.'

Thursday, 4th April A.D. 1549; see *Ind. Ant.* Vol. XXIII. p. 132, No. 115.

528.—Ś. 1478.—*PSOOL*. No. 133; *Mysore Inscr.* No. 17, p. 25. Harihar Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara, recording a grant by Kṛishṇappa-Nâyaka, the son of Bayappa-Nâyaka:—

(L. 3).—Śâlivâhana-Śaka-varsha 147[6]neya Ânamda-samvatsarada Vayaśâkha-³ba 14 Sôma-vârâdalu . . . śrî-Narasîhva-⁴jayantî-⁵pûṇṇyakâlâdalu.

Monday, 16th April A.D. 1554; see *Ind. Ant.* Vol. XXIII. p. 120, No. 47.

529.—Ś. 1477.—*PSOOL*. No. 241; *Mysore Inscr.* No. 127, p. 225. Bêlûr Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara:—

'Śâlivâhana-Śaka 1477 (in figures, l. 3), the Râkshasa *samvatsara*; the fifth day of the bright fortnight of Mâgha.'

530.—Ś. 1478.—*Ep. Ind.* Vol. IV. p. 12. British Museum (formerly Sir W. Elliot's) plates¹ of Sadâśivarâya, residing at Vijayanagara (Vidyânagarî); recording a grant made at the request of (king Raṅgarâja's, Śrîraṅgarâya's, son) Râmarâja,² the ruler of the Karpâṭa kingdom, who had been requested in this matter by the prince Koṇḍarâja (descended from king Bukka of Âṇavîḍu); (composed by Sabhâpati):—

(L. 115).—Kramâd-vasu-hay-âbhd-iṇdu-gapitô Śaka-vatsarê | Naja-samvatsarê mâsi Mârḡasîrsha iti śrutê | sūryôparâgê-mâvâsyâ-tithâ(thau) Mârttâṇḍa-vâsarê |

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 199.

Genealogy as far as Achyutarâya as in No. 519, except that according to this inscription Ôbâmbikâ bore to Nṛsîṃha (Narasa) two sons, Raṅga and Achyutarâya. Achyutarâya was succeeded by his son Veṅkaṭarâya, and when the latter died, Râma,³ the ruler of the Karpâṭa kingdom and 'husband of (Sadâśiva's) sister,'⁴ made the ministers install Sadâśivarâya, the son of (Achyutarâya's brother) Raṅga and Timmâmbâ.—The inscription also gives the genealogy of Koṇḍarâja.

531.—Ś. 1482 (for 1483).—*PSOOL*. No. 134; *Mysore Inscr.* No. 24, p. 41. Harihar Sanskrit and Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara:—

(L. 8).—Śâlivâhanâna-⁵Śaka-varsha 1482 Duṃmati-samvatsarada Mâgha-⁶au 15 Sôma-vâra sôṃôparâga-⁷pûṇṇyakâlâdalu.

¹ See below, No. 534.

² Read *Vaiśākhâ*.

³ Read *Narasîṃha*, and compare *Ind. Ant.* Vol. XXVI. p. 180, l. 1.

⁴ Read *-pûṇṇya*.

⁵ The plates are marked with numeral figures.—The grant is remarkable for the large number of villages mentioned in it.

⁶ I.e. Râmarâja II. of the third Vijayanagara dynasty; see below, No. 533.

⁷ More probably Sadâśiva's cousin, the daughter of Kṛishṇarâya.

⁸ Read *Śâlivâhana*.

20th January A.D. 1562, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 9, No. 159.

532.—Ś. 1483.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Sadāśivarāya:—

'In the year of Śālivāhana 1483, corresponding to the year Durmati, in Chaitra sudi-pañchamī, Śanivār, . . . in the season of Makara-samkrānti-puṇyakāla.'

The date is irregular.

533.—Ś. 1482 (? for 1485).—*PSOOL.* No. 246; *Mysore Inscr.* No. 129, p. 228. Hāsan Kanarese inscription of Sadāśivarāya, residing at Vidyānagara, and of Kṛishṇappa-Nāyaka, the son of Bayappa-Nāyaka:—

(L. 5).—Śālivāhana-Saka-varsha 1482(?)ya varittamānakka(kke) nilāva¹ Rudhirōdgāri-samvatsarada Śrāvaṇa-śu 13 Sōmavāra ²pūṇyakāladalli.

For Rudhirōdgārin = Ś. 1485 the date would correspond to Monday, 2nd August A.D. 1563.

534.—Ś. 1488.—*South-Ind. Inscr.* Vol. I. Nos. 43-46, p. 70 ff. Four Tamil inscriptions at Aṟappakkam, Ariyūr, Arumbaritti and Śadoppēri (all near Vēlūr), of the reign of Sadāśivarāya; recording grants made by the Mahāmāṇḍalēvara Tīrumalarāja (I., the younger brother of Rāmarāja II. of Karpāṭa³) at the request of Śiṇṇa-Bommu-Nāyaka of Vēlūr:—

'On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya-samvatsara, which was current after the Śaka year 1488.'

Wednesday, 5th February A.D. 1567; see *Ind. Ant.* Vol. XXIII. p. 133, No. 116.

535.—Ś. 1497.⁴—*South-Ind. Inscr.* Vol. I. Nos. 47-49, p. 73 ff. Three Tamil inscriptions at Śattavāchchēri, Śamaṅginellūr and Perumai (all near Vēlūr), of the reign of the Mahāmāṇḍalēvara Śrīraṅgarāya II.⁵ (usually described as I.); recording grants made by Kṛishṇappa-Nāyaka Ayyaṇ at the request of Śiṇṇa-Bommu-Nāyaka of Vēlūr:—

'On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Yuva-samvatsara, which was current after the Śaka year 1497.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 200.

536.—Ś. 1500.—*PSOOL.* No. 242; *Mysore Inscr.* No. 121, p. 220. Bēlūr Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Śrīraṅgarāya II.⁶ (usually described as I.), recording a grant by Kṛishṇappa-Nāyaka, [the son of] Veṅkaṭādri-Nāyaka:—

'Śālivāhana-Śaka 1500 or 1560 (in figures, l. 10), the Bahudhānya samvatsara; Saturday, the eighth day of the dark fortnight of Śrāvaṇa; (Mys. Inscr.: 'the year 1500').

Saturday, 26th July A.D. 1578.⁷

537.—Ś. 1506.—*PSOOL.* No. 28; *Mysore Inscr.* No. 140, p. 252. Dēvanhaḷḷi plates of Śrīraṅgarāya II.⁸ (usually described as I.):—

(L. 114).—Khyāt-āṃg-āmbara-bāṇ-śmdu-gaṇitē Śaka-vatsarē | vatsarē Tāraṇ-ābhikhyē māsi Kārttika-nāmani || Pakshē valakshē puṇyāyām paurṇimāyām mahātithau | sōmōparāga-samayē.⁹

7th November A.D. 1584; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 48.

¹ Read *sallasa* (?).

² Read *pūṇya*.

³ See below, No. 539.

⁴ See above, No. 527.

⁵ For plates of Śrīraṅgarāya II. of the same year see *Ind. Ant.* Vol. XIII. p. 155.

⁶ See above, No. 534.

⁷ On this day the *tithi* of the date (which was the *Kṛishṇadeśant*) commenced 2 h. 42 m. after mean sunrise.

⁸ See *Ind. Ant.* Vol. XII. p. 212, No. 74.

538.—**Ś. 1514.**—*South-Ind. Inscr.* Vol. I. No. 58, p. 85. Viriñchipuram Tamil inscription of the reign of the *Mahāmaṇḍalēśvara Veṅkaṭapati I.*,¹ recording a grant by *Periya-Eṛama-Nāyaka* of Puppāṅṇūr:—

'On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514.'

539.—**Ś. 1523.**—*Ep. Ind.* Vol. IV. p. 272; *Ind. Ant.* Vol. II. p. 371, and Plates. Velāppākam (Viḷāpaka) plates² of *Vira-Veṅkaṭapati-mahārāya (Veṅkaṭapati I.)* of Karṇāṭa, recording a grant which was made at the request of Liṅga, the son of Bomma of Vēlūru³ and grandson of Virappa-Nāyaka; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 109).—Śakti-nētra-kaḷamb-ēṇḍu-gaṇitē Śaka-vatsarē | [Pla]va-saṁvatsarē puṇyē māsi(āi) Vaiśākha-nāmani | pakshē [va]lakshē puṇya-rkshē puṇyāyām dvādasi(āi)-tithau |

In the Moon's race (after mythical and legendary beings), Tāta-Pinnama [I.]; his son Sōmīdēva; his son Rāghavādēva; his son Pinnama [II.], lord of Āraṇḍu; his son Bukka (firmly established the kingdom of Sāluva-Nṛsiṁha⁴); his son Rāmarāja [I.]; his son Śrīraṅgarāja [I.]; his sons Rāmarāja [II.],⁵ Tirumalarāja [I.],⁶ and Veṅkaṭādri, of whom Tirumalarāja [I.] was installed as king; his son Śrīraṅgarāja [II.];⁷ his younger brother Veṅkaṭapati [I.] (defeated Mahamandasāhu, the son of Malikibharāma, i.e. Muḥammad Shāh, the son of Malik Ibrāhīm of Golkōḍa).

540.—**Ś. 1543.**—*PSOCI.* No. 29; *Mysore Inscr.* No. 136, p. 247. Śimoggā Sanskrit and Kanarese plates⁸ of the reign of Rāmadēva [IV. of Karṇāṭa ?]:⁹—

'Śaka 1543 (in words, l. 18 of the first side; *vēda*, 3; *ambudhi*, 4; *śara*, 5; and *keḥṣā*, 1), the Durmati *saṁvatsara*; Saturday, the third day of the bright fortnight of Vaiśākha.¹⁰

Saturday, 14th April A.D. 1621; see *Ind. Ant.* Vol. XXIII. p. 121, No. 49.

541.—**Ś. 1547.**—*PSOCI.* No. 243; *Mysore Inscr.* No. 122, p. 221. Bēlūr Kanarese inscription of Kṛishṇappa-Nāyaka, Veṅkaṭādri-Nāyaka, and others:—

(L. 4).—Śālivāhana-Sha(śa)ka-varuṣaṁgaṇu 1547nē Krōdhana-saṁvatsarada Māgha-ba 5 Sōmavāra.

Monday, 6th February A.D. 1626.

542.—**Ś. 1556.**¹¹—*Ep. Ind.* Vol. III. p. 240. Kūniyūr plates¹² of *Vira-Veṅkaṭapati-mahārāya (Peda-Veṅkaṭa, Veṅkaṭapati II.,* the elder son of Śrīraṅgarāja IV. who was a son of Rāmarāja II.) of Karṇāṭa, residing at Penugōḍa; recording a grant which was made at the request of Tirumala-Nāyaka (of Madhurā); (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 103).—Ri(ri)tu-bāṇa-kaḷamb-ēṇḍu-gaṇitē Śaka-vatsarē | Bhāv-ābhidā(dhā)nakē varshē māsi Vaiśākha-nāmani | pakshē vaḷakshē puṇya-rkshē purna(rpa)māsyām mahātithau |

For a full genealogy of the family to which Veṅkaṭapati II. belonged, see the Table facing *ibid.* p. 238.

Genealogy of Tirumala: Nāga of the Kāśyapa *gōtra*; his son Viśvanātha; his son Kṛishṇappa-Nāyaka; his son Virapa; his son Viśvappa-Nāyaka; his son Muddakṛishṇa; his sons Mudduvīra and Tirumala.

¹ See No. 539.

² The plates are marked with numeral figures.

³ See No. 535.—*South-Ind. Inscr.* Vol. I. No. 133, dated Ś. 1524, records a grant by Bommu-Nāyaka's son

Liṅgama-Nāyaka.

⁴ See No. 501.

⁵ See No. 530.

⁶ See No. 534.

⁷ See Nos. 535-537.

⁸ Compare *Ep. Ind.* Vol. III. Table facing p. 238.

⁹ In the photograph the greater part of the date is illegible.

¹⁰ For a Viriñchipuram Tamil inscription of the same king, and of the year Śrīmuḥka-Ś. 1556*, see *South-Ind. Inscr.* Vol. I. No. 133, p. 136.

543.—**Ś. 1558.**—*Ind. Ant.* Vol. XIII. p. 128. Kōṇḍyāta¹ (now Madras Museum) plates of **Veṅkaṭapati II.** of Karpāṭa; (composed by Rāma, the son of Kāmākōṭi and grandson of Sabhāpati):—

(L. 121).—Vasu-bāṇa-kaṭamb-ēndu-gaṇitē Śaka-vatsarē | Dhātṛi-saṁvatsarē (ra-)nāmnī māsi ch-Āshāḍha-nāmaṇi | pakshē vajakshē puṇya-rkshē dvādaśyām (śyām) cha mahātithau |

The greater part of the genealogical portion of this record is identical with the corresponding portion of No. 542.

544.—**Ś. 1560***.—*PSOCI.* No. 237; *Mysore Inscr.* No. 119, p. 218. Halēbid Kanarese inscription of the time of **Veṅkaṭādri-Nāyaka Ayya**, the son of Kṛishṇappa-Nāyaka Ayya, of Belūr:—

‘Śālivāhana-Śaka 1560 (in figures, l. 9), the Śvara saṁvatsara; Thursday, the fifth day of the bright fortnight of Phālguna.’

Thursday, 8th February A.D. 1638;² see *Ind. Ant.* Vol. XXIV. p. 3, No. 136.

545.—**Ś. 1566.**—*Ind. Ant.* Vol. XIII. p. 156. Kaḷḷakurśi³ plates of Śrīraṅgarāya VI. (usually described as II.) of Karpāṭa, the son of Pina (China)-Veṅkaṭa III. who was the younger brother of Veṅkaṭapati II., and adopted son of Gōpāla who was the son of Śrīraṅga V. and grandson of Veṅkaṭādri, the youngest brother of Rāmarāja II.;⁴ (composed by Rāma, the son of Kāmākōṭi and grandson of Sabhāpati):—

(L. 105).—Rasa-rtu-bāṇa-chaṁdr-ākhyā-gaṇitē Śaka-vatsarē [] Tāru (ra)ṇ-ākhyē mahā-varshē māsi Phālguna (na)-nāmakē | pakshē vajakshē puṇya-rkshē dvādaśyām (śyām) cha mahātithau |

546.—**Ś. 1615.**—*Coorg Inscr.* No. 11, p. 16. Kaṭṭepura Kanarese plate of Kṛishṇappa-Nāyaka, the son of Veṅkaṭādri-Nāyaka and grandson of Kṛishṇappa-Nāyaka, of Belūr:—

Śālivāhana-Śaka-varuṣhagaḷu 1615neya Śrīmukha-nāma-saṁvatsarada Pushya-ṣu 12lu Makarasāṅkramaṇa-puṇyakāladalli.

29th December A.D. 1693.

J.—The Eastern Chalukyas (or Chālukyas, including those of Piṭhāpuram and Śrīkūrmam) and minor chiefs of the Telugu country.⁵

547.—*Ind. Ant.* Vol. XIX. p. 309, and Plate. Sātārā (now British Museum) plates of the E. Chalukya⁶ Yuvarāja Vishṇuvardhana⁷ I. Vishamasiddhi; of the 8th year (of the reign) of the Mahārāja (the W. Chalukya Pulakēśin II.⁸); issued from Kurumarathya:—

(L. 13).—Kārttika-paurṇamāsyām.

(L. 35).—śrī-mahārājasya pravarddhamānaka-saṁvatsarē saṣṭamē.

In the family of the Chalukyas, Raṇavikrama Satyāśraya [Pulakēśin I.]; his son Kirtivarman [I.]; his son Vishṇuvardhana [I.] Vishamasiddhi.

548.—*Ind. Ant.* Vol. XX. p. 16; Dr. Burnell's *South-Ind. Palaeography*, 2nd ed., Plate xxvii. Chīpurupalle plates of the 18th year (of the reign) of the E. Chalukya Mahārāja Vishṇuvar-

¹ This is the name of the village granted; I do not know where the plates were found.

² On this day the *titthi* of the date commenced 3 h. 12 m. after mean sunrise.

³ This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.

⁴ Compare *Ep. Ind.* Vol. III., Table facing p. 238.

⁵ For the chiefs of Koṇḍapadmaṇi, Velanāṇḍu and Kōṇamaṇḍala (Nos. 581-583), the Kākatiya (Nos. 584-589), the chiefs of Amarāvati and Nātavādi (Nos. 590-592), the Rēḍḍis of Koṇḍavīḍu and Rājam-chēndrasagara (Nos. 593-599), the Matsyas of Oḍḍavādi (No. 600) and Nāmaya-Nāyaka of Piṭhāpuri (No. 601).

⁶ The original has *Chalikya*.

⁷ On the seal called Bittarasa. — He is the Kubja-Vishṇuvardhana of No. 557 ff.

⁸ See above, No. 9 ff.

dhana I. Vishamasiddhi, the younger brother of the *Mahārāja* Satyāśraya (Pulakṣin II.); issued from Cherpūra:—

(L. 14).—Śrāvāṇa-māsē chandragrahāṇa-nimittē.

(L. 20).—sam 10 8 mā (?) 4 (?) di 10 5.

[S. 554]: 7th July A.D. 632; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XX. p. 4.

The *ājñapti* (or *dātaka*) of the grant was Atavidurjaya of the Matsya¹ family.

549.—*Ind. Ant.* Vol. XIII. p. 137, and Plate. Pedda-Maddāli plates of the 18th year of the reign of the E. Chalukya *Mahārāja* Jayasimha I. (Sarasiddhi), the son of [Vishamasiddhi²] and grandson of Kirtivarman I.; issued from Udayapūra:—

(L. 18).—vishuva-nimittē vijayarājya-samvatsarē ashtādas[ā*].

550.—*Ind. Ant.* Vol. VII. p. 186, and Plates in Vol. VIII. p. 320. Nellore district (formerly Sir W. Elliot's, now British Museum ?) plates of the second year of the reign of the E. Chalukya *Mahārāja* Vishnupardhana II. (Vishamasiddhi), the grandson of the *Mahārāja* Vishnupardhana I., and son of Indra-bhaṭṭāraka who was the younger brother of the *Mahārāja* Jayasimha I.:—

(L. 65).—vardhamāna-rājya-dvaya-samvatsarē Chaitra-māsē śukla-pakṣhē daśamyām Maghā-nakṣatrē Budhavarēṣṇa.

[S. 586]: Wednesday, 13th March A.D. 664; see *ibid.* Vol. XX. p. 8.

551.—*Ind. Ant.* Vol. VII. p. 191, and Plate. Maṭṭewāḍa (? formerly Sir W. Elliot's, now British Museum ?) first and second plates⁴ only of the 5th year of the reign of the E. Chalukya *Mahārāja* Vishnupardhana II. (Vishamasiddhi), the great-grandson of Kirtivarman I., grandson of the *Mahārāja* Vishnupardhana I., and son of Indra-bhaṭṭāraka who was the brother of the *Mahārāja* Jayasimha I.:—

(L. 19).—a(ā)tmanō vijayarājya-paṇchamē samvatsarē Phālguna(na)-māsē amāvāsyāyām śūryyagra[ha*]ṇa-nimi[ttē*].

[S. 589]: 17th February A.D. 668; a solar eclipse (in the *pūrṇimānta* Phālguna), not visible in India;⁵ see *ibid.* Vol. XX. p. 9.

552.—*Ind. Ant.* Vol. XX. p. 105. Madras Museum plates of the 20th year of the reign of the E. Chalukya *Mahārāja* Sarvalōkāśraya (Vijayasiddhi, i.e. Maṅgi-yuvarāja⁶), the son of the *Mahārāja* Vishnupardhana II., who was the son of Indra-bhaṭṭāraka, the younger brother of the *Mahārāja* Jayasimha I.:—

(L. 24).—uttarāyāṇa-nimittē . . . [pravardhamāna-vi]jarājya-samvatsarē viṣaḥ.⁷

553.—*South-Ind. Inscr.* Vol. I. No. 35, p. 33; *Ind. Ant.* Vol. XX. p. 415. British Museum (formerly Sir W. Elliot's) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II. (formerly *Narēndramrigarāja*), the son of the *Mahārāja* Vishnupardhana IV. and grandson of the *Mahārāja* Vijayāditya I.:—

(L. 42).—chandrū(nḍra)grahāṇa-nimittē.

The inscription mentions as *ājñapti* (or *dātaka*) Narēndramrigarāja's brother, the prince Nripa-Rudra, born in the Haihaya family.

554.—*Ep. Ind.* Vol. V. p. 120, and Plate. Edēru (now Madras Museum) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II., the son of the *Mahārāja* Vishnupardhana IV. and grandson of Vikramarāma (i.e. Vijayāditya I.):—

(L. 20).—śū[r*]yyagrahāṇa-nimittē.

¹ Compare below, No. 600.

² I.e. Vishnupardhana I. Vishamasiddhi; the actual name is omitted in the grant.

³ Read -*deitīya*.

⁴ The two plates are numbered with numerical symbols. ⁵ Compare above, No. 9.

⁶ Compare below, No. 557 ff.

⁷ Read *viṣaḥ*.

555.—*Ind. Ant.* Vol. XIII. p. 186, and Plates. Ahadanakaram (formerly Sir W. Elliot's, now British Museum) Sanskrit and Telugu¹ plates of the E. Chālukya Mahārāja Vishṇuvardhana V. (i.e. Kali-Vishṇuvardhana²), the son of the Mahārāja Vijayāditya II. and grandson of the Mahārāja Vishṇuvardhana IV.

556.—*Ep. Ind.* Vol. V. p. 123, and Plate. Masulipatam (? formerly Sir W. Elliot's) plates³ of the E. Chālukya Mahārāja Vijayāditya III. (who in battle slew Maṅgi), the son of the Mahārāja Vishṇuvardhana V. who was the son of the Mahārāja Vijayāditya II. (here also called Chālukya-Ārjuna⁴) :—

(L. 27).—chandra-grahapa-nimittā.

557.—*Ep. Ind.* Vol. V. p. 128, and Plate. Besvāda plates⁵ of the E. Chālukya Mahārāja-dhīrāja Bhīma I. Vishṇuvardhana (also called Chālukya-Bhīma I.) :—
(L. 20).—nija-paṭṭabandha-samayā.

In the Chālukya family, Satyāśraya's⁶ brother Kubja-Vishṇuvardhana [Vishṇuvardhana I.] (reigned 18 years); his son Jayasinha [I.] (33 ys.); his younger brother Indra-bhaṭṭāraka's son Vishṇuvardhana [II.] (9 ys.); his son Maṅgi-yuvarāja (25 ys.); his son Jayasinha [II.] (13 ys.); his younger brother from a different mother, Kokkili (6 months); his eldest brother Vishṇuvardhana [III.]⁷ (37 ys.); his son Vijayāditya-bhaṭṭāraka [Vijayāditya I.] (18 ys.); his son Vishṇurāja [Vishṇuvardhana IV.] (36 ys.); his son Vijayāditya [II.] (40 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (44 ys.); Bhīma [i.e. Chālukya-Bhīma I.] is the son of his brother, the Yuvarāja Vikramāditya [I.].

558.—*Ep. Ind.* Vol. V. p. 132, and Plate. Masulipatam (now Madras Museum) plates of the E. Chālukya Mahārāja Ammarāja I. Vishṇuvardhana, recording a grant to Mahākāla, a general, and son of a foster-sister, of Ammarāja's grandfather Bhīma I.

Genealogy with lengths of reigns as far as Vijayāditya [III.] substantially as in No. 557. From his younger brother, the Yuvarāja Vikramāditya [I.], sprang Bhīma [I., i.e. Chālukya-Bhīma I.] (who reigned 30 ys.); his son Vijayāditya [IV.] (6 months); his son Ammarāja [I.].

559.—*South-Ind. Inscr.* Vol. I. No. 36, p. 39. Eḍḍeru (now Madras Museum) plates of the E. Chālukya Mahārāja Amma I. Vishṇuvardhana, surnamed Rājamahēndra; recording a grant to one of the king's military officers named Bhaṇḍanāditya-Kuntāditya, of the Paṭṭavardhini family.

Genealogy with lengths of reigns from Kubja-Vishṇuvardhana⁸ to Vishṇuvardhana [IV.] substantially as in No. 557. Vishṇuvardhana's son Vijayāditya [II.] (reigned 44 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (cut off the head of Maṅgi; frightened Kṛishṇa and Saṅkila, and burnt their city [Kiraṇapura]);⁹ reigned 44 ys.; his younger brother Vikramāditya's son Chālukya-Bhīma¹⁰ [I.] (30 ys.); his son Vijayāditya¹¹ [IV.]; his son Amma [I.].

¹ The whole of the donative part of the grant is in Telugu.

² See below, No. 557 ff.

³ There is no information as to what has become of the plates.

⁴ He also is described as a fire of destruction to the Gaṅga family.

⁵ The plates are quasi-palimpsests.

⁶ I.e. Pulakēśin II., above, No. 9 ff.

⁷ The inscription mentions an enemy of his, (a king) Dadḍara.

⁸ Compare below, No. 534.

⁹ See *Ep. Ind.* Vol. IV. p. 126; the Kṛishṇa mentioned above is by Dr. Hultzsch suggested to be a Paramāra of Mālava; but he may be the Rāshtrakūṭa Kṛishṇarāja II. See below, No. 560.

¹⁰ Here also called Drōhārjuna.

¹¹ Here also called Kaliyarttyaṅka.

560.—*Ind. Ant.* Vol. XIII. p. 213, and Plates. Pāṇavaram (formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja* Chālukya-Bhīma II. Viṣṇuvardhana, surnamed Gaṇḍamahēndra,¹ the son of Vijayāditya IV. and Mēlāmbā.

Genealogy with lengths of reigns as far as Viṣṇuvardhana [IV.] substantially as in No. 557. His son Narēndramrigarāja [Vijayāditya II.] (reigned 48 ys.); his son Kali-Viṣṇuvardhana [Viṣṇuvardhana V.] (1½ ys.); his son Guṇaga-Vijayāditya [Vijayāditya III.] (slew Maṅgi, and burnt Kiraṇapura;² reigned 44 ys.); his younger brother the *Yasarāja* Vikramāditya's son Chālukya-Bhīma [I.] (30 ys.); his son Vijayāditya [IV.] (6 months); his eldest son Ammarāja [I.] (7 ys.); having expelled his son Vijayāditya [V.], Tāha (one month); having slain him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); having defeated him, Amma's son Bhīma (8 months); having killed him, Tāha's eldest son Malla [Yuddhamalla II.] (7 ys.); having expelled him, [Chālukya-] Bhīma [II.].

561.—*Ep. Ind.* Vol. V. p. 135, and Plate. Masulipatam (? formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja* [Chālukya-Bhīma³ II.] Viṣṇuvardhana, the son of Vijayāditya IV. and Mēlāmbā:—

(L. 31).—uttarā[yaṇa-nim]ittē.

Genealogy with lengths of reigns as far as Vikramāditya [II.] substantially⁴ as in No. 560. The inscription then immediately goes on to the son of Mēlāmbā and Vijayāditya [IV.].

562.—*South-Ind. Inscr.* Vol. I. No. 37, p. 44. Kolavennu (now Madras Museum) plates⁵ of the E. Chālukya *Mahārājādhirāja* Chālukya-Bhīma II. Viṣṇuvardhana, surnamed Rājamarṭaṇḍa, the son of Vijayāditya IV. and brother of Ammarāja I. from a different mother; recording a grant made at the request of the prince Vājaya of the Pānara family:—

(L. 30).—attarāyaṇa-nimittē.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially⁶ as in No. 560. His son Vijayāditya [V.] (reigned half a month); Tālapa (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (one year); Chālukya-Bhīma [II.], the son of Vijayāditya [IV.] (conquered Tātabikyana and Dhaladi).

563.—*Ind. Ant.* Vol. VII. p. 15, and Plates. British Museum (? formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi:⁷—

(L. 51).—sōmagrahaṇa-nimittam.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially⁸ as in No. 560. Having expelled his son Vijayāditya [V.], Tālapa (reigned one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); Tālapa's son Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother Bhīma [i.e. Chālukya-Bhīma II.] (12 ys.). His son Ammarāja [II.] assumed the crown in the 12th year of his life on the date—

(L. 31).—Giri-rasa-vasu-saṅkhyābdē Śaka-samayē Mārgaśīrṣa-māsē-smin kṛishṇa-trayōdaśa-dinē Bhṛiguvārē Maitra-nakṣatṛē || Dhanuṣi ravaṇa Ghaṭa-lagnē.

[S. 867]: Friday, 5th December A.D. 945; see *ibid.* Vol. XXIII. p. 123, No. 62.

¹ Compare above, No. 126.

² See above, No. 559.

³ This name is not given in the inscription.

⁴ But Guṇaga-Vijayāditya is here called Guṇaga-Vijayāditya.

⁵ The grant on these plates was left incomplete.

⁶ But the length of the reign of Vijayāditya II. Narēndramrigarāja is given as 40 years (see No. 557); and Guṇaga-Vijayāditya is called Guṇakalla-Vijayāditya.

⁷ The poetry of the grant is by Mādhavabhaṭṭa.

⁸ But the length of the reign of Jayasinha I. is given (wrongly) as 30 years; Guṇaga-Vijayāditya is called Guṇagāṅka Vijayāditya; and Vijayāditya IV. is called Kollabigaṇḍa-Vijayāditya.

564.—*Ep. Ind.* Vol. V. p. 140, and Plate. Masulipatam (now Madras Museum) plates of the E. Chālukya *Mahārāja Rājādhirāja*¹ Ammarāja II. Vijayāditya VI., surnamed Rājamahendra, the son of Chālukya-Bhīma II. and Lōkamahādēvi; recording a grant to the Yuvārāja Ball[ā]lādēva-Vēlābhata, also called Boḍḍiya, the son of (the lady) Pammavā of the Paṭṭavardhini family.

Genealogy with lengths of reigns substantially² as in No. 563.

565.—*Ind. Ant.* Vol. XII. p. 91, and Plates. Elavarru plates³ of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi:⁴—

(L. 54).—uttarāyapa-nimittē.

Genealogy with lengths of reigns substantially as in No. 564.

566.—*Ind. Ant.* Vol. XIII. p. 249, and Plate. British Museum (formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., surnamed Rājamahendra, the son of Chālukya-Bhīma II. and Lōkamahādēvi; recording a grant made at the request of the king's wife's parents Kāma and Nāyamāmbā:⁵—

(L. 28).—uttarāyapa-nimittē.

Genealogy with lengths of reigns as far as Bhīma (i.e. Chālukya-Bhīma I.) substantially as in No. 560. His son Kollabigaṇḍa-bhāskara [Vijayāditya IV.] (reigned 6 months); his eldest son Ambarāja [Ammarāja I.] (7 ys.); his eldest son Vijayāditya [V.] (half a month); having put him in prison, Tāla, the son of Yuddhamalla [I.] who was the paternal uncle of Chālukya-Bhīma [I.] (one month); Vikramāditya [II.] (1 y.); Kollabigaṇḍa's son Bhīma [Chālukya-Bhīma II.], surnamed Karayilladāta (12 ys.); his son Ammarāja [II.].

567.—*South-Ind. Inscr.* Vol. I. No. 38, p. 47. Masulipatam (now Madras Museum) plates⁶ of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. After him, Tālapa (reigned one month); having expelled him, Chālukya-Bhīma's son Vikramāditya [II.] (1 y.); Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother [Chālukya-Bhīma [II.]] (12 ys.); his son Ammarāja [II.].

568.—*Ep. Ind.* Vol. VI. p. 351, and Plates. Raṅastipūḍī⁷ plates⁸ of the 8th year (of the reign) of the E. Chālukya *Mahārājādhirāja* Vimalāditya Vishṇuvardhana:⁹—

(L. 97).—aṣṭama-varsha-varddhanē Simha-m[ā*]aē.

Date of Vimalāditya's coronation:—

(L. 42).—Anāl-ānala-randhra-gatē Śaka-varshē Vṛishabha-māsi sīta-pakṣhē [I*] yash-shaṣṭhyām Guru-Pushyē Simhē lagnē prasiddham-abhishikṭaḥ I(II)

[S. 933]: Thursday, 10th May A.D. 1011; but the *tithi* which ended on this day was the 5th, not the 6th; see *ibid.* p. 349.

Mythical genealogy from Nārāyaṇa (Viṣṇu), through the Moon, to Udayana who was the first of 59 kings of Ayōdhyā. Descended from them, Vijayāditya, was killed in battle with Trilōchana-Pallava; his posthumous son Viṣṇuvardhana; his son (from a

¹ Perhaps a mistake for *Mahārājādhirāja*.

² But the length of the reign of Jayasimha I. is given (correctly) as 33 years; and Tālapa is called Tālādhipati and Tālādhipati.

³ The grant is partly a quasi-palimpsest.

⁴ The poetry of the grant is by Pōtanabhatta.

⁵ The poetry of the grant is by Mādhavabhatta.

⁶ They are all much worn, and of the third plate one entire half is lost.

⁷ This is the name of the village granted; the plates were found in the Amalapuram taluka and belong to an inhabitant of Amalapuram.

⁸ The description of the boundaries of the village granted is in Sanskrit and Telugu.

⁹ The poetry of the grant is by Bhīmanabhatta.

Pallava princess) Vijayāditya; his son Polakēśivallabha (Pulakēśin I.); his son Kīrtivarman [I.]. Then genealogy with lengths of reigns from Kubja-Vishṇuvardhana to Yuddhamalla [II.] substantially¹ as in No. 563. Having expelled Yuddhamalla [II.], Rājabhīma (Bhīma, Chālukya-Bhīma [II.]), the younger brother of Ammarāja [I.], (reigned 12 years); his son Ammarāja [II.] (25 ys.); Dāna or Dānārgava, his brother from a different mother (3 ys.); an interregnum of 27 years; Dāna's son Śaktivarman (12 ys.); after him Vimalāditya² (Tribhuvanāśaka, Bīrudāśka-Bhīma,³ Mummaḍi-Bhīma, Bhūpamahendra), the son of Dāna and Āryā-mahādēvi.

569.—*Ind. Ant.* Vol. XIV. p. 50, and Plates. Korumelli (formerly Sir W. Elliot's, now British Museum) plates⁴ of the E. Chālukya *Mahārājādhirāja Rājarāja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavā who was the younger sister of [the Chōla king] Rājendra-Chōla [I.] and daughter of [the Chōla king] Rājarāja [I.] of the solar race:⁵—

(L. 103).—*imūparāgē*.

Date of Rājarāja's coronation:—

(L. 65).—*Yō rakshitum vasumatim Śaka-vatsarēshu vēd-āmburāśi-nidhi-varṭtiṣhu Simha-gē-rickē* [I*] *kṛishṇa-dvītiya-divavas-Ṣṭtarabhadrikāyām varē Gurōr-Vvaṇijī lagna-varē bhishikṭaḥ* ||

[S. 944.]: Thursday, 16th August A.D. 1022; see *ibid.* Vol. XXIII. p. 131, No. 110.

Mythical genealogy, *etc.*, as far as the interregnum substantially as in No. 568; Dāna's son Chālukya-Chandra [Śaktivarman] (reigned 12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājarāja [I.].

570.—*Ep. Ind.* Vol. IV. p. 303. Madras Museum Sanskrit and Telugu⁷ plates (Nandamapūṇḍi grant) of the 32nd year of the reign of the E. Chālukya *Mahārājādhirāja Rājarāja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavā of the solar race:⁸—

(L. 78).—*sōmagrahana-nimittē*.

(L. 92).—*dvātrimśattamē vijayarājya-varsh[ō] varddha[mā*]nē*.

The lunar eclipse mentioned is probably that of the 28th November A.D. 1033 [in S. 975], which was visible in India; see *ibid.* p. 303.

Date of coronation and genealogy with lengths of reigns substantially as in No. 569.

571.—*Ep. Ind.* Vol. VI. p. 336, and Plates. Tēki plates⁹ of the E. Chālukya *Mahārājādhirāja Chōdagaṅga Rājarāja Vishṇuvardhana*, ruler of Vēṅgi, of the 17th year of the reign (of Kulōttuṅga-Chōla I.); issued from Jananāthanagarī:—

(L. 108).—*śrī-vijayarājya-samvatsara(rē) saptadaśē*.

Date of Chōdagaṅga's appointment as ruler of Vēṅgi:—

(L. 61).—*Śāk-ābdē rasa-kh-āmbar-āṁdu-gapitē Jyēshthē-dha(tha) māśē sitē pakshē pūrṇa(rṇa)-tidhau(thau) dinē Suragurōr-Jyēshthām śasāmkē gate* [I*] *Simha(hē) lagna-varē*.

[For S. 1006] the date is irregular.

¹ But Indrarāja (Indra-bhāṭṭāraka) is here stated to have reigned for 7 days, and Tālapa is called Tāḍapa.

² He amongst others defeated the Śakas, Lāṭas and Gurjaras.

³ Compare Bīrudāśka-Rāma, above, in No. 309, note.

⁴ The first plate is a quasi-palimpsest.

⁵ The poetry of the grant is by Chētanabhaṭṭa, the son of Bhīma (No. 568).—For the Chōla kings Rājarāja I. and Rājendra-Chōla (-Chōla I.) see below, Nos. 696 ff. and 721 ff.

⁶ Read *divas*.

⁷ The description of the boundaries of the village granted is in Telugu.

⁸ The poetry of the grant is by Nanniyabhaṭṭa.

⁹ Composed by Vīdayabhaṭṭa; see Nos. 572 and 573.—The plates do not refer to a grant of land, but confer certain honorary privileges.

Genealogy, etc., as far as Vimalāditya substantially as in No. 569. His son Rājārāja [I.] (reigned 41 years), married Ammaṅgadēvi, the daughter of [the Chōḷa] Rājendra-Chōḷa [I.] of the solar race. Their son Rājendra-Chōḷa [II.], at first ruler of Vēṅgi, as Kulōttuṅgadēva (Kulōttuṅga-Chōḷa I.) was anointed in the Chōḷa kingdom.¹ He had many queens and from them several sons. He first appointed his son Mummaḍi-Chōḷa [Rājārāja] to the sovereignty of Vēṅgi (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.]² for 15 years), and Mummaḍi-Chōḷa held it for one year. Kulōttuṅga then appointed the latter's younger brother Vira-Chōḷa, but recalled him after six years. He then appointed his eldest son Chōḷagaṅga.

572.—*South-Ind. Inscr.* Vol. I. No. 39, p. 53; *Ind. Ant.* Vol. XIX. p. 427. Chellūr (formerly Sir W. Elliot's, now British Museum) plates³ of the E. Chālukya *Mahārājādhirāja Vira-Chōḷa Vishṇuvardhana*, ruler of Vēṅgi, of the 21st year of the reign (of Kulōttuṅga-Chōḷa I.):⁴—

(L. 113).—śrī-vijayarājya-saṁvatsarē ākaviṁśā.

Date of Vira-Chōḷa's appointment as ruler of Vēṅgi:—

(L. 76).—Śāk-ābdē śaśi-khadvay-ēndu-gapitē Simh-ādhirājē(ḍhē) ravan chaṁdrē vṛiddhimati trayōdaśa-tithau vārē Gurōr-Vṛiśchikē [I*] lagnē-tha Śravapē.

[Ś. 1001*]: Thursday, 23rd August A.D. 1078;⁵ see *Ind. Ant.* Vol. XXIV. p. 2, No. 128.

Genealogy, etc., as far as Kulōttuṅga (Kulōttuṅga-Chōḷa I.) substantially as in No. 571. He married Madhurāntakī, the daughter of [the Chōḷa] Rājendradēva, and appointed his son Vira-Chōḷa to the sovereignty of Vēṅgi (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.] for 15 years, and by Vira-Chōḷa's elder brother [Mummaḍi-Chōḷa] Rājārāja for one year).

573.—*Ep. Ind.* Vol. V. p. 74; specimen plate in Dr. Burnell's *South-Ind. Palaeography*, 2nd ed., Plate xxix. Piṭhāpuram (now Madras Museum?) plates⁶ of the E. Chālukya *Mahārājādhirāja Vira-Chōḷa Vishṇuvardhana*, ruler of Vēṅgi, of the 23rd year of the reign (of Kulōttuṅga-Chōḷa I.):⁴—

(L. 186).—uttarāyana-nimitt[ē*].

(L. 279).—śrī-vijayarājya-saṁvatsarē tryutta[ra*]-viṁśati-saṁvatsarē.

Date of Vira-Chōḷa's appointment as ruler of Vēṅgi and genealogy, etc., substantially⁷ as in No. 572.

574.—Ś. 1056 (for 1065).—*Ind. Ant.* Vol. XIV. p. 56, and Plates. Chellūr (formerly Sir W. Elliot's, now British Museum) plates⁸ of the reign of the E. Chālukya *Kulōttuṅga-Chōḷa II.*, recording a grant by his *Daṇḍādhiṇātha Kāṭa*, otherwise called *Kolani-Kāṭama-Nāyaka*, i.e. Kāṭama-Nāyaka of Kolam:—

(L. 49).—Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaṁdra-saṁkhyām prayātē . . . s-ārdra-rkahē pūrvva-ma(pa)kahē vishnavati sutithā(thau).

For Ś. 1056 the date is irregular; for Ś. 1065 it regularly corresponds to the 24th March A.D. 1143;⁹ compare *Ep. Ind.* Vol. VII. p. 9.

¹ See below, No. 756 ff.

² See below, No. 754.

³ In the description of the boundaries the language is a mixture of Sanskrit and Telugu.

⁴ The poetry of the grant is by Viddayabhaṭṭa; see No. 571.

⁵ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

⁶ In the description of the boundaries the language is a mixture of Telugu and Sanskrit. — The grant is remarkable for the large number of donees (536 Brāhmins whose names are given).

⁷ But Gupaga-Vijayāditya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years.

⁸ The writer of the date has written *rasa-viśikha* instead of *viśikha-rasa*.

Genealogy¹ with lengths of reigns from Kubja-Vishnupardhana to Ammarāja [II.] substantially² as in No. 563. Ammarāja [II.] (reigned 25 years); his eldest brother Dānārjaya (30 ys.); his son Śaktivarman (12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājārāja [I.] (41 ys.); his son Kulōttuṅga-Chōḍa [I.] (49 ys.); his son Vikrama-Chōḍa (15 ys.); his son Kulōttuṅga-Chōḍa [II.].

575.—Ś. 1079.—Date of the coronation of Vijayāditya III., one of the E. Chālukyas of Piṭhāpuram, as given in the Piṭhāpuram inscription of Mallapadēva III. (below, No. 576):—

(L. 74).—Yō rājēśuddu[h] Śak-[ā]bdē nidhi-jaladhi-[vi]yach-chaṁdra-gē Māgha-māsē śuklē pakshē daśamyāv(m)=Inatanaya-dinē Rōhiṇī-tārakā[yām] [Mi]nē [la]gnē-bhishi[kṭō]

Saturday, 11th January A.D. 1158; see *Ep. Ind.* Vol. IV. p. 228.

576.—Ś. 1124.—*Ep. Ind.* Vol. IV. p. 231, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Mahārāja Malla or Mallapadēva III. Vishnupardhana alias Mallapadēva-Chakravartin, E. Chālukya of Piṭhāpuram, dated on the day of his coronation:—

(L. 78).—Śāk-[ā]bdē vēda-nētra-kṣiti-śaśi-gapitē Śrēṣṭha-kṛishṇē [da*]śamyām Bhānū(nō)r-vvārē [su]-lagṇē mahati Mṛigapatāy=Asvi-be(bhō) Piṭhapu[ryām].

(L. 85).—Śakavarshambhu(bu)lu 11[2]4gu[nēm]ṭi Jyēṣṭha-ba[hu][la*]-daśamiyun-Ādivāramu nāmṭi Simhōdayamuna |

Sunday, 16th June A.D. 1202; see *ibid.* Vol. IV. p. 228.

After giving the genealogy with the lengths of the reigns of the E. Chālukyas from Kubja-Vishnupardhana to Vikrama-Chōḍa (surnamed Tyāgasamudra, compare No. 807), the inscription gives the following genealogy of Mallapadēva: Bēta (Kanthikā-Bēta, or Vijayāditya³ [I.], who was the son of Ammarāja [I.] and had been expelled by Tādapa; his son Satyāśraya (Uttama-Chālukya), married Gaurī of the Gaṅga race; their sons Vijayāditya [II.], Vimalāditya, Vikramāditya, Vishnupardhana [I.], Mallapa [I.], Kāma, and Rājamārtanḍa. Of these, Vijayāditya [II.] married Vijayā of the solar race; their sons Vishnupardhana [II.], Mallapa [II.], and Sāmidēva. Of these, Mallapa [II.] married Chandaladēvi, the daughter of the Hāhaya Brahman, lord of the Sagara-vishaya; their son Vijayāditya [III.] (crowned in Ś. 1079, see No. 575), married Gaṅgā, the daughter of the lord of [Āra]davaḍa; their son Malla (Mallapa [III.] Vishnupardhana).

577.—Ś. 1195.—*Ep. Ind.* Vol. V. p. 32. Śrīkūrmam pillar inscription of Vijayāditya II. a descendant of the E. Chālukya Rājārāja I.:—

(L. 19).—Svasti śrī-Śāka-varshē śara-nidhi-śaśi-bhū-sammitē[-rkkē] Tulā-stē(sthē) Rudrāḥ Saumyavārē sita-yuji.

The date is irregular; see *ibid.* p. 34, note 3.

In the race of the Moon, the [E.] Chālukya Vimalāditya (above, No. 568); his son Rājārāja [I.] (translated into Andhra, i.e. Telugu, the history of the Bhārata race, i.e. the Mahābhārata; resided at Rājamāhēndrapattana). In his race, Vijayāditya [I.]; his son Rājārāja, was minister of Vira-Nṛsiṁha;⁴ his son Vijayāditya [II.].

578.—Ś. 1199.—*Ep. Ind.* Vol. V. p. 34. Śrīkūrmam Sanskrit and Telugu pillar inscription of (the E. Chālukya) Purushōttama, a son of Rājārāja (and brother of Vijayāditya II.; see No. 577):—

(L. 1).—Svasti śrī-Śāka-vatsarē [nava]-nidhi-kṣhōp-izhūbhish-sammitē.

(L. 4).—Śāka-[va*]rshambulu || 1199yngunēmṭi.

¹ An introductory verse implies that the family belongs to the Sōma-caste.

² But Indrarāja (Indra-bhāṭṭāraka) is stated to have reigned for 7 days; and Tālapa is called Tādapa.

³ I.e. Vijayāditya V. of the E. Chālukya genealogy.

⁴ I.e. the E. Gaṅga king (of Kaliṅga) Narasiṁha I.; see *North. Inscr.* No. 367.

579.—**Ś. 1231.**—*Ep. Ind.* Vol. V. p. 35. Śrīkūrmam Sanskrit and Telugu pillar inscription of the [3rd] year of the reign of the (E. Chālukya) **Sāmanta Viśvanātha (Jagannātha)**, a son of Purushōttama (see No. 578); and of the reign of **Vira-Bāṇudē. a.**¹—

(L. 1).—Svasti śrī-Śāka-varaṣhē śaśi-guṇa-ravi-gē ch=Ā[śvayuk-śu]kla-pakṣhē māśē Kaumtēya-tithyām Suraguru-divasē.

(L. 11).—śrī-Śāka-varaṣambhu(bu)lu 1231guṇēm[tti] śrī-Jaga[n]āthadēvara vijaya-rāja-sam[vva]tsarāmbulu [3]gu śrāhi Kanya-śukla 5yu Guruvāramuna.

The date is irregular; see *ibid.* p. 36, note 4.

580.—**Ś. 1240.**—*Ep. Ind.* Vol. V. p. 36. Śrīkūrmam pillar inscription of (the E. Chālukya) **Purushōttama**, the brother of Vijayārka (Vijayāditya II.) who was a son of Rājārāja (see No. 577); (composed by Nṛisimha):—

(L. 5).—Śākē vyōma-yug-ō[shpa]ddi(dhi)ti-yut(tē) vasē(rshē) Nabhō-va(mā)si.

581.—**Ś. 1093.**—*Ep. Ind.* Vol. VI. p. 269. Tsandavolu² Sanskrit and Telugu pillar inscription³ of the **Mahāmaṇḍalēśvara Buddharāja of Koṇḍapaḍmaṭi**—surnamed Aniyāśakabhima and Eladāyasimha, and described as 'a worshipper of the feet of Kulōttuṅga-Chōḍa II.'—of the Durjaya family:—

(L. 49).—Śāk-ābdē śakti-Namā-āmbara-śaśi-gaṇite . . . sanmmyāyanē.

(L. 70).—Śāka-varaṣambulu 1093nēmṭi [u]ttā(tta)rāyana-nimittamuna.

Buddhavarman (of the Chaturthābhijana or Śūdra caste) was a feudatory of Kubja-Vishṇu⁴ of the lunar race. After some ancestors had passed away, there was in his family Maṇḍa (Maṇḍana) [I.]; his son Gaṇḍa; his son Maṇḍa [II.], married Kundāmbikā; their son Buddharāja (whose sister Aākama⁵ was the wife of Goṅka's⁶ son Rājendra-Chōḍa).

582.—**Ś. 1108.**—*Ep. Ind.* Vol. IV. p. 39, and Plate in Vol. VI. p. 270. Piṣhāpuram Sanskrit and Telugu pillar inscription of (the **Mahāmaṇḍalēśvara**) **Prithviśvara**⁷ of Velanāṇḍu, recording a grant by his mother **Jāyāmbikā**, the queen of the **Mahāmaṇḍalēśvara Goṅka III.**; (composed by Ayyapillāya):—

(L. 136).—Nāga-vyōm-ēndu-rūpa-pramita-Śāka-śaran-Mēśhasamkrānti-kālē pu[uyē] . . .

(L. 139).—Śākava[r*]shāmbulu 1108guṇēmṭi Mēśhasamkrānti-nimittamuna.

The inscription gives the following genealogy⁸ of the family which belonged to the Chaturthānvaya or Śūdra caste: After a number of fictitious personages, Malla [I.]; his son Eriyavarman; his son Kuṇḍiyavarman [I.]; his son Malla [II.]; Piṇḍavarāditya; his son Kuṇḍiyavarman [II.] (feudatory of the E. Chālukya Vimalāditya; above, No. 568); his son Erraya; his son Nannirāja; his sons Vedura [I.], Gaṇḍa, Goṅka [I.] (feudatory of the E. Chālukya Kulōttuṅga-Chōḍa I.), Mallaya, and Paṇḍa; Gaṇḍa's son Vedura [II.] (feudatory of the E. Chālukya Vira-Chōḍa); Goṅka's son Chōḍa (feudatory and adopted son of the E. Chālukya Kulōttuṅga-Chōḍa I.), married Guṇḍāmbikā; their son Goṅka [II.], married Sabbāmbikā; their son Vira-Rājendra-Chōḍa⁹ (Rājendra-Chōḍa, Velanāṇḍi-Kulōttuṅga-Rājendra-Chōḍayārāja), married Akkāmbikā;¹⁰ their son Goṅka [III.] (Kulōttuṅga-Manma-Goṅkarāja), married Jāyāmbikā (Jāyamāmbā, Jāyamadēvi); their son Prithviśvara.

¹ *I.e.* the E. Gaṅga king (of Kalinga) Bhāṇudēva II.; see *North. Inscr.* No. 369.

² This is the modern name of Dhanadapura (Dhanadaprolu), the capital of the chiefs of Velanāṇḍu: see below, No. 582.

³ For abstracts of 14 other inscriptions of the Koṇḍapaḍmaṭi chiefs and for the pedigrees derived from them see *Ep. Ind.* Vol. VI. p. 274 ff. Names of chiefs occurring in them, besides those given above, are Chōḍa (Chōḍarāja), Erra-Maṇḍa, Malla (Mallerāja), Maṇḍerāja and Manma-Maṇḍa.

⁴ *I.e.* the E. Chālukya Kubja-Vishṇuvaradhana.

⁵ *I.e.* Goṅka II. of No. 582.

⁶ See No. 583.

⁷ Called Akkāmbikā in No. 582.

⁸ See *Ep. Ind.* Vol. IV. p. 35.

⁹ He killed a certain Bhīma, who had taken refuge on an island in a lake (probably the Kollerulake).

¹⁰ Called Aākama in No. 581.

583.—§. 1117.—*Ep. Ind.* Vol. IV. p. 87, and Plate in Vol. VI. p. 270. Pithāpuram Sanskrit and Telugu pillar inscription of the *Mahāmaṇḍalīśvara* **Mallidēva** and **Maṇma-Satya II.** of **Kōṇamaṇḍala** (probably dependents of "Kulōttuṅga-Prithivīśvara" of Velanāḍu, who was again a vassal of [a king] Rājārāja, a descendant of the E. Chālukya dynasty):—

(L. 109).—Śaka-varaṣhamulu¹ 1117gunēṁṭṭi Mēśhasamkrānti-nimittamuna.

After giving the genealogy of the E. Chālukya dynasty with the lengths of the reigns as far as Maṅgi-yuvarāja, and a reference to a king Rājārāja of the Chālukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kōṇamaṇḍala who derived their descent from Kārtavīrya, the grandson of Haihaya, a descendant of Yadu. The names given are:² Mummaḍi-Bhīma [I.]; Venna; Rājapareḍu [I.]; Mummaḍi-Bhīma [II.]; Rājendra-Chōḍa [I.]; Satya [I.] (Satyāśraya); Bēta; Mallidēva; Maṇma-Chōḍa [II.]; Sūrya; Lōkabhūpālaka (Lōkamahīpāla); Rājapareḍu [II.]; Bhīma [III.]; Vallabha; Maṇma-Satya [II.] (Maṇma-Satti); Mahipālaḍu.

584.—§. 1084.—*Ind. Ant.* Vol. XI. p. 12, and Plates. Anmakopḍa Sanskrit and Telugu pillar inscription of the **Kākatya (Kākatīya) Mahāmaṇḍalīśvara Rudradēva**, whose capital was Anumakopḍa (Anmakopḍa, Anmakopḍā); (composed by Achintēndravara, the son of Rāmēśvara-dīkṣita and disciple of Advayāmṛta):—

(L. 6).—Śaka-varaṣhamulu 1084vunēṁṭṭi Chitrabhānu-samvatsara Māgha-śu 13 Vaḍḍa-vāramu nāṁḍu.

Saturday, 19th January A.D. 1163;⁴ see *ibid.* Vol. XXIV. p. 2, No. 129.

In the Kākatya family, Tribhuvanamalla; his son Prōlārāja (Prōla; made captive the [W.] Chālukya Tailapadēva, i.e. Taila III.;⁵ defeated Gōvindarāja and Guṇḍa of Mantrakūṭa; conquered but re-instated king Udaya, i.e. Chōḍōdaya; put to flight Jagaddēva [compare No. 237] etc.), married Muppamadēvi; their son Rudradēva (subdued a certain Pōmma, conquered Mailigidēva,⁶ burnt the city of Chōḍōdaya, etc.).

585.—§. 1135.⁷—*Ep. Ind.* Vol. V. p. 143. Chēbrōlu Sanskrit and Telugu pillar inscription of **Jāya (Jāyana)**,⁸ chief of the elephant-troop of the Kākatīya **Gaṇapati**⁹ (surnamed Chhalamattigaṇḍa) who granted to Jāya 'the city of Shaṇmukha' (i.e. Tāmrupurī, Chēbrōlu) on the date here given:—

(L. 82).—Paṁchattrimśad-upēta-Rudra-sata-samkhyātē Śak-ābdē Madhau māsi Śrīmukha-vatsarē.

In the solar race, in the family of the Raghus, Durjaya; his son Bēta [Tribhuvanamalla]; after him, Prōla; his son Rudra; his brother Mahādēva; his son Gaṇapati.

586.—§. 1153.—*Ep. Ind.* Vol. III. p. 84, and Plate. Gaṇapēśvaram Sanskrit and Telugu pillar inscription of the time of the Kākatīya **Gaṇapati**, and of his general **Jāya (Jāyana, Jāyapa-Nāyaka)**:—

(L. 119).—Gupa-śara-Bhava-mita-Śākē Khara-varaṣhē Mādhavē sitē Gauryyāḥ | tidhyām(thyām).

¹ I.e. the Prithivīśvara of No. 582.

² Read *varaṣhamulu*.

³ See *Ep. Ind.* Vol. IV. p. 85.

⁴ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

⁵ See above, No. 239 ff. — The inscription mentions the death of Taila III.

⁶ According to Dr. Hultzsch probably the Dēvagiri-Yādava Mallugi; see *Ind. Ant.* Vol. XXI. p. 198, and above Nos. 361 and 369.

⁷ The inscription itself may have been incised some years later, because it records works of piety accomplished by Jāya at Chēbrōlu.

⁸ For an account of another inscription of Jāya and his sovereign Gaṇapati, at Tēndavōlu, the capital of the chiefs of Velanāḍu, see *Ep. Ind.* Vol. V. p. 150.

⁹ Compare above, Nos. 343 and 369.

Prôla, residing at Annakopda, 'the family capital of the kings sprung from the race of Kâkati,' (defeated Mantena-Gupda,¹ Tailapadêva, i.e. the W. Châlukya Taila III., and Gôvinda-Dapdêsa, and re-instated Chôdôdaya), married Muppala-dêvi; their sons Rudra and Mahâdêva. Rudra succeeded his father, and was succeeded by Mahâdêva, whose son by Bayyâmbikâ was Gaṇapati. Gaṇapati (who had defeated the kings of Chôla, Kaliṅga, Sêvaṇa,² Karpâṇa and Lâṭa, and conquered the country of Velanâpdu) married Nârama (Nârâmbâ) and Pêrama (Pêramâmbâ), the elder sisters of Jâya (whose genealogy is given).

587.—*Ś. 1157*.—*Ep. Ind.* Vol. VI. p. 39. Châbrôlu Sanskrit and Telugu pillar inscription of the general Jâya (Jâyana), for the greatest part identical with No. 586:—

(L. 142).—giri-sara-kahmâ-chamdra-sakhyâm³ Śakêndr-âbdê Mâdhava-mâsa-
śandha(dha)-Girijâ-tithyâm Śanâr-vyâsarê.

Saturday, 21st April A.D. 1235.⁴

588.—*Ś. 1172**.—*Ind. Ant.* Vol. XXI. p. 200. Conjeeveram (Ēkâmrânâtha temple) inscription of the Kâkatiya Gaṇapati,⁵ and his minister and general Sâmantâ-Bhôja:⁶—

(L. 13).—Śâk-âbdê tu dvîsaptaty-adhika-Śiva-śata-khyâta-sakhyâna-mânê Saṃmy-âbdê
Śrêshṭha-mâsê bahula-Hari-dinê Bhaumavârê samê-hni.

Tuesday, 8th June A.D. 1249; see *ibid.* Vol. XXIII. p. 130, No. 104.

In the solar race, king Betmarâja [Tribhuvanamalla]; after him, Prôdarâja Jagatikêsarî; after him, Rudradêva; his younger brother Mahâdêva; his son Gaṇapati (defeated [the Dêvagiri-Yâdava] Simhapa (Siṅghapa),⁷ the Kaliṅga king, etc.).

589.—[*Ś. 1172**].⁸—*Ep. Ind.* Vol. III. p. 96. Yenamadala fragmentary Sanskrit and Telugu pillar inscription of the Kâkatiya princess Gaṇapâmbâ, recording the building of temples, etc., in honour of her deceased husband Bêta and of her father Gaṇapati.

In the family of the Kâkatisas (Kâkatiyas), Prôla; his son Mâdhava (i.e. Mahâdêva, was killed in battle); his son Gaṇapati (Gaṇapa); his daughter Gaṇapâmbâ (Gaṇapâmbikâ), was married to Bêta, the son of Rudrarâja and grandson of Kêtarâja,⁹ lord of the Konnâtavâḍi-vishaya (residing at Śrî-Dhânyâṅkapura, i.e. Amarâvatî).

590.—*Ś. 1104*.—*Ep. Ind.* Vol. VI. p. 148. Amarâvatî Sanskrit and Telugu pillar inscription of the Mahâmaṇḍalâdeva Kêta II. (Kôṭa-Kêtarâja), 'lord of Śrî-Dhânyakâṭaka':¹⁰—

(L. 103).—Śâk-âbdê yuga-kh-êndu-rûpa-gaṇitê Mâghê dasamyâm tithau śuklâyâm Guru-vâsarê.

This date¹¹ (though repeated four times) is irregular; see *ibid.* p. 147, note 6.

In the city of Śrî-Dhânyakâṭaka, in a family of kings born from the feet of the Creator (i.e. in the Śûdra caste), was Bhîma [I.]; his son Kêta [I.]; his son Bhîma [II.], married Sabbamâdêvi (Sabbamâdêvi); their son Kêta [II.],¹² whose elder brother was Chôderâja.

¹ In No. 587 the name is spelt *Manthana-Gupda*.

² I.e. the Dêvagiri-Yâdavas; compare No. 588.

³ Read *-sakhyâ*.

⁴ On this day the *tithi* of the date (as a *kâṣṭha-tithi*) commenced 0 h. 51 m. and ended 22 h. 7 m. after mean sunrise.

⁵ Compare below, No. 904.

⁶ For a short inscription of his at Kâlahastî, according to which his father was the minister Dôchi and his mother Vâchâmbâ, see *Ep. Ind.* Vol. III. p. 93.

⁷ Compare above, Nos. 343 and 369.

⁸ See *Ep. Ind.* Vol. III. p. 95.

⁹ I.e. Kêta II. of No. 590.

¹⁰ Dhânyakâṭaka is the old name of the present Amarâvatî.

¹¹ Probably the day of the king's accession.

¹² See above, No. 589.

591.—*Ś. 1123.*—*Ep. Ind. Vol. VI. p. 159.* Bezvāḍa Telugu pillar inscription of the *Mahāmaṇḍalēśvara Rudradēvarāja*¹ of Maḍapalla in Nātavāḍi, the son of Buddarāja, who was the brother-in-law of the Kākatiya king Gaṇapati:—

(L. 1).—*Śaka-va[r*]shambulu 1123[ḍa]gu Durmukhi-saṁvatsara-Vaiśākha-śudhdha(ḍdha) 15 Guruvāramuna.*

Thursday, 19th April A.D. 1201.²

592.—*Ś. 1156.*—*Ep. Ind. Vol. VI. p. 157.* Amarāvati Sanskrit and Telugu pillar inscription of *Bayyamāmbā (Kōṭa-Bayyalamahādēvi)*,³ the daughter of the *Mahāmaṇḍalēśvara Rudradēva-mahārāja*, the son of Buddha and grandson of Durga, who belonged to the Chaturtha-kula or Śūdra caste and resided at Maḍapalli in the Nāthavāḍi (or Nāthavāḍi) district:⁴—

(L. 212).—*Śāk-ābdē tarkka-bāpa-kaṭiti-ra(śa)śi-gaṇitē vatsarē-amim⁵ Jay-ākhyē Jyēshthē mā[s=I]jyavārē Mura-ṛipu-divasē śukla-pakṣhē praśa[stē].*

Thursday, 11th May A.D. 1234.

593.—*Ś. 1296.*—*Ep. Ind. Vol. III. p. 288.* Naḍupūru⁶ (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Telugu plates⁷ of *Anna-Vēma* of the Redḍi dynasty of Koṇḍaviḍu, recording a grant made for the spiritual benefit of his sister Vēmasāni:—

(L. 28).—*Śāk-ābdē rasa-ratna-bhānu-1296-gaṇi[tē] grastē vidhau Rāhu[n]ā Kārt[t*]ikyām.*

The date is irregular; see *ibid.* p. 287.

In the caste sprung from Viṣṇu's foot (i.e. the fourth or Śūdra caste) was king Prōla; his son Vēma; his son Anna-Vōta; his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāja and Pallava-Trinētra); his sister Vēmasāni, was married to a prince Nallanūka.

594.—*Ś. 1300 (for 1301).*—*Ep. Ind. Vol. III. p. 60, and Plate.* Vānapalli (now Madras Museum) plates of *Anna-Vēma* of the Redḍi dynasty of Koṇḍaviḍu; (composed by Trilōchanārya):—

(L. 41).—*Śāk-ābdē gagan-ābhra-viśva-gaṇitē Sidhdhā(ḍdhā)rdhdhī(rthi)-saṁvatsarē Māghē kṛishṇa-chaturddasī-Siva-tidhau(thau).*

Genealogy of Anna-Vēma (Ana-Vēma, here surnamed Jaganobbagaḍḍa,⁸ Kshurikākali-vēṭāla, and Karpūravasantarāja) as in No. 593.

595.—*Ś. 1313.*—*Ep. Ind. Vol. IV. p. 328, and Plate in Vol. VI. p. 270.* Piṭhāpuram Sanskrit and Telugu pillar inscription of the Redḍi *Vēma (Kāṭamareḍḍi-Vēmireḍḍi, i.e. Kāṭaya-Vēma)*, the son of Kāṭa II. (Kāṭamareḍḍi) and Doḍḍasāni-amma (a daughter of Anna-Vōta [of Koṇḍaviḍu]), grandson of Māra, and great-grandson of Kāṭaya I:—

(L. 4).—*Śaka-varshambulu 1313agunēmti Prajāpati-saṁvatsara-Pushya-śu 2 Gu | nāmṭi Makarnasamkrānti-[pu]ṇyakālamamdu.*

Thursday, 28th December A.D. 1391; see *ibid.* Vol. IV. p. 328.

596.—*Ś. 1333.*—*Ep. Ind. Vol. IV. p. 321.* Tottaramūḍi (now Madras Museum) Sanskrit and Telugu plates⁹ of *Vēma (Kāṭaya-Vēma)* of Rājamahēndranagara, minister of Kumāragiri of Koṇḍaviḍu; (composed by Śrīvallabha, the son of Śrīvallabhārya and Lakshmi):—

(L. 45).—*Śri-Śākē guṇa-Rāma-viśva-gaṇitē Kārt[t*]iky-ahē-bdē Kharē.*

¹ Compare below, No. 592.

² On this day the *tithi* of the date commenced 1 h. 38 m. after mean sunrise.

³ According to Dr. Hultzsch, she very probably was one of the wives of Kēta II. in No. 590.

⁴ See above, No. 591.

⁵ Read *-amim*.

⁶ This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.—Naḍupūru (Vēmapura) was in Kōṭasthala.

⁷ The plates are numbered with Telugu numeral figures.

⁸ I.e. 'the only hero in the world.'

In the *Paṇṭa kula* of the fourth caste, Vēma, surnamed Jaganobbagaṇḍa;¹ his son Ana-Vōta (Anna-Vōta); his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāya, and Kshurikāsahāya); Ana-Vōta's son Kumāragiri, resided at his capital of Koṇḍaviḍu.—His minister Kāṭaya-Vēma (Kāṭaya-Vēmaya)² received from him the eastern country with Rājamahēndranagari as capital.

597.—Ś. 1338.—*Ep. Ind.* Vol. IV. p. 329. Drākshārāma Sanskrit and Telugu pillar inscription of a subordinate of Vēma (Kāṭamareḍḍi-Vēmāreḍḍi, i.e. Kāṭaya-Vēma):—

(L. 10).—Śaka-varshāmbulu 1336 agunēmti Jaya-saṁvatsara-Kārt[t*]ika-śu 15 Bhā | nāmḍu.

Sunday, 28th October A.D. 1414; see *ibid.* p. 328.

The inscription mentions a son of Vēma's, named, in Telugu, Komaragireḍḍi.

598.—Ś. 1328 (for 1338).—*Ep. Ind.* Vol. IV. p. 330. Drākshārāma Sanskrit and Telugu pillar inscription of the wife of the subordinate, mentioned in No. 597, of Vēma (i.e. Kāṭaya-Vēma):—

(L. 15).—Śaka-varshāmbulu 1328[a]gunēmti[i] Durmmukha-saṁvatsara-Chaitra-[śū] 11 Sō | nāmḍu.

Monday, 9th March A.D. 1416; see *ibid.* p. 328.

This inscription also mentions Vēma's son Komaragireḍḍi.

599.—Ś. 1352.—*Ep. Ind.* Vol. V. p. 57. Koṅkuduru (now Madras Museum) Sanskrit and Telugu plates³ of the Redḍi Dodḍa II. (Allaya-Dodḍa) of Rājamahēndranagara:—

(L. 45).—Śrī-Śākā kara-bāṇa-viśva-gaṇitē Sādhārāṇē vatsarē Pausḥē-rdhōdaya-nāmni puṇya-samayē.

Sunday, 14th January A.D. 1431; see *ibid.* p. 55, and *Ind. Ant.* Vol. XXV. p. 345, No. 2.

In the *Paṇṭa kula* of the fourth caste, Dodḍa [I.] of the [Po]lvōla gōtra; his sons Annavrōla, Kōṭaya and Alla (Allāḍa). Of these, Alla married Vēmāmbikā (a daughter of a Chōḍa prince Bhīma), and had four sons, Vēma, Virabhadra, Dodḍa [II.] and Anna. The eldest of these, Vēma (Allaya-Vēma), had for his capital Rājamahēndranagara, of which he was joint ruler with Virabhadra. Their younger brother Dodḍa [II.] (Allaya-Dodḍa, Allāḍareḍḍi-Dodḍa) had the surnames Karpūravasantarāya, Saṁgrāmabhīma and Jaganobbagaṇḍa.⁴

600.—Ś. 1191.—*Ep. Ind.* Vol. V. p. 110, and Plates. Dibbida (now Madras Museum) plates⁴ of Arjuna of the Matsya family of Oḍḍavādi:⁵—

(L. 31).—Śākābdē chaṁdra-raṁdhra-kahiti-śāsi-gaṇitē y-ākshaya-ādyā tṛitīyā(yā) Vaiśākhē māsi tasyām Ravisuta-divasē.

Saturday, 6th April A.D. 1269; see *ibid.* p. 109.

A mythical being, named Satyamārtaṇḍa, was appointed by Jayatsēna, the lord of Utkala, to rule over the Oḍḍavādi country, and founded the Matsya family. In this family there were: Bhīma's younger brother Gaṅga; his son Vallabha; his son Yuddhamalla; his son Gōṇaṅga [I.]; his son Bhīma [I.]; his son Rēvaṇa [I.]; his son Kokkila; his son Guḍḍa [I.]; his son Āditya; his son Kaṇḍi [I.]; his sons Bhīma [II.] and Rēvaṇa [II.]; Rēvaṇa's sons Gōṇaṅga [II.] and Guḍḍa [II.]; Guḍḍa's son Kaṇḍi [II.]; his son Ārya (did not reign); his son Paragaṇḍa; his sons Guḍḍa [III.] and Bhīma [III.]; Bhīma's son Nṛsiṁha; his son Maṅkāḍitya; his son Bhīma [IV.]; his younger brother Jayanta, married Chīḍagamāmbā; their son Arjuna.

¹ See above, No. 594, note.

² For his genealogy see No. 595; his mother's name here is Dodḍāmbikā; his wife was Mallāmbikā (a sister of Kumāragiri).

³ The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures.

⁴ The plates are numbered with Telugu numeral figures.—The text contains some Telugu words.

⁵ See Mr. Venkayya's *Report* for 1899-1900, p. 32.

601.—*Ś. 1258* (for 1260 ?).—*Ep. Ind.* Vol. IV. p. 358, and Plates in Vol. V. p. 265. Donepūṇḍi¹ (now Madras Museum) Sanskrit and Telugu plates of the *Sāmanta Nāmaya-Nāyaka* (Nāmi-Nēni), surnamed Pagamechchugaṇḍa² (the son of Prōlaya-Nāyaka and Chōḍamāmbā, and grandson of Koppulakāpa-Nāyaka), of Pithāpuri:—

(L. 31).—Śāk-ābdē Nāmda-bāṇ-Ārkka-mitē Bhādrapadē tathā | paurṇamāsyām Ravēr-vvārē.

Probably Sunday, 30th August A.D. 1338; see *ibid.* Vol. IV. p. 358.

K.—The Kadambas.³

602.—*Ind. Ant.* Vol. VI. p. 23, and Plate; *PSOOL.* No. 2. Halsi (now Dr. Fleet's) plates of the Kadamba Yuvarāja Kākusthasvarman, of the 80th year; issued at Palāśikā:—

(L. 4).—svavaijayikē aśtītamē saṁvatsarē.

603.—*Ep. Carn.* Vol. IV. Introduction, p. 1. Notice of a Tālgund pillar inscription,⁴ recording the foundation of a tank by the Kadamba Kākustha (Kākusthasvarman); (composed by Kubja by order of Kākusthasvarman's son Śāntivarman).

In the Kadamba family was the Brāhmaṇ Mayūrasarman⁵ (who was anointed ruler of a tract of country by the Pallavas⁶ of Kāñchi); his son Kaṅga[ra]varman; his son Bhagīratha; his son Raghu; his brother Kākustha; his son Śāntivarman.

604.—*Ind. Ant.* Vol. VII. p. 35, and Plate; *PSOOL.* No. 3. Dēvagēri plates of the 3rd year of the reign of the Kadamba Mahārāja Mṛigēśavarman (Mṛigēśavarman), the son of Śāntivarman, of the lineage of Kākustha; issued at Vaijayantī:—

(L. 7).—ātmanah rājasya tṛtīyē varshē Pauśhē saṁvatsarē Kārttikamāsa-bahulapakshē daśamyām tithau Uttarābhādrapadē nakshatrē.⁷

605.—*Ind. Ant.* Vol. VII. p. 37, and Plates; *PSOOL.* No. 4. Dēvagēri plates of the 4th year (of the reign) of the Kadamba Dharmamahārāja Vijaya-Śiva-Mṛigēśavarman,⁸ issued at Vaijayantī:—

(L. 4).—Mṛigēśavarmanah vijay-āyur-ārōgy-aśvarya-pravarādhana-karaḥ saṁvatsarah chaturthah varshā-pakshah aṣṭamah tithih paurṇamāsī anay-anupūrvyā.

606.—*Ind. Ant.* Vol. VI. p. 24, and Plate; *PSOOL.* No. 5. Halsi (now Dr. Fleet's) plates of the 8th year (of the reign) of the Kadamba king Mṛigēśa (Mṛigēśavarman), the eldest son of Śāntivarman who was a son of Kākustha; issued at Vaijayantī:—

(L. 10).—svavaijayikē aṣṭamē Vaiśākhē saṁvatsarē Kārttika-paurṇamāsyām.

607.—*Ep. Ind.* Vol. VI. p. 14, and Plate. Kūdgere plates of the 2nd year (of the reign) of the Kadamba Dharmamahārāja Vijaya-Śiva-Māndhātṛivarman, issued at Vaijayantī:—

(L. 6).—savassarē⁹ dvitīyē Vaiśākha-paurṇamāsyām.

¹ This is the name of the village granted by this record.—The plates are numbered with Telugu numeral figures.

² I. e. 'the destroyer of the pride of adversaries.'

³ For the later Kadambas see above, p. 26, note 1, c.

⁴ I owe a photograph (furnished by Mr. Rice) of the inscription to Dr. Fleet.—Compare Dr. Fleet's *Dynasties*, p. 286, and *Notrichten Ges. d. Wiss. Göttingen*, 1890, p. 182.

⁵ Compare above, No. 210.—The genealogical Table in *Ep. Carn.* Vol. VI. Introduction, p. 4, is incorrect.

⁶ See below, No. 616 ff.

⁷ Here either the *nakshatra* Uttarābhādrapadā has been quoted erroneously instead of Uttarā-phalgunī, or *śukla-pakṣh* is a mistake for *śukla-pakṣh*. Compare Nos. 480 and 553.

⁸ For other (Hitahabbāḡū) plates of the 7th year (of the reign) of the same king see *Ep. Carn.* Vol. IV. p. 136, No. 18, and Plates.

⁹ Read *saṁvatsarē*.

608.—*Ind. Ant.* Vol. VI. p. 25, and Plates; *PSOCL* No. 6. Halsi (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)**, recording grants and ordinances made at Palāsikā. The inscription mentions the king's predecessors Kākusthavarman, Śāntivarman, and Mrigēsa.

609.—*Ind. Ant.* Vol. VI. p. 29, and Plate; *PSOCL* No. 8. Halsi (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)** (who conquered Vishṇuvarman¹ and other kings), residing at Palāsikā.

610.—*Ind. Ant.* Vol. VI. p. 28, and Plate; *PSOCL* No. 7. Halsi (now Dr. Fleet's) plates of the 11th year of the reign of the Kadamba *Dharmamahārāja* **Ravivarman**, the son of Mrigēsa who was the eldest son of Śāntivarman, the son of Kākustha; recording donations made by Ravivarman's younger brother **Bhānuvarman**, at Palāsikā :—

(L. 11).—pravarddhamānarājya-śrī-Ravivarmma-dharmamahārājasya ēkādaśe saṁvatsarē hēmantā-shashṭha-pakṣhē daśamyām tithau.

611.—*Ind. Ant.* Vol. VI. p. 30, and Plate; *PSOCL* No. 9. Halsi (now Dr. Fleet's) plates of 4th year of the reign of the Kadamba *Mahārāja* **Harivarman**, recording donations made by him at the advice of his paternal uncle Śivaratha; issued at Uchchaṣṭīngī :—

(L. 6).—svarājya-saṁvatsarē chaturthē Phālguna(na)-śukla-trayōdaśyām.

612.—*Ind. Ant.* Vol. VI. p. 31, and Plate; *PSOCL* No. 10. Halsi (now Dr. Fleet's) plates of the 5th year of the reign of the Kadamba *Mahārāja* **Harivarman**, the son of the *Mahārāja* Ravivarman, recording donations made at the request of king **Bhānuśakti** of the family of the Sēndrakas; issued at Palāsikā :—

(L. 8).—svarājya-saṁvatsarē pañchamē.

613.—*Ind. Ant.* Vol. VII. p. 33, and Plate; *PSOCL* No. 1. Dēvagēri plates of the *Yuvārāja* **Dēvavarman**, son of the Kadamba *Dharmamahārāja* **Kṛishṇavarman** [I. ?]; issued at Tripurvata.

614.—*Ep. Ind.* Vol. VI. p. 18, and Plate. Bannahalli (now Halībīd) plates of the 7th year of the reign of the Kadamba *Mahārāja* **Kṛishṇavarman II.**, the son of the *Mahārāja* Śimhavarman, who was a son of the *Dharmamahārāja* Vishṇuvarman,² who was begotten by the *Dharmamahārāja* Kṛishṇavarman I. on a daughter of Kaikēya :—

(L. 13).—varddhamāna-vijayarājya-saṁvatsarē saptamē Kārttika-māsē āpūryyamāṇa-pakṣhē pañchamyām Jyēsthā-nakṣatrē.

615.—*Ind. Ant.* Vol. XXI. p. 93. Koppūr rock inscription of the Kadamba king **Dāmōdara**.

L.—The Pallavas, Gaṅga-Pallavas, Bāṇas and Gaṅga-Bāṇas.³

616.—*Ind. Ant.* Vol. IX. p. 101, and Plate. Guṇṭūr district (formerly Sir W. Elliot's, now British Museum) Prākṛit plates⁴ of the queen of the Pallava *Yuvamahārāja* **Vijaya-Buddhavarman**, of the reign of the *Mahārāja* **Vijaya-Skandavarman** :—

(L. 1).—Siri-Vijayakhandavamma-mahārājassa saṁvachhara

¹ Perhaps the Vishṇuvarman of No. 614. See also Dr. Fleet's *Dynasties*, p. 322.

² For (Birūr spurious?) plates of the *Dharmamahārāja* Vishṇuvarman, the eldest son of the *Dharmamahārāja* Kṛishṇavarman, recording a grant made with the permission of Vishṇuvarman's father's eldest brother (*Jyēsthā-pitṛi*), the *Dharmamahārāja* Śāntivarman, see *Ep. Cora*, Vol. VI. pp. 91, No. 162, and Plates.

³ Nos. 616-643; 644-658; 659-668; and 669-671.

⁴ The three plates are numbered (wrongly) with numerical symbols.—Compare also *Ep. Ind.* Vol. I. p. 2, notes.

617.—*Ep. Ind.* Vol. VI. p. 86, and Plates.¹ Mayidavolu (now Madras Museum) Prākṛit plates² of the Pallava Yuvamahārāja Śivaskandavarman, of the 10th year (of the reign of his predecessor); issued from Kāñchīpura :—

(L. 25).—sa[m]vachhara[m] dasamañ 10 gimhā pakho chhaṭho 6 divasañ pañchami 5.³

618.—*Ep. Ind.* Vol. I. p. 5, and Plates. Hirahaḍagalli Prākṛit plates⁴ of the 8th year (of the reign) of the Pallava Dharmamahārājādhirāja Śivaskandavarman, issued from Kāñchīpura :—

(L. 49).—sañva 8 vāsa 6 diva 5.³

619.—*Ind. Ant.* Vol. V. p. 51, and Plates; *PSOI.* No. 267. Uravupalli⁵ plates of the Pallava Dharmayuvamahārāja Viṣṇugōpavarman, the son of the Mahārāja Skandavarman II., grandson of the Mahārāja Viravarman, and great-grandson of the Mahārāja Skandavarman I.; of the 11th year (of the reign) of the Mahārāja Simhavarman I.; issued from Palakkada :—

(L. 33).—Simhavarmanma-mā(ma)hārājasya vijaya-saṁvatsarē śkādaśē Pañshya(sha)-māsē kṛishṇa-pakṣhē daśamyām.

620.—*Ind. Ant.* Vol. V. p. 155, and Plates. Māṅgalūr⁶ plates of the 8th year of the reign of the Pallava Dharmamahārāja Simhavarman II., the son of the Yuvārāja Viṣṇugōpa (Viṣṇugōpavarman), grandson of the Mahārāja Skandavarman II., and great-grandson of the Mahārāja Viravarman; issued from Daśanapura :—

(L. 26).—samēdhamāna-vijayarājy-śaṣṭama-saṁvatsara-Chaitramāsa-śuklapakṣha-pañchamyām.

621.—*Ep. Ind.* Vol. III. 145; *Ind. Ant.* Vol. VIII. p. 168, Plates. Udayēndiram (spurious⁷) plates of the first year of the reign of the Pallava Dharmamahārāja Nandivarman, the son of the Mahārāja Skandavarman, grandson of the Mahārāja Simhavarman, and great-grandson of the Rājā Skandavarman; issued from Kāñchīpura :—

(L. 19).—pravardhamāna-ve(vi)je(ja)yarājya-prata(tha)[ma*]-sa[mva*]tsarē Va(vai)-śāka(kha)-māsē śukukṣh[ḥ]⁸ pañchamyā[m*].

The plates contain a Tamil endorsement of the 26th year (of the reign) of king Parakēśarivarman who took Madirai, i.e. the Chōla king Parāntaka I.⁹

622.—*Ep. Ind.* Vol. I. p. 398, and Plate. Darśi (now Madras Museum) first plate only of a great-grandson of the [Pallava] Mahārāja Virakōrchavarman, issued from Daśanapura.

623.—*South-Ind. Inscr.* Vol. II. No. 72, p. 341, and Plate. Vallam cave Tamil inscription, recording the foundation of a temple by Skandasēna, the son of Vasantapriyārāja, a vassal of Paḡappiḍuṅḡu¹⁰ Lalitāśākura Śatrumalla Guṇabhara Mahēndrapōtarāja (i.e., probably, the Pallava Mahēndravarman I.).

624.—*Ep. Ind.* Vol. IV. p. 153, and Plate. Mahēndravāḍi inscription of Guṇabhara (Mahēndra), (i.e., probably, the Pallava Mahēndravarman I.).

¹ For the seal see *Ep. Ind.* Vol. VI. Plate facing p. 294.

² Plates ii. to viii. are numbered with numerical symbols. The alphabet closely resembles that of No. 1014.

³ These numbers are denoted by numerical symbols.

⁴ The (eight) plates are numbered with numerical symbols.— See also *Ep. Ind.* Vol. II. p. 483.

⁵ This is the name of the village granted; the inscription was edited from Sir W. Elliot's impressions. The plates are numbered with numerical symbols.

⁶ The inscription records a grant to a temple founded by a *Śaḍpati* Viṣṇuvarman. See the same name above, in Nos. 609 and 614.

⁷ See *Ind. Ant.* Vol. XXX. p. 215, No. 2.

⁸ See below, No. 634 and No. 681 ff.

⁹ Read *śāka-pakṣhē*.

¹⁰ I.e. 'the thunderbolt which cannot be split.'

625.— *South-Ind. Inscr.* Vol. I. Nos. 33 and 34, p. 29 f., and Plate x. facing Vol. II. p. 340; *Ep. Ind.* Vol. I. p. 59 f. Trichinopoly cave inscriptions of the Pallava Guṇabhara (Satya-saṁdha, Śatrumalla, Puruṣhōttama), (i.e., probably, the Pallava Mahēndravarmaṇ I.).

626.— *Ep. Ind.* Vol. VI. p. 320, and Plate. Śīyamaṅgalam cave inscription of Lalitāṅkura (i.e., probably, the Pallava Mahēndravarmaṇ I.), recording the construction of a temple called Avanibhājana-Pallavēśvara.

627.— *Ind. Ant.* Vol. IX. p. 100, and Plate; *PSOOL* No. 38. Bādāmi fragmentary rock inscription of the time of the Pallava [Narasimh]avishṇu (?), (i.e. Narasimhavarman I.):—
(L. 1).— . . . [saṁ]vatsarē śtmanō rājya-varaṣē cha varḍhamānē tra[yōdaśē] .

The fragment contains the epithet or *biruda* Mahāmalla,² and the name Vātāpi.

628.— *South-Ind. Inscr.* Vol. I. No. 151, p. 148; Vol. II. Plates xi. and xii. Kūram Sanskrit³ and Tamil plates of the Pallava king Paramēśvaravarman I. (who defeated [the W. Chalukya] Vikramāditya [I.]), the son of Mahēndravarmaṇ II., and grandson of Narasimhavarman I. (who defeated [the W. Chalukya] Pulakēśin [II.]);⁴ recording a grant made at the request of the Pallava lord (Pallav-ādhirāja) Vidyāvinīta.— The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

629.— *South-Ind. Inscr.* Vol. I. Nos. 24-26, p. 12 ff. Conjeeveram inscriptions of the Pallava Rājasimha (Aṭyantakāma, Śribhara, Raṇajaya), (i.e. Narasimhavarman II.), the son of Ugradaṇḍa Paramēśvara (i.e. Paramēśvaravarman I.) who destroyed the city of Raṇarasika (i.e. the W. Chalukya Vikramāditya I.).⁵

630.— *South-Ind. Inscr.* Vol. I. No. 31, p. 24. Panamalai inscription of the Pallava Rājasimha (i.e. Narasimhavarman II.), consisting of one verse which is identical with the last verse of *South-Ind. Inscr.* Vol. I. No. 24, above, No. 629.

631.— *South-Ind. Inscr.* Vol. I. Nos. 29 and 30, p. 23 f. Conjeeveram inscriptions of Raṅgapatākā, the queen of the Pallava Narasimhaviṣṇu (i.e. Rājasimha, Narasimhavarman II.).

632.— *South-Ind. Inscr.* Vol. I. No. 27, p. 22. Conjeeveram inscription of the Pallava Mahēndra (i.e. Mahēndravarmaṇ III.), the son of Rājasimha (i.e. Narasimhavarman II.), who was the son of Lōkāditya (i.e. Paramēśvaravarman I.) who defeated Raṇarasika (i.e. the W. Chalukya Vikramāditya I.).⁶

633.— *Madras Christian College Magazine* of August 1890. Conjeeveram Tamil inscription of the 18th year of the reign of [the Pallava] Nandipōttaraiyaṇ (i.e. Nandivarman).⁷

634.— *South-Ind. Inscr.* Vol. II. No. 74, p. 365; *Ind. Ant.* Vol. VIII. p. 274, Plates. Udayēndiram plates⁸ of the 21st year (of the reign) of the Pallava Nandivarman-chandra who was of the Pūchān family and lord of Vilvalapura:—
(L. 37).— tasya-iva Nandivarmmaṇō(ṇa) ēkaviṁśati-saṁkhyāṁ pūrayati saṁvatsarē.

¹ See Dr. Fleet's *Dynasties*, p. 323.

² Compare above, No. 20, note.

³ The Sanskrit part is called a *prastuti*, the name of the author of which, if it was given, is broken away.

⁴ Compare above, No. 20.

⁵ See Dr. Fleet's *Dynasties*, p. 329, and above, No. 20, note.

⁶ See above, No. 629.

⁷ See above, No. 49.

⁸ The inscription on these plates (numbered with numeral figures), if genuine, is a copy, made at a later date, of two inscriptions, one of Nandivarman, and one of the Chōja king Parāntaka I.

Mythical genealogy from Brahman to Pallava. In his race, *Sinhavishṇu*; his son *Mahēndravarmān* [I.]; his son *Narasimhavarman* [I.] (conquered *Vallabharāja*, i.e. the W. Chalukya *Pulakēśin* II.); his son *Mahēndravarmān* [II.]; his son *Paramēśvaravarman* [I.] (defeated *Vallabha*, i.e. the W. Chalukya *Vikramāditya* I.); his son *Narasimhavarman* [II.]; his son *Paramēśvaravarman* [II.]; his son¹ *Nandivarman*.—*Udayachandra* slew the Pallava king *Chitramāya*; defeated the *Śabara* king *Udayana*,² and the *Nishāda* chief *Prithivivāghra*; and subjected the district of *Vishṇurāja* (i.e. the E. Chalukya *Vishṇuvardhana* III.) to the Pallava.

The inscription ends³ with the same Tamil endorsement as No. 621 above, of the 26th year of king *Parakēsarivarman* who took *Madirai*, i.e. the *Chōla* king *Parāntaka* I.

635.—*South-Ind. Inscr.* Vol. II. No. 73, p. 346, and Plates. *Kāśākūṭi* Sanskrit⁴ and Tamil plates of the 22nd year of the reign of the Pallava *Mahārāja Nandivarman Pallavamalla* (also called *Kshatriyamalla* and *Śrīdhara*), recording a grant made at the request of his prime-minister *Brahmaśrīrāja* (*Brahmayuvarāja*):—

(L. 79).—*sāmājya-samvatsarē dvāvimśe* [va]rttamānē.

Mythical genealogy from Brahman to *Aśokavarman*. After him came the Pallava kings among whom were *Skandavarman*, *Kalindavarman*, *Kāpagōpa*, *Vishṇugōpa*, *Vīrakūroha*, *Vīrasimha*, *Sinhavarman*, *Vishṇusimha*, and others. Then came *Sinhavishṇu* (called *Avanisimha*); after him, *Mahēndravarmān* [I.]; his son *Narasimhavarman* [I.] (conquered *Vātāpi*);⁵ his son *Mahēndravarmān* [II.]; then, *Paramēśvarapōtavarman* (i.e. *Paramēśvaravarman*) [I.]; his son *Narasimhavarman* [II.]; his son *Paramēśvarapōtavarman* (i.e. *Paramēśvaravarman*) [II.]. At the time of the inscription his kingdom was ruled by *Nandivarman* (*Nandipōtarāja*, *Nandin*), who was descended from *Sinhavishṇu*'s younger brother *Bhimavarman*, between whom and *Nandivarman* there intervened the Pallava rulers *Buddhavarman*, *Ādityavarman*, *Gōvindavarman*, and *Nandivarman*'s father *Hiranyā* (whose wife was *Rōhiṇī*).

636.—*Ep. Ind.* Vol. IV. p. 137, and Plate facing p. 142. *Pañchapāṇḍavamalai* Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of *Nandippōttarāśar* (*Nandipōtarāja*), (i.e. the Pallava *Nandivarman*).

637.—*South-Ind. Inscr.* Vol. I. Nos. 1-16, p. 2, and Plate x. facing Vol. II. p. 340. *Māmallapuram* *Dharmarāja-Ratha* inscriptions containing *śrūdhas* of a Pallava king *Narasimha*.

638.—*South-Ind. Inscr.* Vol. I. Nos. 17-20, p. 4 ff., and facsimile of No. 17 on Plate x. facing Vol. II. p. 340. *Māmallapuram* inscriptions of a Pallava king *Atyantakāma*, a successor of *Narasimha*.

639.—*South-Ind. Inscr.* Vol. I. Nos. 21-23, p. 6 ff. *Śāluvaṅkuppam* inscriptions of a Pallava king *Atiraṇachanḍa*.

640.—*South-Ind. Inscr.* Vol. I. No. 28, p. 23. *Conjeeveram* inscription describing a temple as 'the temple of the holy *Nityavinītēśvara*' (founded by a Pallava king *Nityavinīta*?).

641.—*South-Ind. Inscr.* Vol. I. No. 32, p. 26. *Amarāvati* (now *Madras Museum*) pillar inscription⁶ of a Pallava king *Sinhavarman* [II.]; mentions Pallava's son *Mahēndravarmān*, his son *Sinhavarman* [I.], his son *Arkavarman*, *Ugravarman*, *Sinhavishṇu*'s son *Nandivarman*, and *Sinhavarman* [II.].—The inscription opens with an invocation of *Buddha* and with a mythical genealogy from Brahman to Pallava.

¹ But see No. 635.

² Possibly the *Udayana* of *North. Inscr.* No. 614 ff.

³ The preceding Sanskrit part is called a *prasasti*, composed by *Paramēśvara*, the son of *Chandradēva*, of the family of *Mēdhāvin*.

⁴ The Sanskrit part, called a *prasasti*, was composed by *Trivikrama*.

⁵ See below, No. 680.

⁶ The inscription is read from the bottom upwards; compare above, No. 5.—In the first verse the author appears to have imitated a verse of *Bāṇa's Kaddambāri*.

642.—*Ep. Ind.* Vol. VII. p. 26. Taṇḍalam Tamil rock inscription¹ of the 10th year (of the reign) of Śatti (Śakti), the king of the Kāḍavas, i.e. Pallavas, recording the building of a sluice:—

'In (the year) twice five (i.e. ten), which was engraved on palm-leaves, from the year when (the name of) Śatti, the king of the Kāḍavas, was entered on a gold leaf.'²

643.—*Mysore Inscr.* No. 115, p. 212; *PSOI.* No. 226. Nandi (Bhōga-Nandi) Kanarese inscription of a Pallava Nōlambādhirāja.³

644.—*Ep. Ind.* Vol. V. p. 51, and Plate. Rāyakōṭa (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Tamil plates⁴ of the 14th year (of the reign) of [the Gaṅga-Pallava] Skandaśishya (king Vijaya-Skandaśishyavikramavarman), recording a grant made at the request of (his feudatory) Mahāvali-Vāṇarāja.⁵

Mythical genealogy from Brahman to Aśvatthāman; his son (?) by a Nāga woman was the Adhīrāja Skandaśishya; in his family was born the Skandaśishya who issued this grant.

645.—*Ep. Ind.* Vol. IV. p. 360, and Plate. Kīl-Muttugūr (now Madras Museum) Tamil memorial stone of the 3rd year (of the reign) of king Vijaya-Narasimhavarman.

646.—*Ep. Ind.* Vol. IV. p. 178, and Plate facing p. 182. Kīl-Muttugūr (now Madras Museum) Tamil inscription of the 18th year (of the reign) of king Vijaya-Narasimhavarman.

647.—*Ep. Ind.* Vol. VII. p. 23, and Plate. Baḍgavādi Tamil memorial stone of the 24th year (of the reign) of king Vijaya-Narasimhavarman, recording the death of a servant of a Bāṇa chief named Skanda (Skanda-Bāpādhirāja).

648.—*Ep. Ind.* Vol. VI. p. 321, and Plate. Śiyamaṅgalam Tamil cave inscription of the 3rd year (of the reign) of king Vijaya-Nandivikramavarman,⁶ recording the building of a *maṇḍapa* by a certain person with the permission of a Gaṅga chief named Nērguṭṭi, who must have been subordinate to Vijaya-Nandivikramavarman.

649.—*South-Ind. Inscr.* Vol. III. No. 43, p. 93. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription⁷ of the 17th year⁸ (of the reign) of king Vijaya-Nandivikramavarman, recording a grant which was made at the request of Māvali-Vāṇarāja alias Vikkiramādittē-Vāṇarāja (i.e., according to Dr. Hultzsch, probably the Bāṇa king Vikramāditya I. of No. 663).

650.—*South-Ind. Inscr.* Vol. I. No. 108, p. 130. Notice of a Śaduppēri (near Vēlār) fragmentary Tamil inscription of the 52nd year (of the reign) of king Vijaya-Nandivikramavarman.⁹

651.—*South-Ind. Inscr.* Vol. III. (No. 42, page 91, and Plate. Tiruvallam Tamil rock inscription of the 62nd year (of the reign) of king Vijaya-Nandivikramavarman, "while the

¹ According to Dr. Hultzsch perhaps of about the second half of the 9th century A.D.

² "This seems to refer to some custom observed at the coronation of a king."

³ See Dr. Fleet's *Dynasties*, p. 332.

⁴ The alphabet according to Dr. Hultzsch is more developed than that of Nos. 628 and 635, but more archaic than that of No. 670.

⁵ An hereditary designation of the Bāṇa chiefs.

⁶ Identical with Nandivarman, the father of Vijaya-Nripatungavarman in No. 652.

⁷ The inscription professes to be a copy of a stone inscription which existed before the *maṇḍapa* of the temple had been pulled down and re-erected.

⁸ For another inscription of the 17th year of the same king see below, under *Addenda*.

⁹ For inscriptions of the 9th and 47th years of the same king see *South-Ind. Inscr.* Vol. I. Nos. 124 and 125, p. 133.

glorious **Māvali-Vānarāya** (or **Mahāvali-Vānarāya**), born from the family of Mahābali, . . . was ruling the **Vaḍugavaḷi** (i.e. 'the Telugu road') twelve-thousand."

652.—*Ep. Ind.* Vol. IV. p. 180. Notice of the Bāhūr Sanskrit and Tamil plates of the 8th year of the reign of king **Vijaya-Nṛpatuṅgavarman**.¹—Mythical genealogy from Brahman to Pallava; in his family, Vimala, Koṅkapika and other kings; after them, Dantivarman;² his son Nandivarman, married Śaṅkhā³ of the Rāshtrakūṭa family; their son Nṛpatuṅgadēva.

653.—*Ep. Ind.* Vol. IV. pp. 182 and 183, and Plate. Two Āmbūr Tamil memorial stone inscriptions of the 26th year (of the reign) of king **Vijaya-Nṛpatuṅgavikramavarman**, recording the death of servants of **Pirudi-Gaṅgaraiyar** (i.e., according to Dr. Hultsch, perhaps the W. Gaṅga king **Prithivipati I.** in No. 670).

654.—*Ep. Ind.* Vol. VII. p. 25, and Plate. Hebbipi Tamil memorial stone inscription of the 12th year (of the reign) of king **Vijaya-Īśvaravarman**, recording the death of a hero who was killed by a Bāga chief named **Kārōniri** (**Kārōniri-Bāgarāja**).

655.—*Ep. Ind.* Vol. VII. p. 24, and Plate. Two Hanumantapuram Tamil memorial stone inscriptions of the 17th year (of the reign) of king **Vijaya-Īśvaravarman**, recording the death of two heroes in the service of **Kāṭṭirai**⁴ (i.e. 'the king of the forest,' a title of the Pallavas).

656.—*South-Ind. Inscr.* Vol. I. No. 53, p. 78; *Ep. Ind.* Vol. VII. p. 194, and Plate. Śōḷapuram (near Vēlūr) incomplete Tamil inscription of the 23rd year (of the reign) of king **Vijaya-Kampa-vikramavarman**.⁵

657.—*South-Ind. Inscr.* Vol. III. No. 8, p. 13. Ukkal (Vishṇu temple) Tamil inscription⁶ of the 10th year (of the reign) of **Kampavarman**.⁷

658.—*South-Ind. Inscr.* Vol. III. No. 5, p. 9, and Plate. Ukkal (Vishṇu temple) Tamil inscription⁸ of the 15th year (of the reign) of **Kampavarman**.

659.—*South-Ind. Inscr.* Vol. III. No. 47, p. 99. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,⁹ recording a gift by **Vāna-mahādēvi** (i.e. 'the great queen of the Bāga'), the daughter of **Pratipati-Arniyar**,¹⁰ the son of **Koṅguṇi-dharmamahārāja**, the supreme lord of **Kuṇḍilapura**,¹¹ alias **Śrīnātha**, the glorious **Śivamahārāja**.¹² **Perumāṇaḍigal**, (and) the great queen of **Vānavidyādharaṛāya** alias **Vānarāya** (i.e. the Bāga king **Vānavidyādhara**¹³), born from the family of Mahābali.

660.—*South-Ind. Inscr.* Vol. III. No. 48, p. 100. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,¹⁴ recording a gift by **Kundavvaiyār** alias **Vāna-mahādēvi** (i.e. 'the great

¹ For other plates (which cannot be traced now) of the 6th year of his reign see Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 30, No. 209.—For inscriptions of the 21st year see below, under *Addenda*.

² Perhaps identical with the Dantiga in No. 62.

³ Perhaps a daughter of the Rāshtrakūṭa Amoghavaraha I. Nṛpatuṅga; see above, No. 63 ff.

⁴ Compare *Kāḍṇa*, above, No. 642.

⁵ He was perhaps a brother of **Vijaya-Nṛpatuṅgavikramavarman** in Nos. 652 and 653 above; see *Ep. Ind.* Vol. VII. p. 195.—For an inscription of the 8th year of **Vijaya-Kampa** see below, under *Addenda*.

⁶ According to Dr. Hultsch, the archaic alphabet of these inscriptions "proves that **Kampavarman** must be anterior to the Chōḷa occupation of **Toṇḍai-maḍalam**. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of **Parakēśarivarman** alias **Uttama-Chōḷadēva**."

⁷ Probably identical with king **Vijaya-Kampavikramavarman**, above, No. 656.

⁸ The inscription professes to be a copy of an earlier stone inscription.

⁹ I.e., according to Dr. Hultsch, the W. Gaṅga **Prithivipati I.**, the son of **Śivamāra II.**, in No. 670.

¹⁰ A mistake of the copyist for **Kuvalāpura**. Compare Nos. 660, 705 and 724.

¹¹ I.e. **Śivamāra II.** For **Śivamāra I.** see above, No. 123.

¹² I.e., according to Dr. Fleet and Dr. Hultsch, the Bāga king **Vikramāditya I.** of No. 663; see also No. 661.

¹³ The inscription was copied from an earlier stone inscription.

queen of the Bāpa'), the daughter of Pratipati-Araiya, the son of Koṅṅunivarma-dharma-mahārāja, the supreme lord of Nipupilapura,¹ alias Śrīnātha, the glorious Śivamahārāja-Perumāṇaḍiga], (and the queen of) Vāṇavidyādhara-rāja alias Vāparāya (i.e. the Bāpa king Vāṇavidyādhara), born from the family of Mahābali.²

661.—*South-Ind. Inscr.* Vol. III. No. 46, p. 98. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a gift by the queen of Vāṇavidyādhara-Vāparāya, born from the family of Mahābali.³

662.—*Ind. Ant.* Vol. X. p. 39, No. II., and Plate; *Mysore Inscr.* No. 164, p. 305. Gūlgānpode Sanskrit and Kanarese memorial stone of the reign of the Bāpa king Vikramāditya Jayamēru, surnamed Bāṇavidyādhara (i.e. Vikramāditya I.).⁴

663.—*Ep. Ind.* Vol. III. p. 75, and Plate. Udayēndiram fragmentary plates of the Bāpa king Vikramāditya II. Vijayabāhu.

The Asura Bali; his son Bāpa; in his lineage, Bāpādhirāja. When he and many other Bāpa princes had passed away, there was in this family Jayanandivarman, who ruled the land west of the Andhra country. His son Vijayāditya [I.]; his son Malladēva Jagadākamalla; his son Bāṇavidyādhara; his son Prabhumēru; his son Vikramāditya [I.]; his son Vijayāditya [II.] Puṅṅavippavargaṇḍa; his son Vikramāditya [II.] Vijayabāhu (was a friend of Kṛṣṇarāja⁵).

664.—*Ś. 810.*—*South-Ind. Inscr.* Vol. III. No. 44, p. 95. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,⁶ dated " (during the reign of some) Mahāvali-Vāparāja, [born from the family of Mahābali] . . . in the Śaka year eight hundred and ten."

665.—*South-Ind. Inscr.* Vol. III. No. 45, p. 96. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription⁷ of the reign of some Mahāvali-Vāparāja, born from the family of Mahābali.

666.—*Ind. Ant.* Vol. X. p. 39, No. I., and Plate; *Mysore Inscr.* No. 163, p. 304. Gūlgānpode Kanarese memorial stone of the reign of some Mahāvali-Bāparasa, born in the family of Mahāvali.

667.—*Ep. Ind.* Vol. IV. p. 142, and Plate. Vallimalai Kanarese inscription⁸ (in Grantha characters), recording that the image below which it is engraved represents a pupil of the spiritual preceptor of Bāparāja (or 'a king of the Bāpa family').

668.—*Ś. 261.*—*Ind. Ant.* Vol. XV. p. 175. Muḍiyanūr (spurious⁹) plates of the 23rd year (of the reign) of the Bāpa king Śrīvadhūvallabha Malladēva-Nandivarman, ruler of the seven and a half lakh country in the Āndhra maṇḍala; issued from Āvanyapura:—

(L. 23).—*Ēkashaṣṭyuttara-dvayaśatē Śak-ābdaḥ pravarddhamān-ātmanāḥ trayōvīmśati varittamāna-Viḷambi-saṁvatsarē Kārttikā(ka)-śuklapakṣhē trayōdaśyām Sōmavārē Āsvinyām nakṣatṛē.*

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 167.

The inscription mentions the Dānava Mahābali, Nandivarman, and his son Vijayāditya.

¹ A mistake of the copyist for Kuvaḷāpura.

² See No. 659.

³ See No. 663.

⁴ I.e. 'the disgracer of vainglorious (kings)'; compare below, No. 698.

⁵ I.e., probably, the Rāshtrakūṭa Kṛṣṇarāja II.; see above, No. 82 ff.

⁶ The inscription was copied from an earlier stone inscription.

⁷ The inscription apparently was copied from an earlier stone inscription.

⁸ Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, recording that the image below which it is engraved was founded by (the Jaina preceptor) Ajjaṇandi, (Āryanandin); see *Ep. Ind.* Vol. IV. p. 141, and Plate. The same personage (named Ajjanandi, the pupil of Bālachandra) is mentioned in another Kanarese inscription, *ibid.* p. 142, and Plate facing p. 140.

⁹ See *Ind. Ant.* Vol. XIX. p. 221, No. 47. — The record is, at least in part, a palimpsest.

669.—Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakésarivarman, i.e. the Chôla king Parântaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chôla (i.e. the Gaṅga-Bâpa Prithivipati II.), 'the king of the people of Paṇivai.'—See below, No. 681.

670.—*South-Ind. Inscr.* Vol. II. No. 76, p. 382, and Plate. Udayēndiram Sanskrit and Tamil plates, recording a grant by the Gaṅga-Bâpa king Prithivipati II. Hastimalla (Śembiyaṇ Māvali-Vāparāyar), 'lord of Paṇivipuri, lord of Nandi,' made with the permission, and in the 15th year (of the reign), of his sovereign, the Chôla king Parântaka I. (king Parakésarivarman who took Madirai).¹

Genealogy of Parântaka I.; see below, No. 685.

Genealogy of Prithivipati II.: In the Gaṅga family, which was descended from the sage Kapva, and which obtained increase through the might of Simhanandin, there was at Kuvaḷālapura Koṅkaṇi; in his lineage (in which were Viṣṇugôpa, Hari, Mādhava, Durvinita, Bhūvikrama,² etc.) was the son of Śivamāra [II.],³ Prithivipati [I.] Aparājita (saved king Diṇḍi's sons Iriga and Nāgadanta, the one from [the Rāṣṭrakūṭa] Amôghavarsha [I.], the other from death; defeated the Pāṇḍya Varaguṇa); his son Mārasimha [I.]; his son Prithivipati [II.] Hastimalla (was made by Parântaka I. lord of the Bāpas).

671.—*Ep. Ind.* Vol. III. p. 80, and Plate in *Ind. Ant.* Vol. IX. p. 47. Udayēndiram second and fifth plates⁴ only of Vira-Chôla (i.e. the Gaṅga-Bâpa king Prithivipati II. Hastimalla), the subordinate of Parakésarivarman (i.e. the Chôla king Parântaka I.).⁵

M.—The Chôlas.⁶

672.—*South-Ind. Inscr.* Vol. I. No. 85, p. 116. Conjeeveram (Kailāsanātha temple) Tamil inscription of the 4th year (of the reign) of king Parakésarivarman (perhaps⁷ identical with Vijayālaya, the grandfather of Parântaka I.).

673.—*South-Ind. Inscr.* Vol. I. No. 148, p. 141. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 15th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayālaya, the grandfather of Parântaka I.).

674.—*South-Ind. Inscr.* Vol. III. No. 11, p. 17. Ukkal (Viṣṇu temple) Tamil inscription of the 16th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayālaya, the grandfather of Parântaka I.).

675.—*Ep. Ind.* Vol. V. p. 42, and Plate. Śuchindram (Sthāpūnātha temple) Tamil inscription of the 34th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayālaya, the grandfather of Parântaka I.).

676.—*South-Ind. Inscr.* Vol. I. No. 84, p. 116. Conjeeveram (Kailāsanātha temple) Tamil inscription of the 3rd year⁸ (of the reign) of king Rājakésarivarman (perhaps⁹ identical with Āditya I., the father of Parântaka I.).

677.—*South-Ind. Inscr.* Vol. III. No. 27, p. 50. Maṇimaṅgalam (Rājagôpāla-Perumāl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Rājakésarivarman (perhaps identical with Āditya I., the father of Parântaka I.).

¹ Compare *Ep. Ind.* Vol. IV. p. 222.

² Compare above, No. 108 ff.

³ For Śivamāra I. see No. 123.

⁴ The plates are marked with the Tamil numerals 2 and 5.

⁵ See *Ep. Ind.* Vol. IV. p. 223.—Compare below, No. 681; also above, No. 103.

⁶ These include some Telugu-Chôlas, Nos. 880—883.

⁷ See *South-Ind. Inscr.* Vol. III. p. 17, note 4; and below, No. 712.—See also under *Addenda*.

⁸ For a fragmentary Conjeeveram Tamil inscription of the same year of Rājakésarivarman, see *South-Ind. Inscr.* Vol. I. No. 147, p. 140.

⁹ See *ibid.* Vol. III. p. 2, note 4; and below, No. 712.

678.—*South-Ind. Inscr.* Vol. III. No. 13, p. 20. Ukkal (Vishṇu temple) unfinished Tamil inscription of the 122nd day of the 17th year (of the reign) of king Rājakesarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

679.—*South-Ind. Inscr.* Vol. III. No. 1, p. 2, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 23rd year (of the reign) of king Rājakesarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

680.—*Ep. Ind.* Vol. III. p. 279, and Plate. Tirukkalukkunṇam (Vēdagiriśvara temple) Tamil inscription of the 27th year (of the reign) of king Rājakesarivarman (perhaps identical with Āditya I., the father of Parāntaka I.); recording the renewal of a grant which had been made by a [Pallava] king Skandaśishya (i.e., probably, Skandavarman) and confirmed by the king Naraśiṅgappōttaraiyar who took Vātāpi (i.e. Naraśiṃhavarman I.).¹

681.—*Ep. Ind.* Vol. IV. p. 223. Sholinghur Sanskrit² and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakesarivarman, i.e. the Chōla king Parāntaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chōla (i.e. the Gaṅga-Bāṇa king Prithivīpati II.).—See above, No. 669.

In the race of the Sun, Āditya [I.]; his son Vira-Nārāyaṇa Parāntaka [I.], conferred the title of 'lord of the Bāṇas' on Prithivīpati [II.] Hastimalla Vira-Chōla of the Gaṅga lineage.

682.—Udayēndiram second and fifth plates only of Vira-Chōla (i.e. the Gaṅga-Bāṇa Prithivīpati II. Hastimalla), the feudatory of Parakesarivarman (i.e. the Chōla king Parāntaka I.).—See above, No. 671.

683.—*Ep. Ind.* Vol. III. p. 281, and Plate. Tirukkalukkunṇam (Vēdagiriśvara temple) Tamil inscription of the 13th year (of the reign) of king Parakesarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

684.—*South-Ind. Inscr.* Vol. I. Nos. 82 and 83, pp. 113 and 114. Two Conjeeveram (Kailāsanātha temple) Tamil inscriptions of the 15th year (of the reign) of king Parakesarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

685.—Udayēndiram plates (above, No. 670), recording a grant by the Gaṅga-Bāṇa king Prithivīpati II. Hastimalla, made in the 15th year (of the reign) of his sovereign, king Parakesarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

Genealogy of Parāntaka I.: From Brahman through the Sun to Śibi; in his race (in which there were Kōṅkilji, Chōla, Karikāla, Kōchechaṅkan and other kings) there was Vijayālaya; his son Āditya [I.]; his son Vira-Nārāyaṇa (Saṃgrāma-Rāghava, Parakesarin, Parāntaka [I.]) uprooted two Bāṇa kings, defeated the Vaidumba, and the Pāṇḍya Rājasimha, etc.—For the rest see above, No. 670.

686.—Tamil endorsement of the 26th³ year (of the reign) of king Parakesarivarman who took Madirai (i.e. the Chōla king Parāntaka I.), in the Udayēndiram (spurious) plates of the Pallava Nandivarman and the Udayēndiram plates of the Pallava Nandivarman Pallavamalla; above, Nos. 621 and 634.

687.—*Ep. Ind.* Vol. IV. p. 179, and Plate. Kīl-Muttugūr (now Madras Museum) Tamil memorial stone of the 29th year (of the reign) of king Parakesarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

688.—*Ep. Ind.* Vol. IV. p. 179, and Plate facing p. 360. Kīl-Muttugūr (now Madras Museum) Tamil inscription of the 32nd year (of the reign) of king Parakesarivarman who

¹ See above, No. 635.

² The Sanskrit part of this 'prastāvi' was composed by Kumāra.

³ For inscriptions of the 23rd and 28th years see below, under *Addenda*.

took Madirai (i.e. the Chôla king Parāntaka I.), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭūr (i.e. the modern Kil-Muṭṭugūr).

689.—*South-Ind. Inscr.* Vol. II. No. 75, p. 375. Uyyakkoṇḍāṅ-Tirumalai (Ujjiṇātha temple) Tamil pillar inscription of the 34th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I.), recording donations by the queen of Pirāntakaṅ-Kaṇḍarādittadēvar (i.e. Gaṇḍarādityavarman, the second son of Parāntaka I.).

690.—*South-Ind. Inscr.* Vol. III. No. 12, p. 19, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 37th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I.).

691.—*Ep. Ind.* Vol. VII. p. 1, No. 55. Date of a Kūram (Kēśava-Perumāl temple) Tamil inscription of the 40th year (of the reign) of king Parakēsarivarman who took Madirai and entered Iḷam (i.e. the Chôla king Parāntaka I.):—

'In the fortieth year . . . at night on the day of Rôhiṇī, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkāṣa]ka in this year.'

Between A.D. 900 and 985 the date would be correct only for Saturday, 24th July A.D. 919 [in Ś. 841], and Saturday, 25th July A.D. 946 [in Ś. 868].

692.—*Ep. Ind.* Vol. V. p. 43, and Plate. Śuchindram (Sthāpūnātha temple) Tamil inscription of the month of Kumbha of the 40th year (of the reign) of king Parakēsarivarman who took Madirai and Iḷam (i.e. the Chôla king Parāntaka I.).

693.—*South-Ind. Inscr.* Vol. I. No. 145, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the reign of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I.).

694.—*South-Ind. Inscr.* Vol. III. No. 14, p. 21. Ukkal (Vishṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman¹ who took the head of Vira-Pāṇḍya.²

695.—*Ep. Ind.* Vol. IV. p. 331. Karikal Tamil inscription of the 5th year (of the reign) of king Rājakēsarivarman who took Madirai.³

696.—*South-Ind. Inscr.* Vol. III. No. 49, p. 102. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 7th year (of the reign) of king Rājārājakēsarivarman (i.e. the Chôla king Rājārāja I.):—

'In the 7th year . . . on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Rēvatī and to a full-moon *tithi* of the month of Aippasi in this very year.'

[Ś. 913]: 26th September A.D. 991; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 66, No. 1.

The inscription records a visit to the temple by a certain Gaṇḍarāditya, son of Madhurāntaka. —According to Dr. Hultzsch, he perhaps was an (otherwise unknown) son of Madhurāntaka, the son of Gaṇḍarāditya and immediate predecessor of Rājārāja I.; compare below, No. 712.

697.—*South-Ind. Inscr.* Vol. III. No. 50, p. 103. Another Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 7th year (of the reign) of king Rājārājakēsarivarman (i.e. the Chôla king Rājārāja I.).

¹ According to Dr. Hultzsch, this king may be identified with Āditya II. surnamed Karikāla, the elder brother of Rājārāja I. (see below, No. 712).—But Āditya II. would be expected to be a Rājakēsarivarman.

² According to Dr. Hultzsch "this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king;" see *South-Ind. Inscr.* Vol. III. p. 215, note 4.

³ By Dr. Hultzsch identified with the "Madhurāntaka who, according to the large Leyden grant (below, No. 712), was the son of Gaṇḍarāditya [the second son of Parāntaka I.] and ruled between Āditya II. and Rājārāja I."—But that Madhurāntaka would be expected to be a Parakēsarivarman.

⁴ The accession of Rājārāja I. took place between (approximately) the 26th June and the 25th July A.D. 985; see *Ep. Ind.* Vol. VII. p. 6.

698.—*Ep. Ind.* Vol. IV. p. 139. Pañchapāṇḍavamalai Tamil Jaina rock inscription of the 8th year (of the reign) of king Rājārājakēśarivarman (i.e. the Chōla king Rājārāja I.), containing an order of the Lāṭarāja Vira-Chōla, the son of Puḡalvippavargaṇḍa.¹

699.—*Ep. Ind.* Vol. V. p. 44, and Plate. Śuchindram (Sthāpunātha temple) Tamil inscription of the 10th³ year (of the reign) of king Rājārājakēśarivarman (i.e. the Chōla king Rājārāja I.), dated 'in the month of Karkāṭaka with which (this) year began.'

700.—*South-Ind. Inscr.* Vol. I. No. 146, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 12th year (of the reign) of king Rājārājakēśarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (i.e. the Chōla king Rājārāja I.).

701.—*South-Ind. Inscr.* Vol. III. No. 2, p. 4, and Plate. Ukkal (Viṣṇu temple) Tamil inscription of the 13th year (of the reign) of king Rājārājakēśarivarman who destroyed the ships (at) Śālai;² (i.e. the Chōla king Rājārāja I.).

702.—*South-Ind. Inscr.* Vol. III. No. 3, p. 5. Ukkal (Viṣṇu temple) Tamil inscription of the 14th year (of the reign) of king Rājārājakēśarivarman who, having destroyed the ships (at) Śālai,³ conquered Vēṅgai-nāḍu (Vēṅgai-nāḍu), Gaṅga-pāḍi, Taḍiya-vaḷi (Taḍigai-pāḍi) and Nuḷamba-pāḍi; (i.e. the Chōla king Rājārāja I.).

703.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchindram (Sthāpunātha temple) Tamil inscription of the month of Vriśchika of the 14th year (of the reign) of king Rājārājakēśarivarman who, having destroyed the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiya-pāḍi (Taḍigai-pāḍi) and Vēṅgai-nāḍu; (i.e. the Chōla king Rājārāja I.).

704.—*South-Ind. Inscr.* Vol. III. No. 19, p. 29. Mēlpāḍi (Sōmanāthēśvara temple) Tamil inscription of the 14th year (of the reign) of the glorious Mummudi-Chōḷadēva⁴ (alias) king Rājārāja Rājakēśarivarman who . . . was pleased to destroy the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiya-pāḍi (Taḍigai-pāḍi), Vēṅgai-nāḍu and Kuḍamalai-nāḍu (i.e. Malabar), and deprived the Śēliyas (i.e. Pāṇḍyas) of (their) splendour; (i.e. the Chōla king Rājārāja I.).

705.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchindram (Sthāpunātha temple) Tamil inscription of the 15th year (of the reign) of king Rājārājakēśarivarman, described as in No. 704; (i.e. the Chōla king Rājārāja I.):—

'In the year fifteen . . . on the day of Pūrva-Bhādrapadā, . . . Tuesday, three evenings having expired of the month of Kanyā.'

[§. 921]: Tuesday, 29th August A.D. 999; see *ibid.* p. 48, No. 25.

706.—*Ep. Ind.* Vol. V. p. 197. Date of a Maṇimaṅgalam (Vaikuṇṭha-Perumāḷ temple) Tamil inscription of the 15th year (of the reign) [of the Chōla king Rājārāja I.]:—

'In the 15th year . . . on the day of Hasta, which corresponded to a Thursday and to the tenth tithi of the first fortnight of the month of Rishabha.'

[§. 922]: 15th May A.D. 1000;⁵ but the day was a Wednesday, not a Thursday.

707.—*Ep. Ind.* Vol. V. p. 46, and Plate. Shērmādēvi (Rāmasvāmin temple) unfinished Tamil inscription of the 15th year (of the reign) of king Rājārājakēśarivarman, described as in No. 704; (i.e. the Chōla king Rājārāja I.).

¹ I.e. 'the disgracer of vainglorious (kings)'; compare above, No. 663.

² For inscriptions of the 9th and 11th years see below, under *Addenda*.

³ I.e. Kāndaḷūr-Śālai.

⁴ I.e. 'the Chōla king (who wears) three crowns,' viz. those of the Chōla, Pāṇḍya and Chēra kingdoms.—But compare Dr. Fleet in *Ep. Ind.* Vol. VI. p. 51, note 4.

⁵ That the above is the proper equivalent of the date follows from the fact that Rājārāja's reign commenced between the 25th June and the 25th July A.D. 985; see above, No. 696, note.

708.—*South-Ind. Inscr.* Vol. III. No. 51, p. 104. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 16th year (of the reign) of king Rājārāja Rājakesarivarman (i.e. the Chōla king Rājārāja I.).—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kalingam.

The inscription records the sale of some land to "Śāṅkarādēva, (the son of) Koṅṅuṇṇivarmadharmamahārāja, the supreme lord of Nipupilapura,¹ Śrinātha, the glorious Śivamahārāja-Tiruvaiyaṇ," who granted it to a temple.

709.—*South-Ind. Inscr.* Vol. III. No. 6, p. 9. Ukkal (Viṣṇu temple) Tamil inscription of the 1[7]th year (of the reign) of king Rājārāja Rājakesarivarman (i.e. the Chōla king Rājārāja I.).—The conquests enumerated are the same as in No. 708.

710.—*South-Ind. Inscr.* Vol. III. No. 52, p. 106. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 20th year (of the reign) of king Rājārāja Rājakesarivarman *alias* the glorious Rājārājadēva (i.e. the Chōla king Rājārāja I.).—To the conquests enumerated in No. 708 the inscription adds that of Īla-maṇḍalam.

The inscription records the gift of a lamp by a chief of the Vaidumba family.

711.—*South-Ind. Inscr.* Vol. I. No. 66, p. 94. Tirumalai Tamil rock inscription of the 21st year (of the reign) of king Rājārājakesarivarman *alias* the glorious Rājārājadēva [I.].²—The conquests enumerated are the same as in No. 710.

712.—*Archæol. Surv. of South. India.* Vol. IV. p. 206. The large Sanskrit³ and Tamil Leyden grant⁴ (on 21 plates) of the 21st year of the reign of Rājārāja Rājāśraya Rājakesarivarman (i.e. the Chōla king Rājārāja I.).

Mythical genealogy from the Sun to Chōla; then Rājakesarin and Parakesarin (after whom the kings of this family are alternately called Rājakesarin and Parakesarin); in their family there were Suraguru Rājendra Mṛityujit, Vyāghrakētu, Pañchapa, Karikāla, Kōchchatkappān and Kōkkilī. Then, Vijayālaya; his son Āditya [I.]; his son Parāntaka [I.]; he had three sons, Rājāditya, Gaṇḍarāditya, and Arimjaya; Gaṇḍarāditya's son was Madhurāntaka; Arimjaya's son, Parāntaka [II.]; his two sons were Āditya [II.] Karikāla and Rājārāja [I.].—The succession from Vijayālaya to Rājārāja I. was: 1, Vijayālaya; 2, Āditya [I.]; 3, Parāntaka [I. Parakesarivarman]; 4, Rājāditya (conquered [the Rāshtrakūṭa] Kṛishṇarāja [III.],⁵ but fell in battle); 5, Gaṇḍarāditya (Gaṇḍarādityavarman); 6, Arimjaya; 7, Parāntaka [II.]; 8, Āditya [II.] Karikāla (while a boy, played sportively in battle with Vira-Pāṇḍya); 9, Madhurāntaka; 10, Rājārāja [I. Rājakesarivarman] (conquered [the W. Chālukya Iṇṇabedāṅga] Satyāśraya⁶ and others).

713.—§. 928.—*Ep. Carn.* Vol. III. p. 149, No. 44. Kaliyūr Kanarese inscription consisting of praises of Apramēya, 'lord of Kotta-maṇḍala,' a general and minister under Rājārājadēva [I.] :—

(L. 1).—Sa(śa)kanṇipakāl-ātita-samvatsaraśataṅga[*] 928neya⁷ [Par]ābhava-samvatsarada Chaitra-māsada bahula-paṇchamiyūm-Ādityav[ā*]rad-andu.

The date is irregular; see *Ep. Ind.* Vol. IV. p. 67, No. 2.

¹ "A mistake for Kuvalālapura." Compare below, No. 724, and above, Nos. 659 and 660. See also No. 108 ff.

² The inscription also gives Aramoḷi as a surname of Rājārāja.

³ The Sanskrit *prastāvi* was composed by Nandanāriyapa.

⁴ The inscription will soon be properly edited. Its object is to record the grant of a village to a Buddhist temple at Negapatam, commenced to be built by Chōlāmaṇḍavarman, king of Kaṭāha (or, in Tamil, Kidāram, apparently some portion of Lower Burma or of the Indo-Chinese peninsula), and completed by his son Māravijayōttuṅga-varman. See Mr. Venkayya's *Report* for 1898-99, p. 17.

⁵ Compare above, No. 95.

⁶ See above, No. 146 ff.

⁷ This is Dr. Fleet's reading of the year of the date, from an impression sent to him by Dr. Hultzsch.

Apramēya is said "to have defeated the Poysala (Hoysala) minister Nāgappa; and to have slain . . . the Hoysala leaders Mañjaga, Kāliga (or ? Kāli-Gaṅga), Nāgavarmma."

714.—*South-Ind. Inscr.* Vol. III. No. 9, p. 14. Ukkal (Vishṇu temple) Tamil inscription of the 143rd day of the 24th year (of the reign) of king Rājārājakēśarivarman *alias* the glorious Rājārājadēva [I.], containing an order which was issued by the king at (his capital) Tañjāvūr on the 124th day of the 24th year of his reign.—To the conquests enumerated in No. 710 the inscription adds that of the seven and a half *lakṣas* of Iraṭṭa-pāḍi (Iraṭṭa-pāḍi).

715.—*South-Ind. Inscr.* Vol. I. Nos. 40 and 41, pp. 64 and 67. Two Māmallapuram Tamil inscriptions of the 25th and 26th years (of the reign) of king Rājārāja Rājakēśarivarman *alias* the glorious Rājārājadēva [I.].—The conquests enumerated are the same as in No. 714.

716.—*South-Ind. Inscr.* Vol. II. Nos. 1-6, 24-35, 37-39, 42, 44-53, 55, 56, 59, 63-66, 69, 70 and 57, with Plates of Nos. 1 and 29. Forty-one Tanjore (Rājārājēśvara temple) Tamil¹ inscriptions of king Rājakēśarivarman *alias* the glorious Rājārājadēva [I.], engraved by his order of the 20th day of the 26th year (of his reign), that the gifts made by himself, by his elder sister (Kundavaiyār, the daughter of Parāntaka II. and queen of Vallavaraiyar Vandyadēvar, Nos. 2 and 6), his queens (Lōkamahādēvi, No. 34, Chōlamahādēvi, Nos. 42 and 46, Abhimānavalli, No. 44, Trailōkymahādēvi, No. 48, Pañchavanmahādēvi, Nos. 51 and 53) and others (such as the commander of his army Kṛishṇa Rāma, Nos. 31 and 39) should be recorded on the walls of the Tañjāvūr temple.—The conquests enumerated in No. 1 and others are the same as in No. 714. No. 1 specially mentions the conquest of Satyāśraya (*i.e.* the W. Chālūkyā Iṣivabēḍaṅga Satyāśraya).²

717.—*Ś. 934*.—*Ep. Carn.* Vol. III. p. 78, No. 140; *Ep. Ind.* Vol. IV. p. 68, No. 3. Balmuri (Agasthēśvara temple) Kanarese inscription of the 28th year (of the reign) of Rājārājadēva (Rājārājakēśarivarman *alias* Rājārājadēva [I.]):—

'In the twenty-eighth year . . . the Paridhāvin year . . . the Śaka year 934 . . . at the Uttarāyana-samkrānti in the month of Pausa of this year.'

The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

718.—*South-Ind. Inscr.* Vol. III. Nos. 15-17, p. 23 ff., and Plate of No. 17. Three Mēlpāḍi (Chōlēśvara temple) Tamil inscriptions of the 29th year (of the reign) of king Rājārājakēśarivarman³ *alias* the glorious Rājārājadēva [I.].—The conquests enumerated are the same as in No. 714.

719.—*South-Ind. Inscr.* Vol. III. No. 4, p. 7. Ukkal (Vishṇu temple) Tamil inscription of the 29th year (of the reign) of king Rājakēśarivarman *alias* the glorious Rājārājadēva [I.].—To the conquests enumerated in No. 714 is added that of twelve thousand ancient islands of the sea.

720.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shērmādēvi (Rāmasvāmin temple) unfinished Tamil inscription [of Rājārājakēśarivarman, *i.e.* the Chōla king Rājārāja I.].—The conquests enumerated are the same as in No. 708.

721.—*South-Ind. Inscr.* Vol. II. No. 60, p. 245. Tanjore (Rājārājēśvara temple) Tamil inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious Rājēndra-Chōladēva (*i.e.* the Chōla king Rājēndra-Chōla I.).⁴

¹ Nos. 1 and 31 open with a Sanskrit *śloka*.

² See above, No. 712.

³ No. 17 has *Rājārāja-Rājakēśarivarman*.

⁴ The accession of Rājēndra-Chōla I. took place between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012; see *Ep. Ind.* Vol. VII. p. 7.

722.—*South-Ind. Inscr.* Vol. II. Nos. 7, 8, 40, 41, and 43. Five Tanjore (Rājarājēśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.].—The donations recorded in Nos. 7 and 8 were made by Kundavaiyār, the elder sister of Rājarāja I.; see above, No. 716.

723.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shērmādēvi (Rāmasvāmin temple) Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].¹

724.—*South-Ind. Inscr.* Vol. III. No. 53, p. 108. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].

The inscription records the sale of some land to "Sōmanātha, (the son of) Koṅṅuivarmadharmamahārāja, the supreme lord of Nipūlāpura,² Śrīnātha, the glorious Śivamahārāja, the Vaidumba Śamkaradēva."

725.—*South-Ind. Inscr.* Vol. III. No. 10, p. 16. Ukkal (Vishṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].

726.—*South-Ind. Inscr.* Vol. III. No. 54, p. 109. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].

727.—*South-Ind. Inscr.* Vol. II. No. 9, p. 90. Tanjore (Rājarājēśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.], who conquered Idaiturai-nāḍu, Vanavāsi, Koḷippākkai, the camp of Maṇṇai (Maṇṇaiḱkaḱḱagam or Maṇṇaiḱkaḱḱam), the crown of the king of Īlam, . . . the crown of Sundara and the pearl-necklace of Indra which the king of the South (i.e. the Pāṇḍya) had previously given to that (king of Īlam), the whole Īla-maṇḍalam, the crown *etc.* of the (king of) Kōruja, and many ancient islands.

728.—*Ś. 943**.—*Ep. Carn.* Vol. IV. p. 115, No. 16. Bejātūru (Bāpēśvara temple) Kanarese inscription of the 9th year of the reign of the glorious Muḱḱiḱḱa-Rājendra-Chōla (i.e. the Chōla king Rājendra-Chōla I.) :—

"Thursday, the moon being in Makara, the *nakṣatra* being Uttarāshāḍhā, during the full-moon *tithi* of the month of Āshāḍha in the Raudra year (which corresponded to) the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign"

Thursday, 7th July A.D. 1020; see *Ep. Ind.* Vol. VI. p. 20, No. 32.

729.—*South-Ind. Inscr.* Vol. III. No. 18, p. 27. Mēlpāḍi (Chōlēśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].—To the conquests enumerated in No. 727 the inscription adds those of the crown of pure gold which Paraśurāma had deposited at Śāṇḍimattivu, of the seven and a half *lakṣas* of Irattā-pāḍi (Irattā-pāḍi, Rattā-pāḍi) of Jayasimha (i.e. the W. Chālukya Jayasimha II.)³ who was defeated at Muṣāṅgi,⁴ and of the principal great mountains (which contained) the nine treasures (of Kuvēra).

¹ Certain names in this inscription suggest that Rājendra-Chōla I. had the *hīras* Nigarili-Chōla, i.e. 'the unequalled Chōla.' Probably he also was called Uttama-Chōla; see *South-Ind. Inscr.* Vol. III. p. 14.

² "A mistake for Kuvajālapura." Compare above, No. 708.

³ Compare above, No. 152.

⁴ Some inscriptions have *Muyāṅgi*.

730.—*South-Ind. Inscr.* Vol. I. No. 42, p. 68. Māmallapuram Tamil inscription of the 9th year (of the reign) of the glorious Rājendra-Chōladēva¹ (i.e., probably, the Chōla king Rājendra-Chōla I.).

731.—*Ś. 943**.—*Ep. Carn.* Vol. III. p. 204, No. 134. Nandigunda (Mallēdēva temple) Kanarese inscription [of the Chōla king Rājendra-Chōla I.] :—

(L. 1).—Sa(śa)ka-varisham 943ne[ya] Raudra-saṁvatsarada Phālguna-māsa[da] su(śu)kla-[pa]kham Budhavāram puṇṇame Uttare-nakshatram sōma-grahapad-andu.

Wednesday, 1st March A.D. 1021; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 68, No. 4.

The inscription records the conquests enumerated in No. 729.

732.—*South-Ind. Inscr.* Vol. II. Nos. 10-19, and 54. Eleven Tanjore (Rājarājēvara temple) Tamil inscriptions of the 10th year² (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.]—The conquests enumerated are the same as in No. 729.

733.—*South-Ind. Inscr.* Vol. I. Nos. 67 and 68, pp. 98 and 100. Two Tirumalai Tamil rock inscriptions of the 12th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.]—To the conquests enumerated in No. 729 the inscriptions add those of Śakkara-kōttam (Chakrakōtta), Madura-maṇḍalam, Nāmapaikkōnai, Pañchappalli, Māṣuṇi-dēsam, the treasures of Indiradaṇ (Indraratha ?)³ of the race of the Moon (whom he defeated in the hall at Ādinagar), Oḍḍa-vishayam, Kōśalai-nāḍu, Tanḍabutti (Daṇḍabhukti) of Dharmapāla, Takkaṇalāḍam (Dakṣiṇa-Lāṭa) of Raṇṣūra, Vaṅgāla-dēsam of Gōvindachandra, elephants *etc.* of Mahipāla,⁴ Uttiralāḍam (Uttara-Lāṭa), and the Gaṅgā.

734.—*South-Ind. Inscr.* Vol. II. No. 20, p. 106, and Plates. Tanjore (Rājarājēvara temple) Tamil inscription of the 242nd day of the 19th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.]—After recording the conquests enumerated in No. 733, the inscription adds that the king, having despatched many ships and caught Saṁgrāmaṁvijayōttuṅgavarman, the king of Kaḍāram,⁵ took his treasures *etc.*, Śrīviśayam,⁶ Pappai, Malaiyūr, Māyirūṇḍam (surrounded by the sea), Ilāṅgāśōgam (i.e. Laṅkāśōka), Pappālam,⁶ Mēvilimbaṅgam, Vālaippandūru, Talaittaikkōlam, Mādamāliṅgam, Ilāmuri-dēsam, Nakkavāram (i.e. the Nicobar Islands),⁵ and Kaḍāram.

735.—*Ś. 954*.—*Ep. Carn.* Vol. III. p. 208, No. 164. Suttūru (Sōmēśvara temple) Kanarese inscription of the 31st (really 21st) year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 3).—Sa(śa)ka-var[sha] 9[54]neya Āṅgira-saṁvatsarada Kārttika-māsa . . [ra]nam[i]⁷ tale-devasam=āge bidige Sōmavāra Rōhiṇi-nakshatradal.

Monday, 23rd October A.D. 1032; see *Ep. Ind.* Vol. IV. p. 69, No. 5, and Vol. VI. p. 22.

¹ The published text has *Vī[ra*]-Rājendra*-, but the above is in accordance with a correction communicated to me by Dr. Hultsch.

² Nos. 12 and 13 have: "After (the harvest of) *paṭṭa* in the tenth year."

³ For an Indraratha who probably was a contemporary of Rājendra-Chōla I., see *North. Inscr.* No. 340.

⁴ Perhaps the Pāla king Mahipāla I.; compare *ibid.* No. 59.

⁵ See Mr. Venkayya's *Report* for 1893-99, p. 17, and compare above, No. 712, note. See also *South-Ind. Inscr.* Vol. III. p. 194 f.

⁶ [This is the reading of an inscription at Kaṇḍiyūr (No. 23 of 1895). According to l. 80 of the large Leyden grant, Śrīviśaya was the country ruled over by the king of Kaṭāha or Kaḍāram.—E. H.]

⁷ Read *paṇṇami*(?).

736.—*Ś. 955.*—*Ep. Carn.* Vol. IV. p. 115, No. 17. Belatūru (Bāpōśvara temple) Kanarese inscription of the 22nd year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 5).—Sa(śa)kaṇṇipakāḷ-ātita-saṁvatsara-śataṅga[?]*955ya Śrīmukha-saṁvatsarada Mārggaśira-su(śu)ddha-pādivam=Mūl-Ārkkad-aṁdu.

Sunday, 25th November A.D. 1033; ¹ see *Ep. Ind.* Vol. VI. p. 21, No. 33.

737.—*Ś. 959.*—*Ep. Carn.* Vol. IV. p. 130, No. 104. Aṅkanāthapura (Arkēśvara temple) Kanarese inscription of the 26th² year (of the reign) of the glorious Muḍigoṇḍa-Gaṅgegoṇḍa-Rājendra-Chōladēva (i.e. the Chōla king Rājendra-Chōla I.) :—

(L. 1).—Sha(śa)ka-varisharṇ 959neya I(ṛ)śvara-shatsamrada³ Āsaḍa-māssada Kāḷashtavaya Shāti-naktra Sommayarada [a]nda.

The date is irregular; see *Ep. Ind.* Vol. VI. p. 21, No. 34.

738.—*Ep. Ind.* Vol. IV. p. 218, No. 15. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the [3]2nd (really 22nd) year (of the reign) of Jayāṅgoṇḍa-Chōla, the king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva (i.e. the Chōla king Rājādhirāja I.) :—

'In the [3]2nd (really 22nd) year . . . on the day of Śrāvapa, which corresponded to a Thursday in the month of Vṛiśchika in this year.'

[*Ś. 961*] : Thursday, 22nd November A.D. 1039.

739.—*Ep. Ind.* Vol. IV. p. 216, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 26th year (of the reign) of king Rājakēsarivarman, surnamed Jayāṅgoṇḍa-Chōla, *alias* the lord, the glorious Rājādhirājadēva [I.] :—

'In the [2]6th year . . . at night on the day of Uttara(-Phalgunī), which corresponded to a Wednesday in the month of Mīna in this year.'

[*Ś. 965*] : Wednesday, 14th March A.D. 1044.

740.—*Ep. Ind.* Vol. IV. p. 217, No. 13. Date of a Tiruppaṅgili (Nīlivanēśvara temple) Tamil inscription of the 27th year (of the reign) of Jayāṅgoṇḍa-Chōla, the king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva [I.] :—

'In the [2]7th year . . . on the day of Mūla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha.'

[*Ś. 966*] : Wednesday, 13th February A.D. 1045.

741.—*South-Ind. Inscr.* Vol. III. No. 28, p. 53. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 29th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva, surnamed Jayāṅgoṇḍa-Chōla; (i.e. the Chōla king Rājādhirāja I.) :—

'In the 29th year . . . on the day of Śrāvapa, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanuṣ.'

[*Ś. 968*] : Wednesday, 3rd December A.D. 1046; but the *tithi* which ended on this day was the third, not the second *tithi* of the bright half; see *Ep. Ind.* Vol. IV. p. 217, No. 14.

The inscription mentions among those conquered by Rājādhirāja: the three allied kings of the South Mānābharaṇa, Vira-Kēraḷa, and Sundara-Pāṇḍya; [the W. Chālukyas] Āhavamalla (Sōmēśvara I.),⁴ Vikki (i.e. Vikramāditya VI.) and Vijayāditya (i.e. Vishṇuvar-dhana Vijayāditya); Śāḷagamayaṇ; the kings of Ceylon Vikramabāhu, Vikrama-Pāṇḍya.

¹ Ordinarily this day would fall in the month Pausha; but see *Ep. Ind.* Vol. VI. p. 21, note 3.

² For an inscription of the 31st year see below, under *Addenda*.

³ Read *-samvatsarada Āśvādha-māssada Kāḷashtamigun Seddi-nakshatram Sōmavrad-aṁdu*.

⁴ The accession of Rājādhirāja I. took place between (approximately) the 15th March and the 3rd December A.D. 1018; see *Ep. Ind.* Vol. VII. p. 7.

⁵ See above, No. 159 ff.

Vīra-Śālāmāgaṇ, and Śrīvallabha-Madanarāja; and also, in the northern region, Gaṇḍar-Dinakaraṇ (Gaṇḍarāditya ?), Nāraraṇ (Nārāyaṇa), Kaṇavadi (Gaṇapati), and Madisūdaṇa (Madhusūdana).¹

742.—*Ś. 970*.—*Ep. Ind.* Vol. V. p. 207, and Plate. Minḍigal (Sōmēśvara temple) Kanarese inscription of the 30th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājādhirājadēva [I.] (who took the head² of the glorious Vīra-Pāṇḍya and the Sāle of Sōrama *i.e.* the Chēra king),³ and of his Daṇḍanāyaka Appimayya *alias* Rājendra-Chōḷa-Brahmamārāya :—

(L. 1).—Sa(śa)ka-varisha 970nē yī Sabbajitu-saṁvatsaradal . . . śrī-Rājādhirājadēva[r*]gga yāṇḍu muvattaneya; see *ibid.* Vol. IV. p. 216, No. 11.

743.—*Ś. 975*.—*Ep. Carn.* Vol. IV. p. 131, No. 114. Koḷagāla (Māri temple) Kanarese inscription of the 35th year (of the reign) of the glorious Rājādhirājadēva [I.] :—

(L. 1).— . . . [35]āvaḍu [Sa]kha-va[ri]śam⁴ 975[ne]ya Vijayōśchaiva-saṁvatsara[da] Jēṣṭha-māsada sukla-pakṣhada tra[yō*]daśi Ādityavārad-andu.

Probably Sunday, 23rd May A.D. 1053; but the *tithi* which ended on this day was the 3rd, not the 13th *tithi* of the bright half; see *Ep. Ind.* Vol. VI. p. 22, No. 35.

744.—*South-Ind. Inscr.* Vol. III. No. 55, p. 112. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 3rd year (of the reign) of king Parakesarivarman *alias* the lord, the glorious Rājendradēva (*i.e.* the Chōḷa king Rājendradēva).⁵—The inscription mentions Rājendradēva's elder brother (*vis.* Rājādhirāja I.) and refers to the conquest of Iraṭṭa-pāḍi, the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

745.—*South-Ind. Inscr.* Vol. III. No. 29, p. 59. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 82nd day of the 4th year (of the reign) of king Parakesarivarman *alias* the lord, the glorious Rājendradēva :—

'On the 8[2]nd day of the fourth year . . . on the day of Rōhiṇī, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of Simha in this year.'

[*Ś. 977*]: Thursday, 17th August A.D. 1055;⁶ see *Ep. Ind.* Vol. VI. p. 24, No. 38.

The inscription opens with a list of relatives on whom the king conferred certain titles. It gives a detailed account of the defeat of the Śaḷukki (*i.e.* W. Chālukya) Āhavamalla Sōmēśvara I.) at Koppam. It also records the despatch of an army to Ceylon, where the Kālīṅga king Vīra-Śālāmāgaṇ was decapitated and the two sons of the Ceylon king Mānābharaṇa were taken prisoners.

746.—*South-Ind. Inscr.* Vol. I. No. 127, p. 134, and Vol. II. p. 304, C. Viriñchipuram (Mārgasahāyēśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakesarivarman *alias* the lord, the glorious Rājendradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

¹ The introduction states that Rājādhirāja appointed seven relatives to be governors over the Chēra, Chālukya, Pāṇḍya and Gaṅga countries, Ceylon, the Pallava country and Kanyakubja. In the expedition to the north he destroyed the palace of the Chālukya at Kampili; compare above, No. 171.

² See above, p. 115, note 2.

³ No. 741 above states that the king destroyed the ships of the Chēra king at Kāṇḍāṭṭūr-Śālai.

⁴ Read *Śaka-varisham* *Jyēṣṭha-māsada sukla*.

⁵ The accession of Rājendradēva took place on (approximately) the 28th May A.D. 1052; see *Ep. Ind.* Vol. VII. p. 7.

⁶ On this date the *tithi* of the date (which was the *Jyām-dāntam* or *Kṛishṇa-dāntam*) commenced 14 h. 20 m. after mean sunrise.

747.—*Ś. 979.*—*Ep. Ind.* Vol. VI. p. 215, and Plate. Belatūru Kanarese inscription of the 6th year of the reign of the glorious Chōla king Rājēndradēva, recording the self-immolation¹ of a Śūdra's wife after her husband's death; (composed by Malla):—

'When the glorious Chōla king had taken possession of the whole earth,—(he,) Rājēndradēva, the slayer of crowds of proud enemies,—(and) was renowned, when six years (of his reign) had passed, and when one said: "the Śaka year in (its) extent (is) ninety-seven and nine" (and when) the (cyclic) year (was) the well-known Hēmalambi, the auspicious month indeed Kārttika (and) the day of the dark (half) the twelfth (*tīthi*), a Monday.'

Monday, 27th October A.D. 1057; see *ibid.* p. 23, No. 36.

748.—*South-Ind. Inscr.* Vol. II. No. 67, p. 306.² Tanjore (Rājarājēśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

749.—*South-Ind. Inscr.* Vol. III. No. 21, p. 39. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

750.—*South-Ind. Inscr.* Vol. III. No. 22, p. 41. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva (*i.e.* the Chōla king Rājēndradēva).—The historical introduction is the same as in No. 749.

751.—*Ś. 984.*—*Ep. Carn.* Vol. IV. p. 131, No. 115; *Ep. Ind.* Vol. VI. p. 23, No. 37. Gujjappanahundi Kanarese memorial stone of the 12th (*really* 11th) year (of the reign) of king Rājakēsarivarman (!) *alias* the lord, the glorious Rājēndradēva:—

'In the twelfth year . . . during the full-moon *tīthi* of the month of Phālguna in the . . . year (which was) the Śaka year 984.'

The introduction mentions Rājēndradēva's elder brother (*viz.* Rājādhirāja I.), the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

752.—*South-Ind. Inscr.* Vol. III. No. 56, p. 113. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājamahēndradēva (*i.e.* the Chōla king Rājamahēndra).³

753.—*South-Ind. Inscr.* Vol. III. No. 20, p. 33. Karuvūr (Paśupatiśvara temple) Tamil inscription (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva (*i.e.* the Chōla king Virarājēndra I.), recording a grant which was to take effect "from (the year) which was opposite to the 3rd year" (of the king's reign).⁴—The inscription records, amongst other things, the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) and his two sons Vikkalan (*i.e.* Vikramāditya VI.) and Siṅgaṇan (*i.e.* Jayasimha III.)⁵ at Kūḍalśaṅgamam.

¹ This "is not identical with the so-called suttee (*saff*) of Brāhmanical usage."

² *Ibid.* the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Rājēndradēva; three of them state that Rājēndradēva set up a pillar of victory at Kollāpuram.—For another inscription of the 6th year see below, under *Addenda*.

³ By Dr. Hultzsch provisionally placed between Rājēndra and Virarājēndra I. "Perhaps Rājamahēndra was a son and temporary co-regent of Rājēndra."

⁴ For inscriptions of the 4th, 5th, 6th and 7th years see below, under *Addenda*. The inscription No. 755 mentions "the year which was opposite to the seventh year (of the reign) of the emperor Śrī-Virarājēndradēva."
—For the name of Virarājēndra's queen see below, No. 765.

⁵ Compare above, No. 176.

754.—*South-Ind. Inscr.* Vol. III. No. 30, p. 65. Manimañgalam (Rājagōpāla-Perumā temple) Tamil inscription of the 5th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājendradēva [I.] :—

'In the fifth year . . . on the day of Uttara (-Phalgunī), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyā in this year.'

Between A.D. 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A.D. 1067 [in Ś. 989]; see *Ep. Ind.* Vol. VII. p. 9.

The first portion of the historical introduction agrees with that of No. 753. The subsequent portion, among other things, relates the sham coronation (of Vikramāditya VI.) as Vallabha (*i.e.* W. Chālukya king), and records the bestowal of the country of Vēṅgi on Vijayāditya (*i.e.* the E. Chālukya Vijayāditya VI.).

755.—*South-Ind. Inscr.* Vol. III. No. 57, p. 115. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 200th day of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Adhirājendradēva (*i.e.* the Chōla king Adhirājendra).²—The inscription mentions his queen (by the title) Ulagamujududaiyār (*i.e.* 'the mistress of the whole world').

756.—*South-Ind. Inscr.* Vol. III. No. 64, p. 133. Tiruvogriyūr (Ādhipurīśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], who captured elephants at Vayirāgaram (Vajrākara), conquered the king of Dhārā at Chakrakōṭṭa, and took possession of the Eastern country;³ (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).⁴

757.—*South-Ind. Inscr.* Vol. III. No. 65, p. 135. Tiruvālaṅgāḍu (Vaṭāraṇyēśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

758.—*South-Ind. Inscr.* Vol. III. No. 66, p. 137. Kōlār (Kōlāramma temple) damaged Tamil inscription of the 2nd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

759.—*South-Ind. Inscr.* Vol. III. No. 67, p. 139. Sōmaṅgalam (Saundararāja-Perumā temple) Tamil inscription of the 3rd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

760.—*South-Ind. Inscr.* Vol. III. No. 77, p. 172. Kāvāntaṇḍalam (Lakshminārāyaṇa temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.) :—

'In the 4th year . . . on a Thursday which corresponded to (the day of) Śrāvapa and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year.'

[Ś. 995]: Thursday, 7th November A.D. 1073;⁵ see *Ep. Ind.* Vol. VII. p. 1, No. 56.

¹ See *South-Ind. Inscr.* Vol. III. pp. 128 and 132; and above, Nos. 571 and 572.

² By Dr. Hultzsch provisionally placed between Virarājendra I. and Kulōttuṅga-Chōla I.—The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śri-Virarājendradēva.

³ *I.e.*, perhaps, the country of Vēṅgi.

⁴ The accession of Kulōttuṅga-Chōla I. took place between (approximately) the 14th March and the 8th October A.D. 1070; see *Ep. Ind.* Vol. VII. p. 7.—Compare also above, No. 571.

⁵ On this day the *tithi* of the date commenced 1 h. 38 m. after mean sunrise.

761.—*South-Ind. Inscr.* Vol. III. No. 68, p. 141.¹ Conjeeveram (Pāṇḍava-Perumāḷ temple) Tamil inscription of the 5th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.].

The inscription refers to the king's victories, gained while he was heir-apparent, at Chakrakōṭṭa and Vayirāgaram (Vajrākara); it then states that he vanquished the king of Kuntala, crowned himself as king of the country on the banks of the Kāvēri, and decapitated an unnamed king of the South.

762.—*Ś. 998.*—*Ep. Ind.* Vol. VI. p. 220, and p. 278, No. 39. Date of a Chēbrōlu Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious Vishnuvardhana-mahārāja (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.):—

(L. 1).—Śakha(ka)-varshambhu 998aēṁṭi Nala-śam(sam)vatsara śrāhi . . . pravarddha-māna-vijayarāja-śam(sam)vatsara[mblu] 7nēṇḍu Māgha-māsamuna punnamayū Su(śu)kravāramuna sōmagrahana-nimittamunan-.

Friday, 10th February A.D. 1077; a lunar eclipse, visible in India; but the day was the full-moon day of Phālguna, not of Māgha.

763.—*South-Ind. Inscr.* Vol. III. No. 78, p. 174. Perumbēr (Tāndōṅṅiśvara temple) Tamil inscription of the 11th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.].—To the account given in No. 761 the inscription adds that the king defeated Vikkalan (*i.e.* the W. Chālukya Vikramāditya VI.) and conquered Gaṅga-maṇḍalam and Śiṅgaṇam.²

764.—*South-Ind. Inscr.* Vol. III. No. 69, p. 144. Tirukkajukkunṅam (Vēdagiriśvara temple) Tamil inscription of the 14th and 15th years (of the reign) of king Rājakesarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.].—After the account given in No. 763 the inscription states that the king invaded the Pāṇḍya country, destroyed the forest in which the five Pañchavas (*i.e.* Pāṇḍyas) had sought refuge, "subdued the south-western portion of the peninsula as far as the Gulf of Maṇṇār, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Kōṭṭāru, the Sahya (*i.e.* the Western Ghāṭa) and Kuḍamalai-nāḍu (*i.e.* Malabar)."

765.—*South-Ind. Inscr.* Vol. II. No. 58, p. 232. Tanjore (Rājarājēśvara temple) apparently unfinished Tamil inscription of the 15th³ year (of the reign) of king Rājakesarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.].—The historical account is the same as in No. 764. The inscription gives the name (Arumōḷi-Naḷgaiyār) of the queen of Virarājēndradēva I.⁴

766.—Tēki plates of the E. Chālukya Chōḍagaṅga Rājarāja of Vēṅḡ, of the 17th year of the reign (of Kulōttuṅga-Chōḷa I.); see above, No. 571.

767.—*South-Ind. Inscr.* Vol. III. No. 70, p. 149. Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 18th year (of the reign) of king Rājakesarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.].—The historical introduction is the same as in No. 764.

768.—*South-Ind. Inscr.* Vol. II. No. 77, p. 391. Conjeeveram Tamil inscription of the 20th year (of the reign) of the glorious Kulōttuṅga-Chōḷadēva [I.].—The inscription mentions the king's consort (by the title) Bhuvanamuḷudaiyāl (*i.e.* 'the mistress of the whole world').

769.—*South-Ind. Inscr.* Vol. III. No. 71, p. 152.¹ Kijappajuvār (Vaṭamūlēśvara temple) Tamil inscription of the 20th year (of the reign) of king Rājakesarivarman *alias* the

¹ See *Ind. Ant.* Vol. XXI. p. 281.

² According to Dr. Hultzsch this seems to refer to the dominions of Vikramāditya's younger brother Jayasimha III.—Instead of Śiṅgaṇam No. 777 has Koṅgaṇa-dīnam (the Koṅkaṇa country).

³ For an inscription of the 16th year see below, under *Addenda*.

⁴ See above, No. 753 f.

Tribhuvanachakravartin, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The historical introduction¹ is the same as in No. 764.

770.—*Archæol. Surv. of South. India*, Vol. IV. p. 224. The small Tamil Leyden grant² (on three plates) of the 20th year (of the reign) of king **Rājakesarivarman** *alias* the *Ohakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].

771.—Chellūr plates of the E. Chālukya **Vira-Chōḍa** of Vēṅḡ, of the 21st year of the reign (of **Kulōttuṅga-Chōḍa** I.); see above, No. 572.

772.—Pithāpuram plates of the E. Chālukya **Vira-Chōḍa** of Vēṅḡ, of the 23rd year of the reign (of **Kulōttuṅga-Chōḍa** I.); see above, No. 573.

773.—*South-Ind. Inscr.* Vol. III. No. 59, p. 120. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 23rd year (of the reign) of **Kulōttuṅga-Chōḷadēva** [I.], recording a gift by a Gaṅga chief (Nilagaṅga ?) for the benefit of his daughter who was the consort of prince **Vira-Chōḷadēva** (i.e., according to Dr. Hultzsch, **Vira-Chōḍa**, the son of **Kulōttuṅga-Chōḷa** I. and viceroy of Vēṅḡ).³

774.—*South-Ind. Inscr.* Vol. III. No. 58, p. 119. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 26th year (of the reign) of king **Rājakesarivarman** *alias* the *Ohakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The inscription refers to the defeat of (the W. Chālukyas) **Vikkalan** and **Śiṅgaṇa** (i.e. **Vikramāditya** VI. and **Jayasimha** III.). It also mentions the king's consort (by the title) **Bhūtanamajududaiyāḷ** (i.e. 'the mistress of the whole world').

775.—*South-Ind. Inscr.* Vol. III. No. 72, p. 156.⁴ Tiruvīdaimarudūr (Mahalingasvamin temple) Tamil inscription of the 172nd day of the 26th year (of the reign) of king **Rājakesarivarman** *alias* the *Ohakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—To the account given in No. 764 the inscription adds the conquest of **Kaliṅga-maṇḍalam**. It also mentions the king's three queens **Dinachintāmaṇi**, **Ēḷisai-Vallabhi**, and **Tyāgavallī**.

776.—*Ep. Ind.* Vol. V. p. 106. Tiruvorriyūr (Ādhiparīśvara temple) inscription of the 30th year (of the reign) of **Jayadhara** (i.e. the Chōḷa king **Kulōttuṅga-Chōḷa** I.):—
(L. 1).—Triṁśat(t)-samē Jayadharasya tu va[r]ttamānē.

777.—*South-Ind. Inscr.* Vol. III. No. 73, p. 160. Chōḷapuram (Chōḷēśvara temple) incomplete Tamil inscription of the 180th day of the 30th year (of the reign) of king **Rājakesarivarman** *alias* the *Ohakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.], recording a grant made by himself from his palace at **Kāñchipuram**.—The historical introduction agrees on the whole with that of No. 775; but of the queens **Dinachintāmaṇi** is omitted.

778.—*South-Ind. Inscr.* Vol. II. No. 78, p. 392. Conjeeveram Tamil inscription of the 34th year (of the reign) of the Chōḷa king **Kulōttuṅga-Chōḷadēva** [I.].—The introduction of this inscription is identical with that of No. 768.

779.—S. 1030 (for 1028).—*Ep. Carn.* Vol. III. p. 191, No. 51; *Ep. Ind.* Vol. IV. p. 70, No. 6. Sindhuvali (Śaṅkarēśvara temple) Tamil inscription of the 37th year of the reign of the glorious **Kulōttuṅga-Chōḷadēva** [I.]:—

'In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign'

¹ The inscription mentions a man who had the title 'Virudarājabhayaṁkara' which was a surname of **Kulōttuṅga-Chōḷa** I. himself.

² The grant will soon be properly edited.

³ See above, Nos. 771 and 772.

⁴ See *Ind. Ant.* Vol. XXI. p. 282.

780.— *Ep. Ind.* Vol. V. p. 104, and Plate. Tiruvengāḍu (Śvêtāranyêśvara temple) inscription of the 39th year of the reign of the glorious Kulôttuṅga-Chôla [I.] :—

(L. 1).— . . . avati vasumatim śr[ī]-Kulôttuṅga-Chôlô . . . tan-nava-ttrimśa-varshê.

781.— *South-Ind. Inscr.* Vol. III. No. 74, p. 163. Conjeeveram (Pāḍava-Perumāl temple) Tamil inscription of the 39th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Kulôttuṅga-Chôladêva [I.]— The historical introduction is the same as in No. 761.

782.— *South-Ind. Inscr.* Vol. III. No. 75, p. 165,¹ and Plate. Tirukkalukkunṅam (Vēdagiriśvara temple) Tamil inscription of the 42nd year (of the reign) of . . . the Chakravartin, the glorious Kulôttuṅga-Chôladêva [I.]— The historical introduction is the same as in No. 777.

783.— Ś. 1035.— *Ep. Carn.* Vol. III. p. 190, No. 44. Êchiganahalli (Sômêśvara temple) Kanarese inscription of the reign of the glorious Kulôttuṅga-Chôladêva [I.] :—

(L. 1).— Sa(sa)k[a-va]rishaṁ 1035neya Jaya-saṁvatsarada Pā(phā)lgua-māsada aparapakshaṁ pā[ḍi]va Âdityavāraṁ Hasta-nakshatram.

Sunday, 22nd February A.D. 1114; but the Jovian year was Vijaya, not Jaya; see *Ep. Ind.* Vol. IV. p. 72, No. 9.

784.— *Ep. Ind.* Vol. V. p. 105. Chidambaram (Natarāja temple) Tamil inscription of the 44th year (of the reign) of Jayadhara (*i.e.* the Chôla king Kulôttuṅga-Chôla I., originally named Rājendra-Chôla [II.]), recording donations by Kundavai Âlvār, the daughter of (the E. Chālukya) Rājarāja [I.] and younger sister of the Tribhuvanachakravartin Kulôttuṅga-Chôla [I.] :—

'In the year forty-four (of the reign) of Jayadhara . . . at the time (of the rising o the sign) Rishabha, on the day of Rôhiṇī, which corresponded to a Friday in the month during which (the sign) Mīna was shining.'

[Ś. 1035] : Friday, 13th March A.D. 1114; see *ibid.* Vol. IV. p. 70, No. 7.

The second portion of the inscription states that a stone which the king of Kambôja had given to Rājendra-Chôla (*i.e.* Kulôttuṅga-Chôla I.) by order of the latter was inserted into the wall of a hall in front of the shrine.

c. 785.— *Ep. Ind.* Vol. IV. p. 70, No. 8. Date of an Âlaṅguḍi (Âpatsahâyêśvara temple) Tamil inscription of the 45th year (of the reign) of king Rājakesarivarman *alias* the Tribhuvanachakravartin, the glorious Kulôttuṅga-Chôladêva [I.] :—

'In the 45th year . . . on the day of Uttar[āṣāḍhā], which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā.'

[Ś. 1036] : Thursday, 8th October A.D. 1114.

786.— Ś. 1036.— *Ep. Ind.* Vol. VI. p. 220, and p. 279, No. 40. Date of a Drākshārāma (Bhīmêśvara temple) Telugu inscription of the 45th year of the reign of the asylum of the whole world, the glorious Vishṇuvardhana-mahārāja (*i.e.* the Chôla king Kulôttuṅga-Chôla I.) :—

(L. 1).— Śaka-va[r*]jahambulu 1036 . . . [pra]varddhamāna-vijayarājya-divya-saṁvatsa 45 Dhanu-māsamuna śukla-pa[kshamu]na êkāda[ś]iyu Budhavāramu nāḍu uttarāyana-vyatiyipāta-nimittamuna.

Perhaps Wednesday, 9th December A.D. 1114;² but this was not the day of the Uttarāyana-saṁkrānti (which took place on the 24th December).

¹ Compare *Ind. Ant.* Vol. XXI. p. 266.

² Read *-vyatipāta-*.

³ On this day the *tithi* of the date commenced 7 h. 52 m. after mean sunrise.

787.—Ś. 1037.—*Ep. Ind.* Vol. VI. p. 222. Bhimavaram (Nārāyaṇasvāmin temple) Sanskrit and Telugu pillar inscription of the 45th year of the reign of king Parāntaka . . . the asylum of the whole world, the glorious Vishṇuvardhana-mahārāja (i.e. the Chōla king Kulōttuṅga-Chōla I.) :—

(L. 11).— Sarvaśalōkāśraya-śrī-Vishṇuvarddhana-mahārājula pravarddhamāna-vijayarājya-sambhatsarambulu 45gu śrāhi Sa(śa)ka-va[r*]shambulu 1037gunēṇḍi(ṇṭi) Chaitra-vishuvusaśakrānti-ni[mitta]muna.¹

788.—*South-Ind. Inscr.* Vol. III. No. 76, p. 168. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 47th year (of the reign) of king Rājakesarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōladēva [I.]—The historical introduction is the same as in No. 777.

789.—*Ep. Ind.* Vol. V. p. 48, No. 26. Date of a Maṇṇārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakesarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōladēva [I.] :—

'In the 48th year . . . on the day of Ādrā, which corresponded to a Monday and to the thirteenth tithi of the first fortnight of the month of Makara.'

[Ś. 1039] : Monday, 7th January A.D. 1118.

790.—*South-Ind. Inscr.* Vol. III. No. 31, p. 71. Maṇṇārgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakesarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōladēva [I.] :—

'In the [48]th year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the second tithi of the first fortnight of the month of Kumbha.'

[Ś. 1039] : Friday, 25th January A.D. 1118 ; see *Ep. Ind.* Vol. IV. p. 262, No. 20.

The inscription mentions the king's consort (by the title) Ulaguḍaiyāl (i.e. 'the mistress of the world').

791.—*South-Ind. Inscr.* Vol. III. No. 32, p. 74. Another Maṇṇārgalam (Rājagōpāla-Perumāḷ temple) mutilated Tamil inscription of the 48th year (of the reign) of the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōladēva [I.]

The date of this inscription is the same as that of No. 790, except that the twelfth is wrongly quoted instead of the second tithi ; see *Ep. Ind.* Vol. V. p. 198, No. 28.

792.—Ś. 1040.—*Ep. Ind.* Vol. VI. p. 221, No. 9. Date of a Drākshārāma (Bhīmēśvara temple) Sanskrit and Telugu inscription of the 250th day of the 49th year of the reign of the Mahārājādhirāja² Vishṇuvardhana, the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōladēva [I.] :—

(L. 3).— Śā[k]-ābdē vyōma-vēd-āmba[ra-śaśi]-ga[ni]tā . . . Śaka-va[r*]shambulu 104[0]ṇḍa . . . [rā*]jya-divya-sambhatsa 49yagu śr[ā*]hi dinamulu 250 . . . uttarāyana-samkr[ā*]m[ti-ni]mittamuna.³

793.—*South-Ind. Inscr.* Vol. I. No. 155, p. 168 ; *Ep. Ind.* Vol. V. p. 103, and Plate. Chidambaram inscription of the glorious Kulōttuṅga-Chōla [I.], who subdued the five Pāṇḍyas, burnt the fort of Kōṭṭāra, and crushed the army of the Kēraḷas.⁴

794.—*Ep. Ind.* Vol. IV. p. 263, No. 21. Date of a Tiruviḍaimarudūr (Mahāliṅgasvāmin temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman *alias* the

¹ The date would correspond to the 24th March A.D. 1115, but does not admit of verification.

² The inscription gives many more titles and names of the king.

³ Read *śamittamuna*.

⁴ Compare above, No. 764.

Tribhuvanachakravartin, the glorious **Vikrama-Chôladêva** (i.e. the Chôla king **Vikrama-Chôla**):—

'In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha.'

[S. 1044]: Monday, 1st May A.D. 1122; see *ibid.* Vol. VII. p. 3.

795.—*South-Ind. Inscr.* Vol. II. No. 68, p. 310. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction records that in his youth the king put to flight the Teliṅga Vimaṇ (Bhima)² of Kuḷam and burnt the country of Kaliṅga, stayed in Vēṅgai-maṇḍalam, conquered the North and then proceeded to the South, where he crowned himself (as Chôla king). The inscription mentions his queens Mukkôkkilânâḍi³ and Tyâgapatākā.

796.—*South-Ind. Inscr.* Vol. III. No. 33, p. 75. Manimâḡalam (Râjagôpâla-Perumâḡ temple) damaged Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction, so far as it is preserved, agrees with that of No. 795.

797.—*Ep. Ind.* Vol. IV. p. 263, No. 22. Date of a Tiruvēḡḡadu (Śvētâranyêśvara temple) Tamil inscription of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the 5th year . . . on the day of Âdrâ, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha.'

[S. 1044]: Monday, 31st July A.D. 1122; see *ibid.* Vol. VII. p. 3.

798.—*Ep. Ind.* Vol. VII. p. 3, No. 57. Date in a Tiruvârûr (Tyâgarâja temple) Tamil inscription of the 5th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the fifth year . . . on a Thursday which corresponded to (the day of) Maghâ and to the fifth *tithi* of the first fortnight of the month of Mithuna.'

[S. 1045]: Thursday, 31st May A.D. 1123.

799.—*Ep. Ind.* Vol. IV. p. 73, No. 10. Another date in the same Tiruvârûr (Tyâgarâja temple) Tamil inscription, of the 340th day of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.'

[S. 1045]: Sunday, 3rd June A.D. 1123; but the *tithi* which ended on this day was the 8th, not the 7th; see *ibid.* Vol. VII. p. 4.

800.—S. 1049.—*Ep. Ind.* Vol. VI. p. 225. Chêbrôlu (Kêśavasvâmin temple) Telugu inscription of the 9th year of the reign of the Chôla *Mahârâjâdhirâja* *Tribhuvanachakravartin* **Vikrama-Chôla**, recording a grant by the *Mahâmaṇḍalêśvara* **Nambaya**,⁴ 'lord of the town of Kollipâkâ,' of the Durjaya family:—

(L. 12).— . . . pravardda(rddha)mâna-vijayarâjya-saṁvatsarambulu 9agunê[ṇṭi] Sa(śa)ka-[va]rṇashambulu 1049agu Shla(Plā)va-⁵saṁvatsara Jêṣṭha-⁶mâsa sômagrabana(ṇa)-nimityamuna.

¹ The accession of **Vikrama-Chôla** took place on (approximately) the 29th June A.D. 1118; see *Ep. Ind.* Vol. VII. p. 8.

² According to Dr. Hultzsch apparently one of the Nâyakas of Ellore.—Compare below, No. 833.

³ Compare below, Nos. 801 and 812.

⁴ For an inscription of the same **Nambaya** (**Nambirâja**, **Nambha**) of S. 1052 (for 1051) see *Ep. Ind.* Vol. VI. p. 224; for one of his son **Trailôkyamalla** of S. 1081 (for 1062) *ibid.* p. 225; the name of **Nambaya**'s father most probably was **Malla**.

⁵ Wrong for *Plavâṅga*.

⁶ Read *Jyêṣṭha*- or *Jyâishṭha*.

27th May A.D. 1127; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. VI. p. 280, No. 42, and Vol. VII. p. 3.

801.— *South-Ind. Inscr.* Vol. III. No. 80, p. 187. Conjeeveram (Aruḷāla-Perumāl temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva**.—The introduction mentions the conquest of Kaliṅga, and the king's queen Mukkōkkilānaḍi.¹

802.— The Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 15th year of the reign of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** (below, No. 805), records gifts made by him—

'in the tenth year (of his reign, in) the month Śittirai, on a Sunday which corresponded to (the day of) Hasta (on) the thirteenth *tīthi* of the fortnight of the auspicious waxing moon.'

[§. 1050]: Sunday, 15th April, or Saturday, 14th April A.D. 1128;² see *Ep. Ind.* Vol. VII. p. 3, No. 59.

803.— *Ep. Ind.* Vol. VII. p. 170, No. 64. Date of a Tirumāpikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 11th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** :—

'In the eleventh year . . . on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tīthi* of the second fortnight of the month of'³

[§. 1050]: Wednesday, 19th December A.D. 1128.

804.— *Ep. Ind.* Vol. VII. p. 4, No. 58. Date of a Kōvilāḍi (Divyajñānēśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** :—

'In the 11th year . . . on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth *tīthi* of the first fortnight of the month of Makara.'

[§. 1050]: Saturday, 5th January A.D. 1129.

805.— *South-Ind. Inscr.* Vol. III. No. 79, p. 182. Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 15th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva**.—The historical introduction agrees with that of No. 795. The inscription mentions two of the king's queens, Tyāgapatākā and Dharanīmūduḍaiyā (i.e. 'the mistress of the whole earth').

(For a date of the 10th year in the same inscription see above, No. 802.)

806.— *Ep. Ind.* Vol. VII. p. 171, No. 65. Date of an Uḍaiyār-kōyil (Karavandīśvara temple) Tamil inscription of the 15th year (of the reign) of king [Parakēsa]rivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** :—

'In the 15th year . . . [on the day of] . . . , which corresponded to a Thursday and to the . . . [tīthi] of the second fortnight of the month of Simha.'

807.— *Ep. Ind.* Vol. VI. p. 228. Śevilimēḍu (Kailāsanātha temple) inscription of the 16th year (of the reign) of king **Vikrama-Chōḷadēva**, surnamed **Akalaṅka** and **Tyāgavārākara** :—

(L. 2).—Śrīmad-Vikra[ma]-Chōḷadēva-nripatēr-vva[rabē] śubhē shōḍaśē . . . Vaiśākha-māsē-parē [1*] pakshē s-Ottara-Chandrayāra-viditē kālē.

[§. 1056]: Monday, 16th April A.D. 1134; see *ibid.* Vol. VI. p. 279, No. 41, and Vol. VII. p. 3.

¹ Compare Nos. 795 and 812.

² In the original date either the *saṁskṛta* or the week-day is quoted incorrectly.

³ The month was that of Dharmā.

⁴ I.e. Tyāgasaṁudra; compare above, No. 876.

808.—**Ś. 1054** (for 1057).—*Ep. Ind.* Vol. VI. p. 281, No. 43. Date of a Niṇbrōlu Telugu inscription of the 17th year of the reign of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḍadēva** :—

(L. 63).— vijayarājya-samvatsarambulu pa[d]iyēd-aganēmdu Śaka-varabambulu 1054-guṇēmtti Vaiśākha-suddha-tṛtītyaya¹ Guruvāramu nāṇḍu.

[**Ś. 1057**] : Thursday, 18th April A.D. 1135 ; see *ibid.* Vol. VII. p. 5.

809.—**Ś. 1058** (for 1065).—Chellūr plates of the reign of **Kulōttuṅga-Chōḍa II.**, the son of **Vikrama-Chōḍa** ; above, No. 574 (the date of which corresponds to the 24th March A.D. 1143).

810.—*South-Ind. Inscr.* Vol. III. No. 34, p. 77. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 8th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḍadēva** (i.e., probably, the Chōḷa king **Kulōttuṅga-Chōḷa II.**).—The inscription records the grant of a piece of land which had been purchased in the 13th year (of the reign) of **Vikrama-Chōḍadēva**.

811.—*South-Ind. Inscr.* Vol. I. No. 89, p. 126. Notice of a Māmallapuram Tamil inscription of the 14th year (of the reign) of king **Rājakesarivarman** alias the glorious **Kulōttuṅga-Chōḍadēva** (i.e., probably, the Chōḷa king **Kulōttuṅga-Chōḷa II.**).

812.—*South-Ind. Inscr.* Vol. III. No. 35, p. 79. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 8th² year (of the reign) of king **Parakesarivarman** alias the *Tribhuvanachakravartin*, the glorious **Rājarājadēva** (i.e. the Chōḷa king **Rājarāja II.**).—The inscription mentions the king's consort (under the name or title) **Mukkōkkilāṇḍigal**.³

813.—Supplied by Dr. Hultzsch.⁴ Date of a Conjeeveram (Ēkāmrānātha temple) Tamil inscription of the 15th year (of the reign) of king **Parakesarivarman** alias the *Tribhuvanachakravartin*, the glorious **Rājarājadēva** (i.e. the Chōḷa king **Rājarāja II.**) :—

'In the fifteenth year . . . on the day of Purnavasu, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of Tai.'

814.—*South-Ind. Inscr.* Vol. III. No. 85, p. 209. Tiramānikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakesarivarman** alias the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḍadēva** (i.e. the Chōḷa king **Kulōttuṅga-Chōḷa III.**),⁵ who was pleased to be seated together with (his queen) **Bhuvanamaḷududaiyāl** (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold :—

'In the third year . . . on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Simha.'

[**Ś. 1102**] : 12th August A.D. 1180 ; but the day was a Tuesday, not a Monday ; see *Ep. Ind.* Vol. VII. p. 171, No. 66.

815.—*Ep. Ind.* Vol. VII. p. 171, No. 67. Date of a Giḍaṅgil (Bhaktaparādhiśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakesarivarman** alias the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḍadēva** [III.] :—

'In the 3rd year . . . on the day of Aśvini, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Simha.'

The date is irregular.

¹ Read *-tṛtītyaya*.

² For an inscription which quotes the third year of apparently **Rājarāja II.**, see below, under *Addenda*.

³ Compare above, Nos. 795 and 801.

⁴ Compare *South-Ind. Inscr.* Vol. III. p. 79, and note 4.

⁵ The inscription opens with the same panegyrical introduction as No. 812.

⁶ The accession of **Kulōttuṅga-Chōḷa III.** took place between (approximately) the 8th June and the 8th July

816.— *Ep. Ind.* Vol. VII. p. 172, No. 68. Date of a Tirumānikūḷi (Vāmanapurīśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Virarājendra-Chōḷadēva (i.e. the Chōḷa king Kulōttuṅga-Chōḷa III.) :—

'In the seventh year . . . on the day of Śatabhishaj, which was the fourteenth *tithi*; of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Siṁha.'

[Ś. 1106]: Wednesday, 22nd August A.D. 1184.

817.— *Ep. Ind.* Vol. IV. p. 264, No. 23. Date of a Tiruvengāḍu (Śvētāranyēśvara temple) Tamil inscription of the 8th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.] :—

'In the eighth year . . . on the day of Anurādhā, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkāṭaka.'

[Ś. 1107]: Monday, 8th July A.D. 1185.¹

818.— *South-Ind. Inscr.* Vol. III. No. 60, p. 121. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 8th³ year (of the reign) of Kulōttuṅga-Chōḷadēva [III.], dated 'from the month of Māsi;' recording a grant by Miṇḍan Attimallan Śambuvārāyaṇ of the Śēṅgēṇi family.

819.— *South-Ind. Inscr.* Vol. I. No. 132, p. 136. Notice of a Viriñchipuram Tamil inscription of the 10th (?) year (of the reign) of the *Tribhuvanachakravartin* Kōṇērimēṅkoṇḍa³ Kulōttuṅga-Chōḷadēva (i.e. the Chōḷa king Kulōttuṅga-Chōḷa III.),⁴ recording a grant by the Śēṅgēṇi chief mentioned in No. 820.

820.— *South-Ind. Inscr.* Vol. III. No. 61, p. 121. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kōṇērimēṅkoṇḍa⁵ Kulōttuṅga-Chōḷadēva (i.e. the Chōḷa king Kulōttuṅga-Chōḷa III.), recording a grant by the Śēṅgēṇi chief Ammaṭṭappan Kaṇṇuḍaiipperumāṇ *alias* Vikrama-śōḷa-Śambuvārāyaṇ.

821.— *South-Ind. Inscr.* Vol. III. No. 36, p. 82. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 12th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who was pleased to take Madurai, ḷḷam, and the crowned head of the Pāṇḍya.⁶

'In the 12th year . . . on the day of Chitrā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanu.'

[Ś. 1111]: Monday, 4th December A.D. 1189; but the *tithi* of the date ended 0 h. 51 m. *before* mean sunrise of this day; see *Ep. Ind.* Vol. IV. p. 220, No. 19.

822.— *Ep. Ind.* Vol. VII. p. 6, No. 60. Date of a Sōmaṅgalam (Sōmanāthēśvara temple) Tamil inscription of the 14th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who was pleased to take Madurai and ḷḷam :—

'In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara.'

[Ś. 1113]: Thursday, 2nd January A.D. 1192.⁷

¹ The *tithi* of the date was either a current *tithi* or a *prathama-śaśamā*.

² For inscriptions of the 9th and 11th years see below, under *Addenda*.

³ Compare Kōṇērimēṅkoṇḍa, 'the unequalled among kings'; on this title see *South-Ind. Inscr.* Vol. II. p. 110.

⁴ See *ibid.* Vol. III. p. 121.

⁵ See No. 819.

⁶ Compare above, p. 115, note 2.

⁷ In the original date the first fortnight is wrongly quoted instead of the second.

823.—*Ep. Ind.* Vol. IV. p. 265, No. 24. Date of a Kaṭappēri (Śvētāranyēśvara temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.] :—

‘In the sixteenth year . . . on the day which was a Saturday and (the day of) Mūla and a fourth *tithi* and the tenth solar day of the month of Āni.’

[§. 1116]: Saturday, 4th June A.D. 1194; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

824.—*Ep. Ind.* Vol. VII. p. 172, No. 69. Date of a Tirunallār (Darbhāranyēśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the 17th year . . . on the day of Uttara-Bhadrpadā, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of Kumbha.’

[§. 1116]: Monday, 13th February A.D. 1195.²

825.—*Ep. Ind.* Vol. VII. p. 172, No. 70. Date of a Tiruveppainallūr (Kṛipāpurīśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the 17th year . . . on the day of Rōhiṇī, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

[§. 1117]: Thursday, 8th June A.D. 1195.

826.—*Ep. Ind.* Vol. VII. p. 173, No. 71. Date of a Kōvilveppi (Ikshupurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyā.’

[§. 1118]: Monday, 2nd September A.D. 1196; but the *nakshatra* is irregular.

827.—*South-Ind. Inscr.* Vol. III. No. 88, p. 217. Śrīraṅgam (Raṅganātha temple) incomplete Tamil³ inscription of the 19th year (of the reign) of king Parakēsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḍuḍaiyār (i.e. ‘the mistress of the whole world’) on the thrones of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya :—

‘In the 19th year . . . on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vṛiśchika.’

[§. 1118]: Tuesday, 12th November A.D. 1196; see *Ep. Ind.* Vol. IV. p. 219, No. 17.

The inscription notices an expedition into the North, at the end of which the king entered Kachchi (i.e. Conjeeveram). It then states that he defeated the son of [Vira-]Pāṇḍya, took Madurai and bestowed it on Vikrama-Pāṇḍya, and that he took the crowned head of Vira-Pāṇḍya who had revolted again and given battle at Neṭṭūr. It further relates that he pardoned the Pāṇḍya (apparently Vira-Pāṇḍya), and the Chēra king, who seems to be identical with a person subsequently mentioned as Vira-Kēraja.

828.—*Ep. Ind.* Vol. VII. p. 173, No. 72. Date of a Tirumāpikulī (Vāmaṇapurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious

¹ Compare above, p. 115, note 2.

² On this day the *tithi* of the date commenced 1 h. 55 m. after mean sunrise.

³ The inscription contains one verse in Sanskrit.

Kulōttuṅga-Chōladēva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya :—

'In the nineteenth year . . . on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tīthi* of the first fortnight, which was the sixth solar day of the month of Rishabha.'

[S. 1119]: Wednesday, 30th April A.D. 1197.

829.—S. 1119.—*Ep. Ind.* Vol. IV. p. 219, No. 16. Date of a Nellore (Raṅganāyaka temple) Tamil inscription of the 19th (*really* 20th) year of the reign of the glorious **Kulōttuṅga-Chōladēva [III.]**, who took Madurai and Iḷam and was pleased to take the crowned head of the Pāṇḍya :—

'In the year Piṅgala (which corresponded to) the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) . . . [on the day of] Rēvatī and a Friday which was the fifteenth solar day of the month of Vṛiścika.'

Friday, 21st November A.D. 1197; but this was the 25th, not the 15th day of the month of Vṛiścika.

830.—*Ep. Ind.* Vol. V. p. 199, No. 31. Date of a Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin* **Kulōttuṅga-Chōladēva [III.]**, who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

'In the 20th year . . . on the day of Svāti, which corresponded to a Thursday and to the tenth *tīthi* of the first fortnight of the month of Vṛiṣabha.'

The date is irregular.

831.—*Ep. Ind.* Vol. VII. p. 174, No. 73. Date of a Tirumāṇikūḷi (Vāmanapurīśvara temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva [III.]**, who was pleased to take Madurai, Iḷam, and the crowned head of the Pāṇḍya :—

'In the 21st year . . . on the day of Maghā, which corresponded to a Wednesday and to the tenth *tīthi* of the first fortnight of the month of Mēsha.'

[S. 1121]: Wednesday, 7th April A.D. 1199.

832.—*Ep. Ind.* Vol. VII. p. 174, No. 74. Date of a Tirumāṇikūḷi (Vāmanapurīśvara temple) Tamil inscription of the 21st year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva [III.]**, who, having taken Madurai and Iḷam, was pleased to take also the crowned head of the Pāṇḍya :—

'In the 21st year . . . on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tīthi* of the first fortnight of the month of Rishabha.'

[S. 1121]: Saturday, 10th April A.D. 1199; but this day fell in the month of Mēsha, not of Rishabha.

833.—*Ep. Ind.* Vol. VI. p. 333. Kambayanallūr (Dēśināthēśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva [III.]**, recording a grant by Viḍugāḍaḷagiya-Perumāḷ,¹ the king of Tagaḍai² and (son of) Rājarāja-Adigaṇ,³ to Nāgai-Nāyaka of Kuḷaṇ (i.e. Kuḷam⁴ or Kuḷaṇūr, the modern Ellore).

¹ See below, No. 834.

² I.e. Tagaḍūr, the modern Dharmapuri, the head-quarters of a tāluka in the Salem district.

³ I.e. Rājarāja, the lord of Adigaḷ (the modern Tiruvadi near Cuddalore).

⁴ Compare above, No. 795.

834.—*South-Ind. Inscr.* Vol. I. No. 75, p. 106 (see also No. 76, p. 107); *Ep. Ind.* Vol. VI. p. 332. Tirumalai (near Pōlūr) Sanskrit and Tamil inscription, recording the restoration of images of a Yaksha and a Yakshi, which had been set up by the Kēraja (or Chēra, Vañji¹) king Yavanikā (or, in Tamil, Eḷiṇi), by his descendant Vyāmuktaśravapōjjvala (in Tamil, Viḍugādalagiya-Perumāḷ),² the lord of Takatā (in Tamil, Tagaḍai) and son of the Adhika prince Rājarāja (in Tamil, Adigaṇ³ Vagaṇ).

835.—*South-Ind. Inscr.* Vol. III. No. 23, p. 43. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 23rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Ḵam, Madurai, the crowned head of the Pāṇḍya, and Karuvūr, — the *Tribhuvanachakravartin* Kōnēri[ṇmai]koṇḍāṇ;⁴ (i.e. the Chōḷa king Kulōttuṅga-Chōḷa III.).

836.—*South-Ind. Inscr.* Vol. III. No. 24, p. 45. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 25th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who was pleased to take Ḵam, Madurai, the crowned head of the Pāṇḍya, and Karuvūr.

837.—*Ep. Ind.* Vol. VI. p. 281, No. 44. Date of a Conjeeveram (Ēkāmanātha temple) Tamil inscription of the 27th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya:—

'In the 27th year . . . on the day of Anurādhā, which corresponded to a Thursday and to the eleventh day of the month of Vaiḡāsi in this year.'

[§. 1127]: Thursday, 5th May A.D. 1205.

The inscription⁵ mentions "the supreme lord of Kuvalālapura, he who was born from the Gaṅga family, Śiyagaṅga Amarābharapaṇa *alias* Tīruvēgambam-ṇḍaiyaṇ."⁶

838.—*South-Ind. Inscr.* Vol. III. No. 37, p. 84. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 28th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya.

839.—*Ep. Ind.* Vol. V. p. 198, No. 29. Date of a Maṇimaṅgalam (Dharmēśvara temple) Tamil inscription of the 29th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who was pleased to take Madurai, Ḵam, and the crowned head of the Pāṇḍya:—

'In the 2[9]th year . . . on the day of Mṛigaśīraha, which corresponded to a Wednesday and to the seventh *tīthi* of the first fortnight of the month of Mīna.'

[§. 1128]: Wednesday, 7th March A.D. 1207.

840.—*Ep. Ind.* Vol. IV. p. 220, No. 18. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 34th year (of the reign) of king Parakēśarivarman *alias* the *Tribhuvanachakravartin*, the glorious Tribhuvanaviradēva, who took Madurai, Ḵam, Karuvūr, and the crowned head of the Pāṇḍya; (i.e. the Chōḷa king Kulōttuṅga-Chōḷa III.):—

'In the 34th year . . . on the day of Śravana, which corresponded to a Monday and to the tenth *tīthi* of the first fortnight of the month of Kanyā.'

[§. 1133]: Monday, 19th September A.D. 1211.

¹ The traditional capital of the Chēra kingdom.

² See above, No. 833.

³ I.e. the lord of Adigaḷ. — Compare Adiyaṇ, below, No. 937, and Adiyama, above, e.g. No. 415, note.

⁴ See above, No. 819.

⁵ See *South-Ind. Inscr.* Vol. III. p. 122, and note 9.

⁶ Compare below, No. 841.

841.—*South-Ind. Inscr.* Vol. III. No. 62, p. 122. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the [3]4th year (of the reign) of Kulōttuṅga-Chōlādēva [III].—The inscription records a gift by Ariyapillai, the queen of (the Gaṅga chief) Amarābharana-Siyagaṅga, mentioned in No. 837.

842.—*Ep. Ind.* Vol. V. p. 199, No. 30. Date of an Uttaramallūr (Vaikunṭha-Perumā temple) Tamil inscription of the 37th year (of the reign) of the Tribhuvanachakravartin Tribhuvanaviradēva, who was pleased to take Madurai, Iḷam, Karuvūr, and the crowned head of the Pāṇḍya; (i.e. the Chōla king Kulōttuṅga-Chōla III.) :—

'In the 37th year . . . on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna.'

[S. 1137]: Sunday, 7th June A.D. 1215.

843.—*Ep. Ind.* Vol. VII. p. 174 f., Nos. 75 and 76. Two dates of a Māgarai (Tirumālīśvara temple) Tamil inscription of the 4th and 5th years (of the reign) of the Tribhuvanachakravartin, the glorious Rājārājadēva (i.e. the Chōla king Rājārāja III.) :—

'In the fourth year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna.'

[S. 1142]: Monday, 22nd June A.D. 1220.

'In the 5th year . . . on the day of Aśvinī, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha.'

[S. 1142]: Wednesday, 19th August A.D. 1220.²

844.—*Ep. Ind.* Vol. VII. p. 175, No. 77. Date of a Kōvilveṇṇi (Ikshupurīśvara temple) Tamil inscription of the year opposite the 6th (i.e. the 7th year of the reign) of the Tribhuvanachakravartin, the glorious Rājārājadēva [III.] :—

'In the year which was opposite the 6th year . . . on the day of Uttarāshāḍhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tūlā.'

[S. 1144]: Thursday, 13th October A.D. 1222.

845.—*Ep. Ind.* Vol. VII. p. 175, No. 78. Date of a Kīl-Kāśākuḍi (Ādiyaṇṇa temple) Tamil inscription of the 10th year (of the reign) of Rājārājadēva [III.] :—

'In the tenth year . . . on the day of Śravishtā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha.'

[S. 1146]: Tuesday, 21st April A.D. 1226.

846.—*South-Ind. Inscr.* Vol. III. No. 38, p. 85. Maṇimaṅgalam (Rājagōpāla-Perumā temple) Tamil inscription of the 13th year (of the reign) of Rājārājadēva [III.].

847.—*Ep. Ind.* Vol. VII. p. 167. Tiruvēndipuram (Dēvanāyaka-Perumā temple) Tamil inscription of the year opposite the 15th year (i.e. the 16th year of the reign) of the Tribhuvanachakravartin, the glorious Rājārājadēva [III.] :—

The inscription records that, when the *Pratāpa-chakravartin*, the Hoysāṇa (Hoysala) Viranārasimhadēva (i.e. Narasimha II., above, Nos. 434 and 435), heard that Kōpperuñjīṅga³ held Rājārāja [III.] captive at Śēndamaṅgalam, he started from Dōrasamudra, conquered the Mahara⁴ kingdom and seized its king; and that then his *Danḍanāyaka*s Appaṇa and Samudra-

¹ The accession of Rājārāja III. took place between (approximately) the 23rd June and the 12th August A.D. 1215; see *Ep. Ind.* Vol. VII. p. 169.

² As the *tithi* of the date, the 5th, commenced on this day 10 h. 38 m. after mean sunrise, it has probably been quoted erroneously instead of the 4th.

³ In other inscriptions he is called a Kāḍava or Vallava (compare above, No. 642). For an account of inscriptions of his, from which it appears that, originally a Chōla feudatory, he became an independent king in A.D. 1243, see *Ep. Ind.* Vol. VII. p. 163 ff.

⁴ Elsewhere called the Makara or Magara kingdom; compare above, No. 434.

Goppaya by his orders continued the campaign (in the course of which, amongst others, Parākramabāhu, the king¹ of Īlam, was killed), advanced against Śēdamatāḡalam, forced Kōpperuñjīṅga to release the Chōla king, and accompanied the latter to his dominions.

848.—*Ep. Ind.* Vol. VI. p. 281, No. 45. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the year opposite the 16th year (i.e. the 17th year of the reign) of king Rājakesarivarman *alias* the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the year opposite the 16th year . . . on the day of Śravaṇa, which corresponded to a Saturday and to the tenth *tithi* of the first fortnight of the month of Kanyā.'

[§. 1154] : Saturday, 25th September A.D. 1232.

849.—*Ep. Ind.* Vol. VI. p. 282, No. 46. Date of a Conjeeveram (Ēkāmrānātha temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 17th year . . . on the day of Āśvinī and a Tuesday in the first fortnight of the month of Makara.'

[§. 1154] : Tuesday, 18th January A.D. 1233.

850.—*South-Ind. Inscr.* Vol. III. No. 41, p. 87. Maṇimaṅḡalam (Dharmēśvara temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 18th year . . . on the day of Rēvatī, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of Siṃha.'

[§. 1155] : Tuesday, 23rd August A.D. 1233; see *Ep. Ind.* Vol. VI. p. 282, No. 47.

851.—*South-Ind. Inscr.* Vol. III. No. 39, p. 86. Maṇimaṅḡalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 18th year . . . on the day of Dhanishṭhā, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Dhannu.'

[§. 1155] : Wednesday, 7th December A.D. 1233; see *Ep. Ind.* Vol. VI. p. 282, No. 48.

852.—*South-Ind. Inscr.* Vol. III. No. 40, p. 86. Maṇimaṅḡalam (Rājagōpāla-Perumāḷ temple) Sanskrit and Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 18th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Makara.'

[§. 1155] : Monday, 2nd January A.D. 1234; see *Ep. Ind.* Vol. VI. p. 283, No. 49.

853.—*Ep. Ind.* Vol. VI. p. 283, No. 50. Date of a Tiruvorriyūr (Ādhipurēśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhadrpadā and to the third *tithi* of the first fortnight of the month of Siṃha.'

[§. 1156] : either Sunday, 30th July, or Sunday, 13th August, A.D. 1234, probably the latter.²

854.—*South-Ind. Inscr.* Vol. I. No. 74, p. 105. Tirumalai Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.], recording a donation by Attimallap Śambukula-Perumāḷ³ *alias* Rājagambhīra-Śambuvarāyaṇ.⁴

¹ According to Dr. Hultzsch, perhaps a prince of Ceylon.

² In the original date either Uttara-Bhadrpadā has been wrongly quoted instead of Uttara-Phalgunī, or the first fortnight instead of the second. Compare above, Nos. 480 and 604.

³ I.e. the Perumāḷ of the Śambu race.

⁴ Compare below, No. 866.

855.— *Ep. Ind.* Vol. VI. p. 284, No. 51. Date of a Tiruvengāḍu (Śvētāranyēśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 22nd year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Tuesday and to the fourth *tithi* of the second fortnight of the month of Mīna.’

[S. 1159] : Tuesday, 16th March A.D. 1238; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

856.— S. 1160*.— *South-Ind. Inscr.* Vol. I. Nos. 59 and 60,¹ pp. 87 and 88. Two Poygai (near Viriñchipuram) Tamil inscriptions of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.], recording donations by the Śēngēpi chief Virāṣani-Ammaiappan Aḷagiya-Śōḷa *alias* Edirili-Śōḷa-Śambuvarāyan :²—

‘[In the month of] Tai of the twenty-second year . . . which was current during the Śaka year one thousand one hundred and sixty.’

857.— *Ep. Ind.* Vol. VI. p. 284, No. 52. Date of a Maṇṇārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Pūrvā-shāḍhā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Mīna.’

[S. 1160] : Monday, 28th February A.D. 1239.

858.— *Ep. Ind.* Vol. VI. p. 284, No. 53. Date of a Maṇṇārguḍi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Uttara-shāḍhā, which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of Mīna :—

[S. 1160] : Wednesday, 2nd March A.D. 1239.

859.— *Ep. Ind.* Vol. VI. p. 285, No. 54. Date of a Maṇṇārguḍi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Dhanishthā, which corresponded to a Friday and to the thirteenth *tithi* of the second fortnight of the month of Mīna.’

[S. 1160] : Friday, 4th March A.D. 1239.³

860.— S. 1161.— *South-Ind. Inscr.* Vol. I. Nos. 61 and 62,⁴ pp. 89 and 90. Two Poygai (near Viriñchipuram) Tamil inscriptions of the 24th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.], recording donations by Virāṣani-Ammaiappan Aḷagiya-Śōḷa *alias* Edirili-Śōḷa-Śambuvarāyan :⁵—

‘From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand one hundred and sixty-one.’

¹ Of No. 60 only the date remains.

² Compare below, Nos. 860 and 862.

³ On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

⁴ *Ibid.* No. 63, p. 90, is a short Tamil inscription referring to the gift of the village of Pattūr, which is also recorded in Nos. 61 and 62.— No. 62 is a duplicate of No. 61.

⁵ Compare Nos. 856 and 862.

861.—*South-Ind. Inscr.* Vol. I. No. 150, p. 143. Conjeeveram (Rājasimhavarṁśvara temple) Tamil pillar inscription of the 26th year (of the reign) of the *Tribhuvanachakravartin* Rājārājādēva [III].

862.—*Ś. 1185.*—*South-Ind. Inscr.* Vol. I. No. 64, p. 91. Poygai (near Viriñchipuram) Tamil inscription of the 28th year (of the reign) of the glorious Rājārājādēva [III], recording donations by the Śeṅgēpi chief Virāṣani-Ammaiaṣṣaṇ *Aḷagiya-Śōḷa* alias *Edirili-Śōḷa-Sambuvarāyaṇ*:¹—

¹ From the month of Karkāṭaka of the 28th year . . . which was current after the Śaka year one thousand one hundred and sixty-five.

863.—*Ep. Ind.* Vol. VII. p. 175, No. 79. Date of an Uḍaiyārkkōyil (Karavandiśvara temple) Tamil inscription of the 3rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷādēva (i.e. the Chōḷa king Rājendra-Chōḷa III.):²—

² In the 3rd year . . . on the day of Rōhiṇī, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mīna.

[*Ś. 1171*]: Saturday, 20th March A.D. 1249.³

864.—*Ep. Ind.* Vol. VII. p. 176, No. 80. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷādēva [III], the hostile rod of death to the Kannariga (i.e. Karkāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets on whose feet were put on by the hands of Vira-Sōmēśvara⁴ :—

⁴ In the 7th year . . . on the day of Chitrā, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara.

[*Ś. 1174*]: Wednesday, 25th December A.D. 1252.⁵

865.—*Ep. Ind.* Vol. VII. p. 177, No. 83. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the year opposite the 7th (i.e. the 8th year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷādēva [III], the hostile rod of death of (his) uncle Sōmēśvara:⁶—

⁶ In the year which was opposite the seventh year . . . on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛśchika.

The date is irregular.

866.—*Ś. 1180.*—*South-Ind. Inscr.* Vol. I. No. 78, p. 108. Paḍavēḍu (Ammaiaṣṣēvara temple) Tamil inscription of Rājagambhira Sambuvarāyaṇ:⁷—

⁷ To-day, which is (the day of) Rēvatī and Monday, the seventh lunar day of the former half of the month of Karkāṭaka,⁸ which was current after the Śaka year one thousand one hundred and eighty.

The day may be Monday, 8th July A.D. 1258,⁹ but if so, the *nakṣatra* is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 195.—During the month of Karkāṭaka of the given year the moon was in Rēvatī on Monday, 22nd July A.D. 1258, but the *tithi* which ended on this day was the 5th of the dark half.

¹ Compare above, Nos. 856 and 860.

² The accession of Rājendra-Chōḷa III. took place between (approximately) the 21st March and the 6th May A.D. 1246.

³ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

⁴ See above, No. 436.

⁵ This was the day of the Makara-(Uttarāyaṇa)-sankrānti.

⁶ See above, No. 864.

⁷ Here the name of the Jovian year appears to have been omitted.

⁸ On this day the *tithi* of the date commenced 3 h. 59 m. after mean sunrise.

⁹ Compare above, No. 854.

867.—*Ep. Ind.* Vol. VII. p. 176, No. 81. Date of a Maṅṅārguḍi (Rājagōpāla-Perumā temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōladēva [III.] :—

'In the 21st year . . . on the day of Rōhiṇī, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkaṭaka.'

[Ś. 1188]: Wednesday, 30th June A.D. 1266.

868.—*Ep. Ind.* Vol. VII. p. 177, No. 82. Date of a Maṅṅārguḍi (Appāmalainātha temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōladēva [III.] :—

'In the 22nd year . . . on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha.'

[Ś. 1189]: Sunday, 8th May A.D. 1267.

869.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 70. Tiruvallam (Bilvanāthēśvara temple) inscription of Vira-Champa, surnamed Nidrāvasānavijayin, the son of a Chōla king :—

(L. 4).—Tuṅgaśrīka-Śakābda-bhā[ji] samayē.

870.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 71. Tiruvattiyūr (Aruḷāla-Perumā temple) inscription of Champa (i.e. Vira-Champa), the son of Vira-Chōla; (composed by Champa's minister Vanabhid) :—

(L. 1).—Tuṅgaśrīka-śaran-mitē Śaka-nripē.

871.—*South-Ind. Inscr.* Vol. I. No. 52, p. 77. Gāṅganūr (near Vēlūr) Tamil inscription of the 17th year (of the reign) of the *Sakalalōkachakravartin* Veṅṅumanakonḍa¹ Sambuvarāya :—

'On the day of Rōhiṇī, which corresponds to Monday, the first lunar day of the former half of the month of Rishabha of the Pramāthin year, (which was) the 17th year (of the reign)'

[Pramāthin=Ś. 1281]: Monday, 10th May A.D. 1339; see *Ind. Ant.* Vol. XXII. p. 137, No. 4.

872.—*South-Ind. Inscr.* Vol. I. No. 90, p. 126. Notice of a Māmallapuram Tamil inscription of apparently the 5th year of the reign of [Rāja]nārāyaṇa Sambuvarāyar.²

873.—*South-Ind. Inscr.* Vol. I. No. 70, p. 102. Tirumalai Tamil inscription of the 12th year (of the reign) of Rājanārāyaṇa Sambuvarāja.

874.—Ś. 1403.—*Ep. Ind.* Vol. III. p. 72, and Plate. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the *Mahāmaṇḍalēśvara* Vālaka-Kāmaya alias Akkalarāja,³ 'lord of Uṇṇiyūr':—

'At the auspicious time of Mahāmagam (Mahāmāgha), (when) Jupiter (was in) Simha, on the day of Magam (Maghā), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the Plava *saṁvatsara*, which was current after the Śaka year 1403.'

Sunday, 3rd February A.D. 1482; see *Ind. Ant.* Vol. XXIV. p. 205, note 56, and Vol. XXV. p. 270.

¹ See below, No. 870.

² *Id.* 'he who took the earth by conquest.'

³ According to Mr. Venkayya, *Report for 1899-1900*, p. 34, his accession took place in Śaka-saṁvat 1259.—For a Virūchhipuram Tamil inscription which mentions the *Sakalalōkachakravartin* Rājanārāyaṇa Sambuvarāya, see *South-Ind. Inscr.* Vol. I. No. 128, p. 135.

⁴ He claims to be a successor of the Chōla dynasty. According to Mr. Eriśnāsami he probably was a dependent of one of the last kings of the first Vijayanagara dynasty.

⁵ Now a suburb of Trichinopoly.

875.—*South-Ind. Inscr.* Vol. III. No. 26, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of **Koṇērimēlkoṇḍāp**,¹ dated "on the four-hundred-and-thirty-eighth (!) day" of the 23rd year (of his reign). Since the king settled certain temple servants in a quarter which was called **Vira-Śōlaṅ-Tirumaḍai**vilāgam after his own name, it follows that his actual name was **Vira-Chōla**.

876.—*South-Ind. Inscr.* Vol. II. No. 61, p. 246, and Plate. Tanjore (Rājarājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāp**, dated on the 334th day of the second year (of his reign).

877.—*South-Ind. Inscr.* Vol. II. No. 21, p. 111. Tanjore (Rājarājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāp**, dated on the seventh day of the year opposite the fifth year (of his reign).

878.—*South-Ind. Inscr.* Vol. III. No. 25, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of the *Tribhuvanachakravartin*, the glorious **Kōṇēriṇmaikoṇḍāp**, containing an order which was to take effect from the month of Āḍi of the 15th (year of his reign).

879.—*South-Ind. Inscr.* Vol. II. No. 22, p. 113. Tanjore (Rājarājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāp**, dated on the sixty-fourth day of the thirty-fifth year (of his reign).

880.—**Ś. 1127.**—*Ep. Ind.* Vol. VII. p. 153. Conjeeveram (Aruḷāla-Perumāḷ temple) inscription of (the **Telugu-Chōla**)² **Tammusiddha** or **Tammusiddhi**, recording a grant which was made at Nellûr,³ at the time of his coronation:—

(L. 20).—**śārayōgyē Śak-ābdē.**

After a number of mythical ancestors, the inscription mentions (in the solar race) **Kalikāla**; in his race, **Madhurāntaka Pottappi-Chōla** (founded the town of Pottappi in the Andhra country); in his family, **Vetta (Betta)** [I.]. In his family was king **Siddhi**; his younger brother **Vetta (Betta)** [II.]; his eldest son **Dāyabhīma**; his younger brother **Ērasiddhi**; had three sons, **Manmasiddhi**, **Vetta (Betta)** [III.] (who did not reign), and **Tammusiddhi** (described as the son of **Gaṇḍagopāla [Ērasiddhi]** and **Śrīdēvi**).

881.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 123. Tiruvālaṅgāḍu (Vāṭarāyēśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 18).—**Śak-ābdē dhirayāyini.**

Genealogy substantially as in No. 880, but the names Pottappi and Vetta are here given as Pottapi and Betta. After Pottapi-Chōla the inscription mentions **Tilūṅgavidya**, while it omits **Vetta (Betta)** [I.]. The name **Manmasiddhi** is also given as **Manmasiddha**.

882.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 126. Tiruppāśūr (Vāchīśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 57).—**Śak-ābdē dhirayāyini.**

Genealogy, with some omissions, generally as in No. 881; but the inscription mentions **Nallasiddhi** as an elder brother of **Ērasiddhi**.

883.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 149. Tiruvoggiyûr (Ādhipurīśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 24).—**Śak-ābdē dhirayāyini.**

This inscription, like No. 880, after Pottappi-Chōla, introduces **Betta [I.]**, as an ancestor of **Tilūṅgavidya** (see No. 881), here called **Tilūṅgabijja**. Otherwise it generally agrees with Nos. 881 and 882.

¹ I group together here five inscriptions, Nos. 875-879, of kings mentioned under this title (for which see above, No. 819). Their exact identification is doubtful, and it is even uncertain whether they are all Chōla kings.

² Compare Mr. Venkayya's *Report* for 1899-1900, p. 17.

³ *I.e.* the modern Nellore.

884.—*South-Ind. Inscr.* Vol. III. No. 63, p. 123. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Chōḍa¹) Vijaya-Gaṇḍagōpālādēva,² made by Alagiya-Pallavaṇ (*alias*) Edirili-Śōḷa-Sambu-varāyaṇ.³

885.—Supplied by Dr. Hultsch. Date of a Conjeeveram (Arulāḷa-Perumāl temple) Tamil inscription⁴ of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagōpālādēva :—

‘In the 7th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tūlā.’

[Ś. 1178]: Monday, 2nd October A.D. 1256.

886.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date of a Conjeeveram (Arulāḷa-Perumāl temple) Tamil inscription of the 15th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagōpālādēva :—

‘In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Rōhiṇi, which corresponded to Saturday, the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

Saturday, 13th June A.D. 1265; see *ibid.* Vol. XXII. p. 220.

887.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date⁵ of a Conjeeveram (Arulāḷa-Perumāl temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagōpālādēva :—

‘In the 1[6]th year . . . which corresponded to the Śaka year 1187, on the day of Uttara-Bhadrapadā, which corresponded to Saturday, the third *tithi* of the second fortnight of the month of Siṃha.’

Saturday, 1st August A.D. 1265; see *ibid.* Vol. XXII. p. 220.

888.—*Ep. Ind.* Vol. V. p. 123, note. Notice of Madras Museum plates⁶ of a Chōḷa⁷ chief named Śrikanṭha.—The inscription gives the following line of chiefs, who are said to belong to the family of the Chōḷa Karikāla: Sundarananda, Navarāma, Eṇeyamma, Vijayakāma, Virārjuna, Agrapidiṇḍu, Kōkili, Mahēndravarmān, Eḷajōḷa, Nṛipakāma, Divākara, and Śrikanṭha.

N.—The Pāṇḍyas of Madhurā.⁸

889.—*Ep. Ind.* Vol. VI. p. 302, No. 2. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (i.e. the 14th) year (of the reign) of the glorious [Pāṇḍya] king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśēkharādēva :⁹—

‘In the year opposite the thirteenth year . . . on the day of Pūrvāśāḍhā, which corresponded to a Thursday, and to the tenth *tithi* of the second fortnight, and to the fourth solar day of the month of Mīna.’

[Ś. 1125]: Thursday, 26th February A.D. 1204.¹⁰

¹ See Mr. Venkayya's *Report* for 1899-1900, p. 20.

² The accession of Vijaya-Gaṇḍagōpāla took place between (approximately) the 14th June and the 1st August A.D. 1250.—Compare also below, No. 904.

³ Compare above, Nos. 856, 860 and 862.

⁴ No. 47 of the Government Epigraphist's collection for 1893.

⁵ In *Ind. Ant.* Vol. XXI. p. 122, the same date is given from a Conjeeveram (Ēkāmrānātha temple) Tamil inscription of the same king; but in it the *śaśāḍha* Uttarāśāḍhā is wrongly quoted instead of Uttara-Bhadrapadā.

⁶ See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174.

⁷ According to Mr. Venkayya, *Report* for 1899-1900, p. 21, a Telugu-Chōḍa.

⁸ For Pāṇḍya feudatories of the W. Chālukyas see above, p. 26, note 1. d.

The accession of Jaṭavarman Kulaśēkhara took place between (approximately) the 27th February and the 29th November A.D. 1190.

¹⁰ On this day the *tithi* of the date commenced 3 h. 33 m. after mean sunrise.

890.—*Archæol. Surv. of South. India*, Vol. IV. p. 21; facsimiles of 5 plates in *Ind. Ant.* Vol. VI. p. 142. The larger Tiruppûvaṇam Sanskrit¹ and Tamil grant (on 11 plates) of the 25th year (of the reign) of the glorious [Pāṇḍya] king Jaṭavarman *alias* the Tribhuvanachakravartin, the glorious Kulaśēkharadēva, surnamed Rājagambhiradēva:—

(Plate i. a, line 4 f.).—*nijē vatsarē pañchavinšē chaṇḍāmsāv-ātta-Chāpē Kanakapati-tithau krishṇapaksh-Ārkivāra-Svāti-yōgē.*

(Plate v. b, line 2 f.).—‘the day of Svāti, which corresponded to a Saturday, and to the eleventh *tithi* of the second fortnight, and to the fourth solar day of the month of Dhanu, in the twelfth year opposite the thirteenth.’

[§. 1136]: Saturday, 29th November A.D. 1214; see *Ep. Ind.* Vol. VI. p. 301, No. 1.

The introductory lines indicate that the Pāṇḍya lords were descended from the Moon.

891.—*Ep. Ind.* Vol. VI. p. 304, No. 6. Date of a Tirukkāṭṭupalli (Agnīśvara temple) Tamil inscription of the 7th year (of the reign) of king Māravarman *alias* the Tribhuvanachakravartin Sundara-Pāṇḍyadēva [I.] who presented the Chōḷa country:²—

‘In the 7th year . . . on the auspicious occasion of the Rishabhā (*lagna*) on the day of Pushya, which corresponded to . . . and to the ninth *tithi* of the first fortnight of the month of Mīna.’

[§. 1145]: [Monday], 13th March A.D. 1223.³

892.—*Archæol. Surv. of South. India*, Vol. IV. p. 43, No. 29. Tirupparaṅkunṇam Tamil cave inscription of the 325th day of the 7th year (of the reign) of the glorious king Māravarman *alias* the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to present the Chōḷa country.⁴

893.—*Ep. Ind.* Vol. VI. p. 303, No. 5. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 9th year (of the reign) of the glorious king Māravarman *alias* the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to present the Chōḷa country:—

‘In the ninth year . . . on the day of Viśākhā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Mēsha.’

[§. 1147]: Friday, 28th March A.D. 1225.

894.—*Archæol. Surv. of South. India*, Vol. IV. p. 37, and facsimile in *Ind. Ant.* Vol. VI. p. 143. The Tiruppûvaṇam Sanskrit⁵ and Tamil supplementary grant (on one plate) of the 11th year (of the reign) of [Māravarman] Sundara-Pāṇḍyadēva [I.] who presented the Chōḷa country.⁶

895.—*Ep. Ind.* Vol. VI. p. 302, No. 3. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (i.e. the 19th) year (of the reign) of the glorious king Māravarman *alias* the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to take the Chōḷa country and to perform the anointment of heroes at Muḍikoṇḍaśōlapuram:—

‘In the year opposite the year opposite the seventeenth year . . . on the day of Uttaraśāḍhā, which corresponded to a Monday, and to the tenth *tithi*, and to the seventh solar day of the month of Puraṭṭādi in this year.’

[§. 1156]: Monday, 4th September A.D. 1234.

896.—*Ep. Ind.* Vol. VI. p. 303, No. 4. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (i.e. the 19th) year (of the reign) of the

¹ Only the first five lines are in Sanskrit.

² The accession of Māravarman Sundara-Pāṇḍya I. took place between (approximately) the 29th March and the 4th September A.D. 1216.

³ But the *tithi* of the date had ended 0 h. 21 m. before moon sunrise of this day.

⁴ See *Ind. Ant.* Vol. XXI. p. 344, note 6.

⁵ Only one verse at the end of the grant is in Sanskrit.

⁶ See *Ind. Ant.* Vol. XXI. p. 344, note 7.

glorious king *Māṛavarman* alias the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍya-dēva* [I.] who was pleased to take the Chōla country and to perform the anointment of heroes at Muḍikonḍa[śōlapuram]:—

‘In the year opposite the year opposite the 17th year . . . on the day of Pūrva-Bhadrāpadā, which corresponded to a Monday, and to the first *tithi* of the first fortnight, and to the twenty-seventh solar day of . . .’¹

[Ś. 1156]: Monday, 19th February A.D. 1235.²

897.—*Ep. Ind.* Vol. VI. p. 305, No. 10. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 11th year (of the reign) of king *Māṛavarman* alias the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.]:—

‘In the eleventh year . . . on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigāsi.’

[Ś. 1171]: Sunday, 25th April A.D. 1249.

898.—*Ep. Ind.* Vol. VI. p. 304, Nos. 7 and 8. Date of two Tinnevely (Nellaiyappar temple) Tamil inscriptions of the year opposite the year opposite the 11th (i.e. the 13th) year (of the reign) of the glorious king *Māṛavarman* alias the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.]:—

‘In the year opposite the year opposite the eleventh year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara.’

[Ś. 1172]: Wednesday, 18th January A.D. 1251.

899.—*Ep. Ind.* Vol. VI. p. 305, No. 9. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 11th (i.e. the 13th) year (of the reign) of the glorious king *Māṛavarman* alias the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.]:—

‘In the year opposite the year opposite the eleventh year . . . on the day of Aśvini, which corresponded to a Wednesday, and to the ninth *tithi* of the second fortnight, and to the nineteenth solar day of the month of Mīna.’

[Ś. 1173]: Wednesday, 14th June A.D. 1251; but the day fell in the month of Mithuna, not of Mīna.⁴

900.—*Ep. Ind.* Vol. VI. p. 306, No. 11. Date of a Tiruvaiyāru (Pañchanadēśvara temple) Tamil inscription of the 2nd year (of the reign) of king *Jaṭavarman* alias the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [I.]:—

‘In the 2nd year . . . on the day of Śatabhishaj, which corresponded to a Thursday and to the eleventh *tithi* of the second fortnight of the month of Mēsha.’

[Ś. 1175]: Thursday, 27th March A.D. 1253.

901.—*Ep. Ind.* Vol. VI. p. 306, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 2nd year (of the reign) of king *Jaṭavarman* alias the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [I.]:—

‘In the 2nd year . . . on the day of Mūla, which corresponded to a Saturday and to the fourth *tithi* of the second fortnight of the month of Mēsha.’

[Ś. 1175]: Saturday, 19th April A.D. 1253.

¹ The name of the month would be Kumbha.

² On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

³ The accession of *Māṛavarman* *Sundara-Pāṇḍya* II. took place between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239.

⁴ For the month of Mīna the date is intrinsically wrong.

⁵ The accession of *Jaṭavarman* *Sundara-Pāṇḍya* I. took place between (approximately) the 20th and the 28th April A.D. 1251.

902.—*Ep. Ind.* Vol. VI. p. 306, No. 13. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭavarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] :—

'In the 3rd year . . . on the day of Uttarāshāḍhā, which corresponded to a Wednesday and to the sixth tithi of the first fortnight of the month of Vṛiścika.'

[S. 1175] : Wednesday, 29th October A.D. 1253.

903.—*Ep. Ind.* Vol. VI. p. 307, No. 17. Date of a Tiruppandurutti (Pushpavanēśvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king Jaṭavarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] :—

'In the 7th year . . . on the day of Hasta, which corresponded to a Sunday and to the thirteenth tithi of the second fortnight of the month of Kanyā.'

[S. 1179] : Sunday, 7th October A.D. 1257; but the day fell in the month of Tulā, not of Kanyā.²

904.—*Ind. Ant.* Vol. XXI. p. 343. Date of a Tirukkalukkunṅam (Vēdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the Mahārājādhirāja, the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.],³ the ornament of the race of the Moon, the Mādhava of the city of Madhurā, the uprooter of the Kēraḷa race, a second Rāma in plundering the island of Laṅkā, the thunderbolt to the mountain—the Chōḷa race, the dispeller of the Karnaṭa king,⁴ the fever to the elephant—the Kāthaka (king),⁵ . . . the jungle-fire to the forest—Vira-Gaṇḍagōpāla,⁶ the tiger to the deer—Gaṇapati⁷ (who was) the lord of Kāñchi, he who performed the anointment of heroes at Nellūrapura :—

'In the 9th year . . . on the day of Punarvasu, which corresponded to a Tuesday and to the fifth tithi of the first fortnight of the month of Rishabha.'

[S. 1181] : Tuesday, 29th April A.D. 1259; see *Ep. Ind.* Vol. VI. p. 307, No. 14.

905.—*Ep. Ind.* Vol. VI. p. 307, No. 15. Date of a Tirukkalukkunṅam (Vēdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king Jaṭavarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to take every country :—

'In the 9th year . . . on the day of Rēvatī, which corresponded to a Sunday and to the ninth tithi of the second fortnight of the month of Mithuna.'

[S. 1181] : Sunday, 15th June A.D. 1259.

906.—*Ep. Ind.* Vol. VII. p. 11, No. 32. Date of an Achcharapākkam (Akshēśvara temple) Tamil inscription of the 7th year (of the reign) of the Tribhuvanachakravartin, the glorious Vira-Pāṇḍyadēva :—

'In the 7th year . . . on the day of Aśvini, which corresponded to a Sunday and to the seventh tithi of the second fortnight of the month of Karkāṭaka.'

[S. 1181] : Sunday, 13th July A.D. 1259.

907.—*Ind. Ant.* Vol. XXI. p. 121. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the Mahārājādhirāja, king Jaṭavarman alias the

¹ He took Kannagūr (see above, No. 436, note) from the Hoysala king and covered the temple at Śrīraṅgam with gold.—See below, No. 909.

² For the month of Kanyā the date is intrinsically wrong.

³ *I.e.* Jaṭavarman Sundara-Pāṇḍya I.

⁴ *I.e.* the Hoysala Sōmēśvara; see above, No. 435.

⁵ According to Dr. Hultzsch, probably one of the Gajapati kings of Orissa whose capital was Kaṇṇaka (Cuttack).

⁶ Compare Vijaya-Gaṇḍagōpāla, above, No. 884 ff.

⁷ *I.e.* the Kakatiya Gaṇapa I; compare above, No. 588.

⁸ The accession of Vira-Pāṇḍya took place between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

Tribhuvanachakravartin, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take every country :¹—

'In the 10th—tenth—year . . . on the day of Anurādhā, which corresponded to a Wednesday and to the first *tithi* of the second fortnight of the month of Rishabha.'

[S. 1182]: Wednesday, 28th April A.D. 1260; see *Ep. Ind.* Vol. VI. p. 307, No. 16.

908.—*Ep. Ind.* Vol. VI. p. 308, No. 18. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 11th year (of the reign) of king **Jaṭavarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

'In the 11th year . . . on the day of Aśvinī, which corresponded to a Thursday and to the sixth *tithi* of the second fortnight of the month of Karkaṭaka.'

[S. 1183]: 19th July A.D. 1261; but this was a Tuesday, not a Thursday.

909.—*Ep. Ind.* Vol. III. p. 11, and Plate. Śrīraṅgam (Raṅganātha temple) inscription of **Sundara-Pāṇḍyadēva** [I.]² of the race of the Moon, residing at Madhurā. He took Śrīraṅgam from 'the moon of Karpāṭa,'³ and plundered the capital of the Kāthaka king.⁴

910.—*Ep. Ind.* Vol. VII. p. 10, No. 31. Date of a Śrīvaikuṇṭham (Kailāsapati temple) Tamil inscription of the 15th year (of the reign) of the glorious **Vira-Pāṇḍyadēva** :—

'In the 15th year . . . on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai.'

[S. 1189]: Thursday, 10th November A.D. 1267.

911.—*Ep. Ind.* Vol. VI. p. 309, No. 20. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the glorious king **Mājavarmā** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśākharaḍēva** [I.] :⁵—

'In the tenth year . . . on the day of Rōhiṇī, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Makara.'

[S. 1199]: Wednesday, 5th January A.D. 1278.

912.—*Ep. Ind.* Vol. VI. p. 311, No. 25. Date of a Tāramaṅgalaṃ (Iḷamīśvara temple) Tamil inscription of the 6th year (of the reign) of king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :⁶—

'In the 6th—sixth—year . . . on the day of Uttara-Phalgunī, which corresponded to a Monday and to the fourth *tithi* of the first fortnight of the month of Karkaṭaka.'

[S. 1203]: Monday, 21st July A.D. 1281.

913.—Supplied by Dr. Hultzsch. Date of a Tiruvēndipuram (Dēvanāyaka-Perumāḷ temple) Tamil inscription⁷ of the 10th year (of the reign) of king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the 10th—tenth—year . . . on the day of Rēvatī, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Karkaṭaka :—

[S. 1207]: Monday, 23rd July A.D. 1285.

¹ The king otherwise is described as in No. 904.

² *I.e.* Jaṭavarman Sundara-Pāṇḍya I. He covered the shrine of the temple with gold and assumed, with reference to it, the surname Hēmaśchhādanarāja. — Compare above, No. 903.

³ *I.e.* the Hoysala Sōmēśvara.

⁴ Compare above, No. 904.

⁵ The accession of Mājavarmā Kulaśākhara I. took place between (approximately) the 25th February and the 18th November A.D. 1268.

⁶ The accession of Jaṭavarman Sundara-Pāṇḍya II. took place between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276.

⁷ No. 137 of the Government Epigraphist's collection for 1902.

914.—*Ep. Ind.* Vol. VI. p. 311, No. 26. Date of a Maṇṇārguḍi (Jayaṅgaṇḍanātha temple) Tamil inscription of the 12th year (of the reign) of the glorious king Jaṭāvarman *alias* the Tribhuvanachakravartin, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the twelfth year . . . on the day of Svāti, which corresponded to a Friday and to the thirteenth *tithi* of the first fortnight of the month of Kanyā.'

[S. 1209]: Friday, 12th September A.D. 1287; but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the bright half.

915.—*Ep. Ind.* Vol. VI. p. 310, No. 23. Date of a Tāramaṅgalam (Iḷamīśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭāvarman *alias* the Tribhuvanachakravartin, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the thirteenth year . . . on the day of Uttarāśāḍhā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Simha.'

[S. 1211]: Monday, 1st August A.D. 1289.

916.—*Ep. Ind.* Vol. VI. p. 310, No. 24. Date of a Tiruvogriyūr (Ādhipurīśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭāvarman *alias* the Tribhuvanachakravartin, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the thirteenth year . . . on the day of Uttara-Bhadrpadā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Simha.'

[S. 1211]: Friday, 5th August A.D. 1289.

917.—*Ep. Ind.* Vol. VI. p. 312, No. 27. Date of a Tāramaṅgalam (Iḷamīśvara temple) Tamil inscription of (the year) opposite the 14th (*i.e.* the 15th) year (of the reign) of king Jaṭāvarman *alias* the Tribhuvanachakravartin, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'(In the year) opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . [of the first fortnight] of the month of Rishabha.'

[S. 1212]: Monday, 15th May A.D. 1290.

918.—Supplied by Dr. Hultsch. Date of an Achcharapākkam (Akshēśvara temple) Tamil inscription¹ of the 2nd opposite the 13th (*i.e.* the 15th) year (of the reign) of king Jaṭāvarman (*alias*) the Tribhuvanachakravartin, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the 2nd opposite the 13th year . . . on the day of Rōhiṇī, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Kanyā.'

[S. 1212]: Monday, 28th August A.D. 1290; but this was the last day of the month of Simha (preceding the month of Kanyā).

919.—*Ep. Ind.* Vol. VI. p. 309, No. 21. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king Māravarman *alias* the Tribhuvanachakravartin, the glorious **Kulaśēkharadēva** [I.] who was pleased to take every country :—

'In the [2]6th year . . . on the day of Punarvasu, which corresponded to a Wednesday, and to the second *tithi* of the second fortnight, and to the twenty-second solar day of the month of Vṛiścika.'

[S. 1215]: Wednesday, 18th November A.D. 1293; but the *tithi* which ended on this day was a third, not a second *tithi* of the dark half.

920.—*Ep. Ind.* Vol. VI. p. 308, No. 19. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king Māravarman *alias* the

¹ No. 252 of the Government Epigraphist's collection for 1901.

Tribhuvanachakravartin, the glorious **Kulaśekhara**dēva [I.] who was pleased to take every country :—

'In the 27th year . . . on the day of Uttara-Phalgunī, which corresponded to the seventh *tithi* of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanu.

[S. 1218]: Friday, 10th December A.D. 1294.¹

921.—*Ep. Ind.* Vol. VI. p. 310, No. 22. Date of a Kaṭappēri (Śvetāraṇyēśvara temple) Tamil inscription of the 40th year (of the reign) of king **Māra**varman (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśekhara**dēva [I.] :—

'In the 40th year . . . on the day of Rāvatī, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month of Mīna.'

[S. 1229]: Saturday, 24th February A.D. 1308.

922.—*Ep. Ind.* Vol. VI. p. 313, No. 29. Date of a Gaṅgaikondaśālapuram (Bṛihadīśvara temple) Tamil inscription of the 4th year (of the reign) of king **Māra**varman (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśekhara**dēva [II.] :—

'In the 4th year . . . on the day of Uttarāśāḍhā, which corresponded to a Saturday and to the fourteenth *tithi* of the first fortnight of the month of Karkaṭaka.'

[S. 1238]: Saturday, 23rd July A.D. 1317.

923.—*Ep. Ind.* Vol. VI. p. 313, No. 30. Date of a Gaṅgaikondaśālapuram (Bṛihadīśvara temple) Tamil inscription of the 5th year (of the reign) of king **Māra**varman (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśekhara**dēva [II.] :—

'In the 5th year . . . on the day of Pushya, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Sīmha.'

[S. 1240]: Monday, 5th March A.D. 1319; but the day fell in the month of Mīna, not Sīmha,² and the *nakṣatra* on it was Pūrva-Phalgunī (*Pāram*), not Pushya (*Pālam*).

924.—*Ep. Ind.* Vol. VI. p. 312, No. 28. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 8th year (of the reign) of the glorious king **Māra**varman (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśekhara**dēva [II.] :—

'In the eighth year . . . on the day of Uttara-Phalgunī, which corresponded to a Saturday, and to the ninth *tithi* of the second fortnight, and to the seventeenth solar day of the month of Vṛiśchika.'

[S. 1243]: Saturday, 14th November A.D. 1321.

925.—S. 1262.—*Ep. Ind.* Vol. VII. p. 11, No. 33. Date of a Śeṭṭārna (Rishabhēśvara temple) Tamil inscription of the 6th year (of the reign) of king **Māra**varman (*alias*) the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍya**dēva :—

'After the Śaka year 1263 (had passed), in the 6th year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika.'

Wednesday, 1st November A.D. 1340.

¹ On this day the *tithi* of the date commenced 4 h. 45 m. after mean sunrise.

² The accession of Māravarman Kulaśekhara II. took place between (approximately) the 6th March and the 23rd July A.D. 1314.

³ The wording of the date is intrinsically wrong.

⁴ The accession of Māravarman Parākrama-Pāṇḍya took place between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

926.—*Ep. Ind.* Vol. VII. p. 11, No. 34. Date of a Maṅṅārguḍi (Kailāsanātha temple) Tamil inscription of the 8th (really 18th) year (of the reign) of king Māravarman (*alias*) the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍyadēva:—

‘In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanuṣ.’

[§. 1274]: Friday, 30th November A.D. 1352.¹

927.—§. 1293.—*Ep. Ind.* Vol. VII. p. 12, No. 35. Date of a Chōlapuram (near Nagercoil, Chōlēsvara temple) Tamil inscription of the 10th opposite the 5th (*i.e.* the 15th) year (of the reign) of the glorious king Jaṭavarman *alias* the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍyadēva:²—

‘After the Śaka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.’

Friday, 9th January A.D. 1372.

928.—*Ep. Ind.* Vol. VII. p. 13, No. 37. Date of a Teṅkāśi (Viśvanātha temple) Tamil inscription of (the year) opposite the 31st (*i.e.* the 32nd) year (of the reign) of king Jaṭilavarman *alias* the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍyadēva:³—

‘(In the year) opposite the thirty-first year . . . on the day of Uttarāśāḍhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka.’

[§. 1375]: 19th July A.D. 1453; but this was a Thursday, not a Monday.

929.—§. 1377.—*Ep. Ind.* Vol. VII. p. 12, No. 36. Date of a Kuttālam (Kuttālanātha temple) Tamil inscription of the 2nd opposite the 31st (*i.e.* the 33rd) year (of the reign) of Parākrama-Pāṇḍyadēva:⁴—

‘In the second opposite the 31st year . . . which was current after the Śaka year 1377 (had passed),—on the day of Mṛigaśīrṣha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna.’

Monday, 24th March A.D. 1455.

930.—*Ep. Ind.* Vol. VII. p. 13, No. 38. Date of a Kuttālam (Kuttālanātha temple) Tamil inscription of the 4th opposite the 31st (*i.e.* the 35th) year (of the reign) of king Jaṭilavarman *alias* the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍyadēva:⁵—

‘In the fourth opposite the thirty-first year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna.’

[§. 1378]: Wednesday, 16th March A.D. 1457.

931.—§. 1381 (for 1383).—*Ep. Ind.* Vol. VII. p. 13, No. 39. Date of a Teṅkāśi (Viśvanātha temple) Tamil inscription of the 8th opposite the 31st (*i.e.* the 39th) year (of the reign) of Arikēsaridēva *alias* Parākrama-Pāṇḍyadēva:⁶—

‘In the 8th opposite the 31st year . . . which was current after the Śaka year one thousand three hundred and eighty-one (had passed),—on the day of Svāti, which corresponded to a

¹ On this day the *tithi* of the date commenced 0 h. 17 m. after mean sunrise.

² The accession of Jaṭavarman Parākrama-Pāṇḍya took place between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

³ *I.e.* Jaṭilavarman Parākrama-Pāṇḍya Arikēsaridēva; see No. 931.—His accession took place between (approximately) the 18th June and the 19th July A.D. 1422.

⁴ *I.e.* Jaṭilavarman Parākrama-Pāṇḍya Arikēsaridēva; see Nos. 928-930.

Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna.¹

Wednesday, 17th June A.D. 1461; but this was the 21st, not the 23rd day of the month of Mithuna.

932.—*Ś. 1421.*—*Ep. Ind.* Vol. VII. p. 14, No. 40. Date of a Tenkāśi (Viśvanātha temple) Tamil inscription of the 20th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin* Parākrama-Pāṇḍyadēva *alias* Kulasekharadēva who was born on the day of Kṛittikā:¹—

¹ In the twentieth year . . . which was current after the Śaka year 1421 (had passed),— on the day of Rēvatī, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiścika.²

Thursday, 14th November A.D. 1499.

933.—*Ś. 1459.*—*Ep. Ind.* Vol. VII. p. 15, No. 41. Date of a Tenkāśi (Viśvanātha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kōnērmaikondāp³ . . . Perumāḷ Śrivalḷabhadēva:⁴—

¹ In the Hēvilambin year, the third year . . . which was current after the Śaka year one thousand four hundred and fifty-nine (had passed),— on the day of Svāti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiścika.²

Wednesday, 28th November A.D. 1537.

934.—*Ś. 1477.*—*Ep. Ind.* Vol. VII. p. 15, No. 42. Date of a Gaṅgaikondāp (Kailāsapati temple) Tamil inscription of the 22nd opposite the 2nd (i.e. the 24th) year (of the reign) of king Māravarman *alias* the *Tribhuvanachakravartin*, Kōnērmaikondāp,³ the glorious Sundara-Pāṇḍyadēva [III]:⁴—

¹ In the Rākshasa year which was current after the Śaka year 1477 (had passed, and which corresponded to) the 22nd opposite the 2nd year . . . on the day of Svāti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Āgi.²

Saturday, 1st June A.D. 1555.

935.—*Ś. 1489.*—*Ep. Ind.* Vol. VII. p. 16, No. 43. Date of a Tenkāśi (Kulasekharamuḍaiyār temple) Tamil inscription of the 5th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kōnērmaikondāp³ Śrī-Perumāḷ Aḷagaṇ-Perumāḷ Ativirarāma Śrivalḷabhadēva:⁴—

¹ In the Prabhava year (corresponding to) the fifth year . . . which was current after the Śaka year 1489 (had passed),— on the day of Uttara-Bhadrpadā, which corresponded to the Vaṇik-karaṇa and to the Gaṇḍa-yōga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Āvapi.²

Friday, 22nd August A.D. 1567.

¹ The king's accession took place between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

² See above, No. 619.

³ The king's accession took place between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

⁴ The king's accession took place between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

⁵ The king's accession took place between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

936.—*South-Ind. Inscr.* Vol. I. No. 69, p. 101. Tirumalai Tamil inscription¹ of the 10th year (of the reign) of king **Māvarman**, the *Tribhuvanachakravartin*, the glorious **Vira-Pāṇḍyadēva**.

937.—*Ind. Ant.* Vol. XXII. p. 69, and Plates. Madras Museum Sanskrit and Tamil plates² of the 17th year of the reign of the Pāṇḍya king **Jaṭilavarman**³ (in Tamil, **Neḍuñjaḍaiyan**), the son of king Māvarman of the Pāṇḍya race, descended from the Moon.—The *ājñapti* (or *dātaka*) of the grant was the *Mahāsāmanta* Dhīratara Mūrti-Eyīṇaṅ of the Vaidya race, chief of Viramaṅgalam.

938.—*Ind. Ant.* Vol. XXII. p. 67. Tamil inscription of the 6th year of the reign of **Kō Mārañ-Jaḍaiyan**,⁴ and of his *Mahāsāmanta* Śattāṅ Gaṇapati of the Vaidya race, who was the chief of Pāṇḍi-Amirdamaṅgalam.

O.—Kings and Chiefs of Kēraḷa.⁵

939.—*Ś. 1188.*—*Ep. Ind.* Vol. IV. p. 146. Conjeeveram (Aruḷāla-Perumāl temple) incomplete Sanskrit and Tamil inscription of the *Mahārāja* Ravivarman *alias* Saṅgrāmadhira and Kulaśēkharadēva, the *Tribhuvanachakravartin* Kōṇēriṇmaikondāṅ,⁶ a son of the Kēraḷa *Mahārājādhirāja* Jayasimha⁷ (of the family of Yadu in the lunar race) and his wife Umādēvi.—Date of Ravivarman's birth:—

(L. 1).—*dēhavyāpya*-⁸ Śakābda-bhāji samayē.

When 33 years of age (i.e. about A.D. 1299-1300), Ravivarman took possession of Kēraḷa which he ruled as he did his town of Kōḷamba; he defeated a certain Vira-Pāṇḍya,⁹ subjected the Pāṇḍyas and Chōḷas to the Kēraḷas, and at the age of 46 (i.e. about A.D. 1312-13) was crowned on the banks of the Vēgavati; he then apparently again made war against Vira-Pāṇḍya and conquered the northern country; in the fourth year of his reign (i.e. about A.D. 1315-16) he was at Kāñchi.

940.—*Ś. 1188.*—*Ep. Ind.* Vol. IV. p. 149. Śrīraṅgam (Raṅganātha temple) inscription of the *Mahārāja* Ravivarman *alias* Saṅgrāmadhira and Kulaśēkharadēva, the son of Jayasimha, of Kēraḷa; (partly composed by Kavibhūṣaṇa).—Date of Ravivarman's birth as in No. 939, with which this inscription is partly identical. In both Ravivarman, besides other epithets, has those of 'the Kūpaka universal monarch' and 'king Bhōja of the South.'

941.—*Ś. 1296.*—*Ep. Ind.* Vol. IV. p. 203. Trivandrum¹⁰ (Padmanābhasvāmin temple) inscription of a prince **Sarvāṅganātha**:¹¹—

(L. 1).—*Simha-sthē cha Bṛhaspatau* *abdē cha Chōḷapriyē*.¹²

942.—*Ś. 1312.*—*Ind. Ant.* Vol. II. p. 361. Śuchindram inscription of the Kēraḷa king **Mārtanḍavarman**:—

*Rākālōkē*¹³ Śak-ābdē Surapati-sachivē *Simha-yātē* Tulāyām-ārūḍhē padminisē=*py*=*Aditidina-yutē* Bhānuvārē cha.

¹ I am unable to state the times of this inscription and of Nos. 937 and 938.

² The (seven) plates are numbered with Vaṭṭeḷuttu numeral figures.

³ He put to flight, amongst others, a certain Adiyaṅ. With this name compare Adigaṅ, above, Nos. 533 and 534, and Adiyama, e.g. in No. 415, note.

⁴ According to Mr. Venkay, a he may be identical with the Jaṭilavarman of No. 937.

⁵ I give first inscriptions dated in Saka years, then those dated in Kollam years, and finally undated inscriptions.—For Kēraḷa kings see also above, No. 834.

⁶ See above No. 819.

⁷ Compare below, No. 959.

⁸ *Ś. 1188.*

⁹ For a Vira-Pāṇḍya who apparently was a contemporary of Ravivarman, see below, No. 957.

¹⁰ In the inscription called *Syānandūra*; compare below, No. 936.

¹¹ According to the late Mr. P. S. Pillai, this would be the surname of an *Āḍityavarman* who is mentioned in another Trivandrum inscription, translated in *Ind. Ant.* Vol. XXV. p. 186.

¹² *Ś. 1296.*

¹³ *Ś. 1312.*

Perhaps Sunday, 2nd October A.D. 1390; but on this day Jupiter's true place was in *Vṛścika* (and his mean place in *Dhanu*), not in *Simha*.

943.—Kollam 301.—*Ind. Ant.* Vol. XXIV. p. 253. Translation¹ of a Chōlapuram (Rājendra-Chōlēsvara temple) Tamil inscription of *Vira-Kēraḷavarman* of *Vēṇāḍu*:²—

'In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of *Leo*' (*Simha*).

[Kollam 301 = Ś. 1047-48.]

944.—Kollam 319.—*Ind. Ant.* Vol. XXIV. p. 255. Translation of a Tiruvallam Old Malayalam inscription of *Vira-Kēraḷavarman* of *Vēṇāḍu*:—

'In the Kollam year 319, with Jupiter in the sign *Scorpio*' (*Vṛścika*), 'and the sun in *Capricornus*' (*Makara*).³

[Kollam 319 = Ś. 1065-66.]

945.—Kollam 335.—*Ind. Ant.* Vol. XXVI. p. 141. Puravachēri Tamil inscription recording private donations:—

'In the year opposite the year 335 after the appearance of Kollam.'

[Kollam 335 = Ś. 1081-82.]

946.—Kollam 336.—*Ind. Ant.* Vol. XXIV. p. 257. Translation of a Puravachēri Tamil inscription⁴ of *Vira-Bavivarman* of *Vēṇāḍu*:—

'In the year opposite the year 336, after the appearance of Kollam, with the sun six days old⁵ in the sign of *Taurus*' (*Vṛṣabha*), 'Saturday, *Makayiram*' (*Mṛgaśīrṣa*) 'star.'

[Ś. 1083]: Saturday, 29th April A.D. 1161; see *ibid.* Vol. XXV. p. 54, No. 1.

947.—Kollam 342.—*Ind. Ant.* Vol. XXIV. p. 277. Translation of a Puravachēri Tamil inscription [of *Vira-Ravivarman* of *Vēṇāḍu*?]:—

'In the year 342 after the appearance of Kollam, with the sun 7 days old in *Leo*' (*Simha*).

[Kollam 342 = Ś. 1088-89.]

948.—Kollam 348 (for 347?).—*Ind. Ant.* Vol. XXIV. p. 278. Translation of a Tiruvattār Old Malayalam inscription of *Vira-Udaiyamārtāṇḍavarman* of *Vēṇāḍu*:—

'In the Kollam year 348, with Jupiter in *Cancer*' (*Karkaṭaka*), 'and the sun . . . days old in *Pisces*' (*Mīna*), 'Thursday, *Anusham*' (*Anurādhā*) 'star.'

[Ś. 1094]: Thursday, 16th March A.D. 1172; see *ibid.* Vol. XXV. p. 54, No. 4, and p. 174.

949.—Kollam 368.—*Ind. Ant.* Vol. XXIV. p. 283. Translation of *Viraṇam* (near Ārriṅgal) fragments of one or two Tamil inscriptions [of a *Vira-Kēraḷavarman*?], one of which is dated—

'in the Kollam year 368, with Jupiter in *Virgo*' (*Kanyā*), 'and the sun two days old in *Taurus*' (*Vṛṣabha*).⁶

[Kollam 368 = Ś. 1114-15.]

¹ For this and the following inscriptions compare also the late P. S. Pillai's *Some Early Sovereigns of Travancore*, Madras, 1894.

² This is the Tamil name of the Travancore country.

³ In the Kollam year 319 = A.D. 1143-44 Jupiter was not in *Vṛścika*.

⁴ For another Tamil inscription from the same place and of apparently the same date, see *Ind. Ant.* Vol. XXIV. p. 258.

⁵ *I.e.* 'on the 6th solar day.'

⁶ In the Kollam year 368 = A.D. 1192-93 Jupiter was not in *Kanyā*.

950.—Kollam 371.—*Ind. Ant.* Vol. XXIV. p. 284. Translation of a Kuṇṇagarai Old Malayālam inscription of Vira-Rāma-varman of Vēṇāḍu :—

'In the Kollam year 371, with Jupiter in Cancer' (Karkaṭaka), 'and the sun 24 days old in Aries' (Mēsha).

[Kollam 371 = Ś. 1117-18.]

951.—Kollam 384.—*Ind. Ant.* Vol. XXIV. p. 305. Translation of a Trivandrum (Padma-nābhavāmin temple) Old Malayālam mutilated inscription of Vira-Rāma [Kēraḷavarman] of Vēṇāḍu :—

'In the Kollam year 384, with Jupiter in Cancer' (Karkaṭaka), '[and the sun . . days old in Gemini' (Mithuna)].

[Kollam 384 = Ś. 1130-31.]

952.—Kollam 389 (for 390?).—*Ind. Ant.* Vol. XXIV. p. 307. Translation of a Kaṇḍinankuḷam (Mahādēva temple) Tamil inscription of Vira-Rāma Kēraḷavarman of Kīḷa-ppērūr, ruler of Vēṇāḍu :—

'In the year opposite the Kollam year 389, with Jupiter in Aquarius' (Kumbha), 'and the sun 18 days old¹ in Pisces' (Mina), 'Thursday, Pushya star, the 10th lunar day, Aries' (Mēsha) ' (being the rising sign).'

[Ś. 1137]: Thursday, 12th March A.D. 1215; see *ibid.* Vol. XXV. p. 54, No. 3.

953.—Kollam 392 (Ky. 4317).—*Ind. Ant.* Vol. XXVI. p. 144. Kōṭṭār (Chōḷapuram temple) Tamil inscription :—

'In the Kollam year 392 opposite² the Kaliyuga year 4317, the sun being in Vṛiśchika.'

[Kollam 392 = Ky. 4317 = Ś. 1138.]

954.—Kollam 396.—*Ind. Ant.* Vol. XXVI. p. 145. Kōṭṭār (Chōḷapuram temple) Tamil inscription :—

'In the year 396 after the appearance of Kollam, when the sun was in Mithuna.'

[Kollam 396 = Ś. 1142-43.]

955.—Kollam 410.—*Ind. Ant.* Vol. XXIV. p. 308. Translation of a Maṇalikkarai (Ālvār temple) Old Malayālam inscription of Vira-Ravi Kēraḷavarman of Vēṇāḍu :—

'In the year opposite the Kollam year 410, with Jupiter in Scorpio' (Vṛiśchika), 'and the sun 27 days old in Aries' (Mēsha).

[Kollam 410 = Ś. 1156-57.]

956.—Kollam 427.—*Ind. Ant.* Vol. XXIV. p. 333. Translation of a Varkkalai Old Malayālam inscription of Vira-Padmanābha Mārtāṇḍavarman of Vēṇāḍu :—

'In the Kollam year 427, with Jupiter entering into Aries' (Mēsha), 'and the sun 21 days old³ in Taurus' (Vṛiśhabha), 'Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer' (Karkaṭaka) 'rising in the orient.'

[Ś. 1174]: Wednesday, 15th May A.D. 1252; see *ibid.* Vol. XXV. p. 54, No. 2.

957.—Kollam 491.—*Ind. Ant.* Vol. XXIV. p. 335. Translation of a Kēraḷapuram Old Malayālam inscription of Vira-Udaiyamārtāṇḍavarman *alias* Vira-Pāṇḍyadēva⁴ of Vēṇāḍu :—

'In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius' (Kumbha).

[Kollam 491 = Ś. 1237-38.]

¹ *I.e.* 'on the 18th solar day.'

² For the month of Vṛiśchika the Kollam year 392 corresponds to Kaliyuga 4317 expired.

³ *I.e.* 'on the 21st solar day.'

⁴ Compare above, No. 389.

958.—Kollam 578.—*Ind. Ant.* Vol. XXV. pp. 187 and 188. Translation of a Padmanābhapuram (Ālvār temple) Sanskrit and Tamil inscription of the Kēraḷa king Vira-Kēraḷa Mārtāṇḍavarman of Kīlappérūr :—

* In the Kollam year 578, the sun being 26 days old¹ in Mēsham, on Saturday, new moon, [the lunar mansion being] Bharanī.²

[S. 1325] : Saturday, 21st April A.D. 1403.

959.—Kollam 644.—*Ind. Ant.* Vol. II. p. 360. Inscription on a bell, given to a temple at Tirukuraṅguḍi by a prince Ādityavarman, ruler of Vañchi,³ of the lineage of Jayasimha :—

Śrīmat-Kōlamba-varshē bhavati.⁴

[Kollam 644 = S. 1390-91.]

960.—Kollam 654.—*Ind. Ant.* Vol. II. p. 361. Śuchindram inscription of a prince Rāma-varman, ruler of Vañchi :—

Abdē Kōlamba-satōjñē viśati⁵ Gavi Gurau mitra-yātō(?) Tul-āntyē(?) Maitrē(trar)kabhē s-Ēnduvārē pratipadi Vanitā-lagnakē.

[S. 1400] : Monday, 26th October A.D. 1478 ; see *ibid.* Vol. XXV. p. 56, No. 15.

961.—Kollam 655.—*Ep. Ind.* Vol. IV. p. 204. Varkkalai inscription of Mārtāṇḍa :—

(L. 1).—Kōlambē mamat=7ēti vatsaraitē māsē Vrish-ārūdhē Gurōr=vvārē bhē Mṛigaśīrshakē Vidhi-tithau Sīmhē cha lagnē śubhē.

[S. 1402] : Thursday, 11th May A.D. 1480.

962.—*Ep. Ind.* Vol. III. p. 68, and Plate. Cochin (Jews') Tamil plates of Kōgōpmaikondān,⁶ His Majesty the king, the glorious Bhāskara Ravivarman, staying at Muyirikkōḍu,⁷ recording a grant made to Issuppu Igappān (i.e. Joseph Rabbān) ; dated—

'in the thirty-sixth year opposite the second year.'

963.—*Ind. Ant.* Vol. XX. p. 290, and Plate. Tirunelli (now Colonel Wooldridge's) Tamil plates of His Majesty king Bhāskara Ravivarman, containing an order by his feudatory Saṃkara-Kōḍavarman of Puṇaigilānāḍu ; dated—

'in the forty-sixth year opposite the current year . . . in the month of Makara, when Jupiter was standing in Sīṃha, in the above year.'

964.—*Madras Jour. Lit. Sc.* Vol. XIII. Part I. p. 123. Kōṭṭayam (Syrian Christians') Tamil plates of king Sthānu Ravi,⁸ dated¹¹—

'in the fifth year which was current within the time during which king . . . was reigning . . . in this year.'

965.—*Ep. Ind.* Vol. IV. p. 295, and Plate. Kōṭṭayam (Syrian Christians') Tamil plate of Vira-Rāghava-Chakravartin, a descendant of Vira-Kēraḷa-Chakravartin :—

* On the day of Rōhiṇī, a Saturday on which passed¹² (the day) twenty-one (of) the month Mina, (when) Jupiter (was) in Makara, while the glorious Vira-Rāghava-Chakravartin . . . was ruling prosperously.'

[S. 1241] : Saturday, 15th March A.D. 1320 ; see *ibid.* Vol. VI. p. 83.

¹ I.e. 'on the 26th solar day.'

² In the Sanskrit part of the inscription the date is assigned to S. 1325 (*Śakādiśka*).

³ I.e. Vañji ; see above, No. 834.

⁴ Compare above, No. 939.

⁵ I.e. 644.

⁶ I.e. 654.

⁷ I.e. 655.

⁸ I.e. 'he who had assumed the title "king of kings".'

⁹ In the Hebrew translation (in the possession of the Cochin Jews) identified with Koḍuñhallūr (Cranganore).

¹⁰ See *Ep. Ind.* Vol. IV. p. 291, note 5.

¹¹ See *Ind. Ant.* Vol. XX. p. 287.

¹² I owe the literal translation of the date to Dr. Hultzsch.

966.—*Ep. Ind.* Vol. IV. p. 202. Trivandrum¹ (Padmanābhasvāmin temple) Sanskrit and Tamil inscription² of the time of Gōḍa-Mārtāṇḍa, the lord of Gōḷamba (Kōḷamba):—
(L. 3).—Dhannahi . . . uttūṅga-Jivē.³

P.—Miscellaneous dated Inscriptions.

967.—**Ś. 856.**—*Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI* No. 52. Bādāmi (Mahākūṭa) unfinished Kanarese pillar inscription of the *Mahāsāmānta Bappuvarasa*:—

(L. 6).—Sa(śa)kaṇṇipakā-ātita-sa[m]vatsara-śataṅga[-eṇṇu-nu(nū)]a-ayivatta-āṇa neya Jaya-sa[m]vatsara Kārtta(rtti)ka-su(śu)ddha-pañchamiyūṃ Budhavārad-andu[m].

Wednesday, 15th October A.D. 924; ⁴ see *ibid.* Vol. XXIV. p. 2, No. 127.

Bappuvarasa⁵ is described as 'a very Bhairava . . . to the assemblage of the enemies of the brave Gōpāla (Vīra-Gōpāla?).'

968.—**Ś. 1041***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 139, p. 109. Sanskrit and Kanarese inscription recording the date of the death of a female disciple of Divākaranandi-siddhāntadēva:—

Śaka-varshaṃ 1041neya Viḷambi-saṃvatsarada Phālguna(na)-śuddha-pañchamī Budhavārad-andu.

The date is irregular.

Divākaranandi-siddhāntadēva's disciple was Maladhāridēva, whose disciple was Śubha-chandra-siddhāntadēva.⁶

969.—**Ś. 1050.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 54, p. 41; *Ep. Ind.* Vol. III. p. 189, and Plate. Pillar inscription recording the date of the death of Mallishēṇa Maladhāridēva, the disciple of Ajitasēna, 'preceded by a sort of historical sketch of the Śravaṇa-Belgoḷa branch of the Digambara branch of the Jainas;' (composed by Maladhāridēva's lay-disciple Mallinātha):—

(L. 218).—Śākē śūnya-sar-āṃbar-āvani-mitē saṃvatsarē Kṣāṇakē māśē [Ph]ālgunakē tri(tri)tiya-divasē vārē-sitē Bhāskarē Svātau . . . madhyāhnē.

Sunday, 10th March A.D. 1129; see *Ind. Ant.* Vol. XXIII. p. 124, No. 68.

Of royal personages the inscription mentions: Chandragupta (in connection with Bhadrabāhu); Sāhasatūṅga and Himaśītala (in connection with Akalaṅka); Śatrubhayaṃkara (in connection with Vimalachandra); Kṛishṇarāja (in connection with Paravādimala); the Poysala (Hoysala) Vinayāditya (in connection with Śāntidēva); and Āhavamalla (i.e. perhaps the W. Chālukya Sōmēśvara I, in connection with Śabdachaturmukha, i.e. perhaps Śāntinātha).

970.—**Ś. 1059 (for 1051 ?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 68, p. 60. Kanarese pillar inscription recording the date of the death of Tribhuvanamalla Chaladeṅkarāva Hoysaḷaseṭṭi, and the erection by his wife of a monument in his memory:—

Sa(śa)ka-varša(rsha) 1059neya Saumya-saṃvatsarada Māgha-māsada śukla-pakshada saṅkramapad-andu.

Saumya would be Ś. 1051 expired.

971.—**Ś. 1121.**—*PSOCI* No. 114. Hampe Kanarese inscription of Maiduna-Chauḍayya:—

'Śaka 1121 (in figures, 1. 11), the Siddhārthi saṃvatsara; at the time of the sun's commencing his progress to the north.'

¹ In the inscription called Syānandūra; compare above, No. 941.

² Of about the 14th century A.D.—Mr P. S. Pillai has taken the inscription to be dated in the Kollam year 365; see *Ind. Ant.* Vol. XXIV. p. 280, and Vol. XXVI. p. 109.

³ I.e. (in the month of Dhanu) when Jupiter was in the sign Karkāṭaka.—Compare *Raghuvamśa* III. 13, S. P. Pandit's note.

⁴ On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

He appears to have the *śraddha* Ratnāvalōka.

⁵ Compare above, No. 396.

972.—Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironcha (on the Gōdāvarī, now Nāgpur Museum) Telugu inscription of Sōmēśvara (Jagadēkabhūshapa-Mahārāja *alias* Sōmēśvaradēva-Chakravartin) of the Nāga *vamśa*, 'lord of Bhōgāvatī';¹ recording a grant by his chief queen Gaṅgamahādēvi:—

(L. 26).—Śakanri(nṛi)pakāl-ātita-samvatsaramulu 1130agunēṁṭi Phālguna(na)-śu-
[kra(kla)]-dvādasini Ādityavāramu nāṁḍu.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.—Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellōrā Jaina image inscription:—

(L. 1).—Śākē 1156 Jaya-savachharē [Phālguna-sudha-tritīā Budhē].

(L. 3).—Phālguna-tritīyāṁ Vudhē.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a disciple of Śrinandi-bhaṭṭarakadēva:—

(L. 1).—Sa(śa)ka-varuṣa(sha) 1189 Prabhava-samvatsarada Māgha-su(śu)dha(ḍḍha) 5
Su(śu)kravāradala.

Friday, 20th January A.D. 1268;² see *ibid.* Vol. XXIV. p. 3, No. 131.

975.—Ś. 1197*.—*PSOOL* No. 236; *Mysore Inscr.* No. 120, p. 219. Halēbīḍ Kanarese memorial tablet of a disciple of (?) Māghanandi-bhaṭṭarakadēva:—

'Śaka 1197 (in figures, l. 8), the Bhāva samvatsara; Wednesday, the twelfth day of the bright fortnight of Bhādrapada.'

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.—Ś. 1200.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by Munichandrakadēva, disciple of the Mahāmaṇḍalāchārya Udayachandrakadēva, and by others:—

Śālivāhana-Śaka-varṣam 1200neya Bahudhānya-samvatsarada Chaitra-suddha 1 Śukravāra.

Friday, 25th March A.D. 1278;³ see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.—Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a female disciple of (?) Paḍumasina-bhaṭṭarakadēva:—

(L. 1).—Sa(śa)ka-varuṣa(sha) 1201 Pramāthi-samvatsarada Bhādrapada-su(śu)dha-
chhat[ṭ]i Sōmavārad=amdu.

Monday, 14th August A.D. 1279;⁴ see *ibid.* Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Belgoḷa*, No. 131, p. 99.⁵ Kanarese inscription recording grants by private persons:—

Śrīmatu-Śaka-varṣa 1203neya Pramādi-samvatsara Mārggaśīra-su 10 Bri(bri)d=andu.

Pramādin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramāthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated:—

Sarvadhāri-samvatsarada dvitīya-Bhādrapada-su 5 Bri.

This date, for Sarvadhārin=Ś. 1210, in which Bhādrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

¹ Sōmēśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 189.

² On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

³ This was the day of the Mēsha-sankrānti.

⁴ On this day the *tithi* of the date commenced 4 h. 19 m. after mean sunrise.

972.—Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironcha (on the Gôdâvarî, now Nâgpur Museum) Telugu inscription of Sômesvara (Jagadêkabhûshapa-Mahârâja alias Sômesvaradêva-Chakravartin) of the Nâga *sakha*, 'lord of Bhôgâvatî';¹ recording a grant by his chief queen Gaṅgamahâdêvi:—

(L. 26).—Śakanri(nri)pakâl-âtita-samvatsaramulu 1130agunêṁṭi Phâlguna(na)-su-
[kra(kla)]-dvâdaśini Âdityavâramu nâṁḍu.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.—Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellôrâ Jaina image inscription:—

(L. 1).—Śākâ 1156 Jaya-savachharê [Phâlguna-sudha-tritîâ Budhê].

(L. 3).—Phâlguna-tritîyâm Vudhê.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a disciple of Śrinandi-bhaṭṭâarakadêva:—

(L. 1).—Sa(śa)ka-varusa(sha) 1189 Prabhava-samvatsarada Mâgha-su(śu)ddha(ddha) 5
Su(śu)kravâradalu.

Friday, 20th January A.D. 1268;² see *ibid.* Vol. XXIV. p. 3, No. 131.

975.—Ś. 1197*.—*PSOI.* No. 236; *Mysore Inscr.* No. 120, p. 219. Halêbid Kanarese memorial tablet of a disciple of (?) Mâghanandi-bhaṭṭâarakadêva:—

'Śaka 1197 (in figures, l. 8), the Bhâva samvatsara; Wednesday, the twelfth day of the bright fortnight of Bhâdrapada.'

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.—Ś. 1200.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by Munichandradêva, disciple of the Mahâmaṇḍalâchârya Udayachandradêva, and by others:—

Śâlivâhana-Śaka-varsha 1200neya Bahudhânya-samvatsarada Chaitra-suddha 1 Śukravâra.

Friday, 25th March A.D. 1278;³ see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.—Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a female disciple of (?) Paḍumasina-bhaṭṭâarakadêva:—

(L. 1).—Sa(śa)ka-varusa(sha) 1201 Pramâthi-samvatsarada Bhâdrapada-su(śu)ddha-
chhat[ṭ]i Sôma-vârad-amdu.

Monday, 14th August A.D. 1279;⁴ see *ibid.* Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Belgoḷa*, No. 131, p. 99*. Kanarese inscription recording grants by private persons:—

Śrîmatu-Śaka-varsha 1203neya Pramâdi-samvatsara Mârggaśîra-su 10 Bri(hri)d-andu.

Pramâdin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramâthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated:—

Sarvadhâri-samvatsarada dvitîya-Bhâdrapada-su 5 Bri.

This date, for Sarvadhârin=Ś. 1210, in which Bhâdrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

¹ Sômesvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 159.

² On this day the *tîthi* of the date commenced 2 h. 42 m. after mean sunrise.

³ This was the day of the Mêsha-samkrânti.

⁴ On this day the *tîthi* of the date commenced 4 h. 19 m. after mean sunrise.

979.—**Ś. 1203.**—*Ep. Ind.* Vol. VI. p. 263. Śrīkūrmam (Kūrmāsvara temple) pillar inscription of Naraharitirtha¹ (probably governor of the Kalinga country), the pupil of Ānandatīrtha (who explained the *Vyāsa-sūtras* in accordance with the principles of the Dvaita school), who was the pupil of Paruṣhōttama-mahātīrtha (who composed a *bhāṣya*):—

(L. 15).—Śaka-vatsarē hutavaha-vyōma-dvaya-kālmā-yutē Mēṣhē śukla-Śaśāṅka-śekhara-[di]nē vārē [cha] Saumyē varē.

The date is irregular; see *ibid.* p. 266.

980.—**Ś. 1205***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 129, p. 96. Sanskrit and Kanarese inscription recording grants by Bālaśchandra-dēva, disciple of the *Mahāmaṇḍalāchārya* Nēmīchandra-paṇḍita-dēva, and by others:—

Sa(śa)ka-varṣam 1205neya Chitrabhānu-saṁvatsara Śrāvaṇa-su 10 Brīd-andu.

Thursday, 16th July A.D. 1282; see *Ind. Ant.* Vol. XXIII. p. 128, No. 94.

981.—**Ś. 1235.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 41, p. 11. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandra-muni:—

Pañchatrīmśatsaṁvatsara-śatadvayādhika-sahasra-anta-varṣeṣhu | vṛttēṣhu Śaka-nṛipaśya tu kālē vistīrṇa-vilasaḍ-arṇavanēmau || Pramādi-vatsarē māṣē Śrāvaṇē tanum-atyajat | Vakrē kṛṣṇa-chaturdāśyām Śubhachandrō mahāyatib ||

Tuesday, 21st August A.D. 1313; see *Ind. Ant.* Vol. XXIII. p. 125, No. 75.

The inscription praises Mēghachandra-traividya² and others.

982.—**Ś. 1295***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 111, p. 86. Partly illegible rock inscription, recording that some work or other was done by (?) Vardhamānasvāmīn:—

Śaka-varṣa 1295 Paridhāvi-saṁvatsara Vaiśākha-śuddha 3 Budhavāra.

Wednesday, 7th April A.D. 1372; see *Ind. Ant.* Vol. XXIII. p. 129, No. 95.

983.—**Ś. 1320***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 105, p. 76. Pillar inscription recording the date of the death of Purupaṇḍita, and the erection of a tomb for him by his disciple Abhinavapaṇḍita-dēva; preceded by a long account of Jaina teachers; (composed by Arhaddāsa):—

Tatra trayōdaśa-śatais=cha daśa-dvayēna Śākē=bdakē parimitē=bhavad=Īśvar-ākhyē | Māghē chaturdāśa-tithau sitabhāji vārē Svātāu Śanaia(nēh) surapadam Purupaṇḍitaśya ||

The date is irregular.

984.—**Ś. 1331.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 106, p. 80. Sanskrit and Kanarese inscription, recording a grant by a certain Māyappa, a disciple of Chandrakīrti:—

Śaka-varṣa 1331neya Virōdhi-saṁvatsarada Chaitra-ba 5 Gu.

Thursday, 4th April A.D. 1409; see *Ind. Ant.* Vol. XXIII. p. 126, No. 78.

985.—**Ś. 1353.**—*Ep. Ind.* Vol. VII. p. 110. Inscription on a colossal Jaina statue³ at Karkala in the South Canara district, erected by Vira-Pāṇḍya (Pāṇḍyarāya), the son of Bhairavēndra of the lineage of the Moon, by the advice of the Jaina priest Lalitakīrti:—

(L. 5).—Svasti śrī-Śakabhūpatēṣ-tri-śara-vahn-izndēr-Vvirōdhyādikṛd-varṣhē Phālguna-Saumyavāra-dhavalā-śrī-dvādaśī-sattithau.

(L. 14).—Śaka-varṣa 1353.

Wednesday, 13th February A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

¹ In *Ep. Ind.* Vol. VI. p. 266 ff. are given the dates of five other inscriptions, which record gifts of Naraharitirtha; one of them (No. 2) quotes the coincidence called *Arbhādaya* and a solar eclipse which was visible in India; another (No. 4), of Ś. 1215 (corresponding to the 21st May A.D. 1293), is of the 18th year of the reign of Vira-śrī-Narāyaṇaśāhādēva (i.e. the Gaṅga king of Kalinga Narāyaṇaśāhādēva II.; see *North. Inscr.* No. 367).—Compare also Mr. Venkayya's *Report* for 1900, p. 33.

² See above, Nos. 74, 337, and 408.

³ For a short Kanarese inscription of Pāṇḍyarāya, on the same statue, see *Ep. Ind.* Vol. VII. p. 111.

⁴ Compare below, Nos. 287, 293 and 294.

986.—*Ś. 1355**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 108, p. 81. Pillar inscription recording the death of Śrutamuni and the erection of a tomb for him; preceded by a long account of Jaina teachers; (composed by Maṅgarāja):—

Iṣu-sara-sikhi-vidhu-mita-Śaka-Paridhāvi-sarad-dvitiyag-Āśādhē | sita-navami-Vidhudin-
ōdayajushi sa-Visākhē pratishṭhit-ēyam=iha ||

Monday, 7th July A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 129, No. 96.

987.—*Ś. 1358**.—*Ep. Ind.* Vol. VII. p. 111. Kārkaḷa Kanarese pillar inscription of Virā-Pāṇḍya, the son of Bhairava of the family of Jinadatta:¹—

(L. 1).—Śaka-nṛipana 1358 Rākshasa-saṁvatsara[da Ph]ālguna-śu 12lu ||

988.—*Ś. 1432**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 103, p. 75. Kanarese inscription recording some repairs made by a son of Keśavanātha, the minister of the Maṇḍalēśvara Kulōttuṅga-Chaṅgāḷa-Mahādēva:—

Sa(śa)kha(ka)-varuṣa 1432ḍaneya Śukla-saṁvatsarada Vayisākha-ba 10lā.

989.—*Ś. 1438(?)*.—*PSOCI.* No. 228; *Mysore Inscr.* No. 112, p. 208. Tyākaḷ Kanarese rock inscription; appears to treat of a Mahāmaṇḍalēśvara Gōparāja (Sāluva-Gōparāja)² and others:—

'Śaka 1438 (in figures, l. 1), the Pramādi saṁvatsara; the first day of the bright fortnight of Phālguna;' (*Mys. Inscr.*: 'the year 1434').

Pramādin would be Ś. 1415; (Pramōda = Ś. 1432, and Pramāthin = Ś. 1441).

990.—*Ś. 1459* (for 1460).—*Inscr. at Śravaṇa-Belgoḷa*, No. 99, p. 75. Kanarese pillar inscription recording a private grant:—

Śaka-varuṣa sāvira 1459taneya Viḷambi-saṁvatsarada Māgha-śuddha 5yalu.

991.—*Ś. 1466*.—*Coorg Inscr.* No. 10, p. 14. Añjanagiri Kanarese Jaina inscription, caused to be written by Śāntikīrtidēva, the fellow student of Abhinava-Chārūkīrti-paṇḍitadēva:—

Śaka-varuṣa 1466 sanda vartamāna-Krōdhi-saṁvatsarada Kārti(rtti)ka-śu 15yallu.

992.—*Ś. 1476**.—*PSOCI.* No. 47; *Archaeol. Surv. of West. India*, Vol. I. Plate xxxiii. 8. Bādāmi Telugu pillar inscription:³—

(L. 1).—Śālivāhana-Śaka-varuṣaṁbulu 1476guna(nē)ṭi Pramādi-saṁ[va*]tsara
Āśhāḍa(ḍha)-ba 11lu.

993.—*Ś. 1508*.—*Ind. Ant.* Vol. V. p. 40; corrected by Dr. Hultzsch from inked estampages. Kārkaḷa Jaina temple Sanskrit and Kanarese inscription of Immaḍi-Bhairarasa-Oḍeya or Bhairava [II], surnamed Vīranarasimha-Chaṅganarēndra, a descendant of the family of Jinadatta and the nephew of Bhairarasa-Oḍeya or Bhairava [I], 'supreme lord of Paṭṭi-Pombuchchapura':⁴—

(L. 7).—śrīmach-Chhāli-Śak-ābdakē cha galī(ṇi)tē nāg-ābhra-bāḥ-ēṁdubhiś=ch=ābdē sad-
Vyaya-nāmnī Chaitra-sita-śaṣṭyām(śṭhyām) Saumyavarē Vṛishē | lagnē san-Mru(mṛi)-
gaśirsha-bhē.

(L. 9).—Śālivāhana-Śaka-varuṣa | 1508neya Vyaya-saṁvatsarada Chaitra-śuddha-śa-
shṭi(śṭhi)yū Budhavāra Mṛigaśirā-nakshatra(ṇā) Vṛishabha-lagnadallā.

Wednesday, 16th March A.D. 1586.

¹ Compare above, No. 985.

² Compare above, Nos. 501, 508 and 509.

³ For another, undated Bādāmi Telugu pillar inscription see *PSOCI.* No. 48, and *Archaeol. Surv. of West. India*, Vol. I. Plate xxxiii. 9.

⁴ Compare above, Nos. 985 and 987; also No. 237.

994.—**Ś. 1525.**—*Ep. Ind.* Vol. VII. p. 113. Inscription on a colossal Jaina statue¹ at Vēṇūr in the South Canara district, erected by **Timmarāja** (the younger brother of Pāṇḍya, son of queen Pāṇḍyaka, and nephew and son-in-law of Rāyakuvara) of the Chāmunda family, by the advice of the Jaina priest Chārūkīrti :—

(L. 4).—Śaka-varshēshv-atitē[shu vi]shay-ākshi-sar-ōmduṣhu | va[rttamā]nē Śōbhakṛiti vatsarē Phālgun-ā[khyakē ||] Māsē-tha śuklapaksh-ōddha-daśamyām Gu[ru-Pu]shyakē | su-lagnē Mithunē.

Thursday, 1st March A.D. 1604; see *ibid.* p. 112.

995.—**Ś. 1556.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 84, p. 66, and No. 140, p. 111. Kanarese stone and Kanarese copper-plate inscription of the **Mahārājādhirāja Chāmarāja-Voḍeyar**, lord of the city of Mainūru (Mahīśūrapaṭṭaṇa) :—

Śālivāhana-Śaka-varuṣa 1556neya Bhāva-saṁvatsarada Āshāḍa(ḍha)-śu 13 Śthiravāra-Brahmayōgāḍalu.

Saturday, 28th June A.D. 1634; see *Ind. Ant.* Vol. XXIII. p. 121, No. 50.

996.—**Ś. 1565.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 142, p. 112. Rock inscription recording the date of the death of **Chārūkīrti-paṇḍita** :—

Śri-Śakavaruṣa 1565neya Śrīmach-Chārusukīrtipaṇḍita-yatiḥ Śōbhānu-saṁvatsarē māsē Pushya-chaturdāśī-tithi-varē kṛishṇē supakshē mahān | madhyāhnē varā-Mūla-bhē cha(?) karṇē Bhārggavyavārē Dhṛi(dhru)vē yōgē svargga-purān jagāma matimān(māms)=traividyā-chakrēśvaraḥ ||

Friday, 29th December A.D. 1643; see *Ind. Ant.* Vol. XXIII. p. 126, No. 79.

997.—**Ś. 1576.**—*Mysore Inscr.* No. 175, p. 333. Yelandur Kanarese (?) inscription of **Mudda-bhūpati (Muddu-rāja)** of Padināḍu :—

'In the Śaka year 1576, the year Jaya.'

Mudda-bhūpati was one of the successors of Singhadēva-bhūpa of whom the inscription records a donation made 'in the Śaka year 1490, the year Vibhava.'

998.—**Ś. 1594*.**—*PSOCI* No. 33; *Mysore Inscr.* No. 137, p. 249. Śimoggā Kanarese plate of **Keḷadi-Sōmaśēkhara-Nāyaka** :—

(L. 1).—Śālivāhana-Śaka-varuṣa(sha) 1594neya Virōdhikṛitu-saṁvatsarada Śrāvaṇa-śu 16lā.

999.—**Ś. 1601.**—*Ep. Carn.* Vol. III. p. 81, No. 151; *Mysore Inscr.* No. 167, p. 309. Karigatta (Karigatta) Sanskrit and Kanarese plates of **Chikkadēvēndra** of Mahīśūrapura, reigning at Paśchima-Raṅganagara (Śrīraṅgapaṭṭaṇa) :—

Indu-bindv-aṅga-chandrēshu Śak-ābdēshu gatēshv-atha | Siddhārthini Sabē kṛishṇa-dvitiyāyām pituḥ-tithau ||

Certain kings of Yadu's race came from Dvārakā to the Karṇāṭa country and settled at Mahīśūrapura; from them sprang Dēvarāja; he had four sons the eldest of whom, Doḍḍadēva-rāja, married Amṛitāmbā; their sons Chikkadēvēndra and Kaṭṭhīraṇa. Chikkadēvēndra defeated the Pāṇḍya Chokka, the princes of Keḷadi, Raṇadnā-khāna, Muṣṭika, Timmappa-Gauḍa and Rāmappa-Gauḍa.

¹ The same statue contains a Kanarese inscription (*Ep. Ind.* Vol. VII. p. 114)—dated on the same day, but in Ś. 1526 current—which gives the same information. In it Rāyakuvara is called Rāyakumāra, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjajike.

See below, No. 1003.

1000.—**Ś. 1619.**—*PSOCI.* Nos. 35 and 229; *Mysore Inscr.* Nos. 114 and 142, pp. 211 and 256. Dēvanhalli Kanarese plates and stone inscription of Gōpāla-Gauḍa, 'lord of the Āvatinaḍ':—

'Śālivāhana-Śaka 1619, the Īvara saṁvatsara; Saturday, the fifteenth day of the bright fortnight of Māgha.'

Saturday, 15th January A.D. 1698;¹ see *Ind. Ant.* Vol. XXIV. p. 4, No. 137.

1001.—**Ś. 1620.**—*PSOCI.* No. 36; *Mysore Inscr.* No. 144, p. 258. Kōlār Telugu plate of 'Prithvi Saṭṭi, and the royal minister Bhāskara,' and others:—

(L. 1).—Śālivāhana-Śaka-varuṣaṁbulu 1620agunēti Bahudhānya-saṁvatsara Jēahṭha-śu 7lu.

1002.—**Ś. 1621 (for 1645?).**—*Inscr. at Śravaṇa-Belgoḷa*, No. 83, p. 65. Kanarese inscription of the Mahārājādhirāja Doḍḍa-Kṛishṇarāja-Voḍeyar (Kṛishṇarāja), lord of the Mahiśūra country:—

Śālivāhana-Śaka-varuṣa 1621nē saluva Śōbhakṛitu-saṁvatsarada Kārttika-ba 13 Guruvāradallu.

For Śōbhakṛit = Ś. 1645 the date would correspond to Thursday, 14th November A.D. 1723.

1003.—**Ś. 1636*.**—*PSOCI.* No. 34; *Mysore Inscr.* No. 138, p. 250. Śimoggā Kanarese plates of Basavappa-Nāyaka, the son of Sōmasēkhara-Nāyaka, grandson of Śivappa-Nāyaka and great-grandson of Siddappa-Nāyaka, descendant of Keḷadi-Sadāsiva-Nāyaka:²—

(L. 3).—Śālivāhana-Śaka(ka)-varuṣa(sha) 1636neya varttamānakke saluva Vijaya-nāma-saṁvatsarada Chaitra-śu 15lu.

1004.—**Ś. 1644.**—*Ep. Carn.* Vol. III. p. 39, No. 64; *Mysore Inscr.* No. 168, p. 311. Topḍanūr Sanskrit and Kanarese plates of Kṛishṇarāja (the son of Kaṇṭhīrava-Narasa and grandson of Chikkadēvēndra³) of Mahiśūra, issued from Śrīraṅgapaṭṭaṇa; (composed by Rāmāyapa-Tirumalārya):—

Śālivāhē Śak-ābdē bhūtē vēd-ārpava-rttu-kahiti-parigapitē 'nantarē varttamānē || Śubha-kṛid-vatsarē Mārggē pūrnimā-Bhaumavāsarē | Brahmayōga-yut-Ādrāyām Bālavē karapē tathā | ēvaṁ śubha-dinē . . . sōmōparāga-samayē.

Tuesday, 11th December A.D. 1722; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 51.

1005.—**Ś. 1646.**—*Ep. Carn.* Vol. III. p. 59, No. 100, and specimen plate; *Mysore Inscr.* No. 169, p. 318. Mēlukōṭe Sanskrit and Kanarese plates of Kṛishṇarāja of Mahiśūra, issued from Śrīraṅgapaṭṭaṇa; (composed by Rāmāyapa-Tirumalārya):⁴—

Śālivāhē Śak-ābdē bhūtē ṛitv-arpav-ānga-kahiti-parigapitē 'nantarē varttamānē || Krōdhi-saṁvatsarē Pushyē kṛishṇa-pakṣhē Harēr-ddinē | Budh-Ānurādhā-saṁyukta-Vṛiddhi-yōgē sa-Bālavē | uttarē tv-ayanē puṇyē Makaram yāti bhāsvati | ēvaṁ śubhē dinē prābhū . . . Śālivāhana-Śaka-varuṣaṅgaḷu 1646 sandu varttamānavāda Krōdhi-saṁvatsarada Pushya-bahula 11yū Saumyavāradallū.

Wednesday, 30th December A.D. 1724.

1006.—**Ś. 1650.**—Date of the time of the Coorg (Kōḍagu) Rājā Doḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate of Vira-Rājendra-Voḍeyar (below, No. 1009):—

Śālivāhana-Śaka-varuṣa 1650nē Kīlaka-saṁvatsarada Kārttika-śuddha 2 Budhavāradallu.

Wednesday, 23rd October A.D. 1728; see *Ind. Ant.* Vol. XXIII. p. 121, No. 52.

¹ On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

² According to *PSOCI.* the name is Basappa; according to *Ep. Carn.* Vol. VI. Introduction, p. 23, Basappa.

³ Compare above, No. 998.

⁴ See above, No. 999. For the full genealogy see *Ep. Carn.* Vol. III. Introduction, p. 33.

⁵ A great part of the text is identical with part of the text of No. 1004.

1007.—**Ś. 1683.**—*PSOI.* No. 37; *Mysore Inscr.* No. 143, p. 257. Kōlār Kanarese plate of Chikkaṇṇa-Ṣeṭṭi and others:—

(L. 1).—Śālivāhana-Śaka-varuṣaṃgaḷu 1683nē Viṣṇu-saṃvatsarada Chaitra-ṣu 1 Sōma-vāradallu.

Monday, 6th April A.D. 1761; see *Ind. Ant.* Vol. XXIII. p. 121, No. 53.

1008.—**Ky. 4881*.**—*Coorg Inscr.* No. 12, p. 18. Mahādēvapura Kanarese plate of Vira-Rājendra-Voḍeyar of Coorg (Kōḍagu), recording the date of the death of his father, the Mahārāja Liṅga-Rājendra-Voḍeyar, the son of Appājendra-Voḍeyar:—

Kali sanda 4881nē vartamānakke salluva Vikāri-saṃvatsarada Māgha-bahula 10yu Budhavāra.

For Vikārin = **Ky. 4881* = Ś. 1701** the date is irregular; it would correspond to Tuesday, 29th February A.D. 1780.

1009.—**Ś. 1716.**—*Coorg Inscr.* Nos. 13 and 14, pp. 20 and 22. Abbimāṭha and Mahādēvapura Kanarese plates of the Coorg (Kōḍagu) Rājā Vira-Rājendra-Voḍeyar, the son of Liṅga-Rājendra-Voḍeyar and grandson of Appājendra-Voḍeyar:—

Śālivāhana-Śaka-varuṣa 1716nē vartamānakke salluva Nala-saṃvatsarada Chaitra-ṣu 1 Bhārga[va*]vāradallu.

Friday, 8th April A.D. 1796; see *Ind. Ant.* Vol. XXIII. p. 122, No. 54.

(For a date of the time of the Rājā's great-grandfather Doḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate, see above, No. 1006).

1010.—**Ś. 1731.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 72, p. 61. Kanarese inscription recording the date of the death of Aditakīrtidēva:—

Śālivāhana-Śaka-ābdāḥ 1731neya Śukla-nāma-saṃvatsarada Bhādrapada-ba 4 Budhavāradalli.

Wednesday, 27th September A.D. 1809; see *Ind. Ant.* Vol. XXIII. p. 126, No. 80.

1011.—**Ś. 1739 [and 1742].**—*Coorg Inscr.* No. 17, p. 25. Merkara Kanarese plate of the Coorg (Kōḍagu) Rājā Liṅga-Rājendra-Voḍeyar, the son(?) of Liṅga-Rājendra-Voḍeyar and grandson of Appāji-Rājendra:—

Śālivāhana-Śaka-varuṣa 1739ney-Īśvara saṃvatsarada Jēṣṭha-bahula bidigeya Bhānu-vāraḷke Kali-dina 1796 392nē yī śubha-divasadalī.

Sunday, 1st June A.D. 1817; see *Ind. Ant.* Vol. XXIII. p. 126, No. 81.

The inscription also contains the date: Vikrama-saṃvatsarada Chaitra-suddha-dvādasiyu Bhānuvāraḍa varige varuṣa 2 tiṅgaḷu 9 dina 25 Kali-dina 1797 421nē yēṭadruṣa su-divasadalī—corresponding, for Vikrama = **Ś. 1742**, to Sunday, 26th March A.D. 1820.

It also contains the date: Kali-varuṣa 4922nē Vikrama-saṃvatsarada nija-Jēṣṭha tārikū 22nē Bhānuvāra,—corresponding, for Vikrama = Kaliyuga 4922* = **Ś. 1742**, to Sunday, 2nd July A.D. 1820, which was the 7th of the dark half of the second Jyāishṭha.

1012.—**Ś. 1748.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 98, p. 74. Kanarese pillar inscription recording a donation made in the time of Kṛishṇarāja-Voḍeyar, lord of Mahīśūrapura:—

Śālivāhana-Śaka(ka)-varuṣa 1748neya sanda vartamānakke saluva Vyaya-nāma-saṃvatsarada Phālguna-ba 5 Bhānuvāradalu.

Sunday, 18th March A.D. 1827; see *Ind. Ant.* Vol. XXIII. p. 127, No. 82.

1013.—**Ś. 1752 = V. 1888* = 2493** after Vardhamāna's Nirvāṇa.—*Inscr. at Śravaṇa-Belgoḷa*, No. 141, p. 111. Inscription recording the confirmation of some grants by Kṛishṇarāja, the son of Chāmarāja, reigning at Mahīśūra:—

Svasti śrī-Varddhamān-ākhyē Jinē muktīm gatē sati | vahni-randhr-ābdhi-nētraiṣ-cha vatsarēṣhu mitēṣhu vai || Vikramāśka-samāśv-indu-gaja-sāmaja-hastibhiḥ¹ | satīṣhu gaṇanīyāsu

¹ Note the irregular position of the word *indu* (for 1).

gapita-jñair-bbudhais=tadā || Śālivāhana-varshēshu nētra-bāpa-nag-ēndubhiḥ | pramitēshu Vikṛity-abdē Śrāvapē māsi maṅgalē || Kṛishṇa-pakahē cha pañchamyām tithau Chandrasya vāsarē |

Monday, 9th August A.D. 1830; see *Ind. Ant.* Vol. XXV. p. 346, No. 6.

Q.—Miscellaneous undated¹ Inscriptions.

1014.—*Ep. Ind.* Vol. VI. p. 316, and Plates. Koṇḍamudi (now Madras Museum) Prākṛit² plates³ of the *Mahārāja* (or *Rājā*) Jayavarman of the *gōtra* of the Brihatphalāyanas, issued from the camp (or capital) of Kādūra,⁴ and copied on the plates in the 10th year (of the king's reign):—

(L. 41).—sahva 10 hē pa 1 diva 1.

1015.—*Ind. Ant.* Vol. IX. p. 102, and Plate. Guṇṭūr district (formerly Sir W. Elliot's, now British Museum?) plates⁵ of the *Rājā* Attivarman, born in the family (*kula*) of king (*nṛipatī*) Kandara, which was born in the race (*vaṁśa*) of the great sage Ānanda.

1016.—*Ind. Ant.* Vol. XVIII. p. 366, and Plate. Kōmaraliṅgam (spurious⁶) Sanskrit and Kanarese plates⁷ of a king or chief Ravidatta (of the Punnādu-vishaya?), recording grants made from Kitthipura (? Kirtipura) with the permission of a certain Cheramma:—

(L. 12).—Pālgunamāsyām⁸ Ādityavārē Rēvati(tī)-nakshatrē sūryya-grāhāyē.⁹

A king Rāshṭravarman of the Kāśyapa *gōtra* (?); his son Nāgadatta; his son Bhujaṅgā-dhirāja(?) (whose wife was the daughter of a king Śīngavarman); his son Skandavarman; his son Punnāṭarāja (?); his descendant (?) Ravidatta.

1017.—Yudhishṭhira-Śaka 89.—*Ind. Ant.* Vol. IV. p. 333; *PSOCL* No. 30; *Mysore Inscr.* No. 139, p. 251. Bhāmankatti (near Tirthahalli in Mysore, spurious¹⁰) plates of the *Mahārājā* Janamējaya of the Kuru *kula*, issued from Kishkindhyā-nagari:—

(L. 4).—Yudhithi(śṭhi)ra-Śakē Plavaṅg-ākhyē yē(ē)kōnanavati-vatsarē Sahasya-māsi amāvāsyāyām Saumyavāsarē . . .

(L. 29).—uparāga-samaya(yē).

1018.—*Ind. Ant.* Vol. VIII. p. 91. Bēgūr (spurious¹¹) plates of the Pāṇḍava *Mahārājā* dhirāja Chakravartin¹² Janamējaya, lord of, and residing at, Hastināpura:—

Chaitra-māsē kṛishṇa-pakahē Bhauma-dinē tritīyāyām Indra-bha-nakshatrē sankrānta-vyati-pāta tan-nimitta.

1019.—*Proceedings Beng. As. Soc.* 1873, p. 76; *Ind. Ant.* Vol. I. p. 375; *PSOCL* No. 32; *Mysore Inscr.* No. 133, p. 238. Kuppagaḍḍe or Sorab (spurious¹³) plates of the Pāṇḍava *Mahārājā* dhirāja Chakravartin Janamējaya, lord of, and residing at, Hastināpura:—

(L. 15).—Chaitra-māsē kṛishṇa-pakahē Sōma-d[inē] Bharapi-mahānakshatrē sankrānti-vyatipāta-nimittē.

¹ One (spurious) inscription, No. 1017, is dated in the Yudhishṭhira-Śaka 89.

² The legend on the seal is in Sanskrit. The alphabet used closely resembles that of No. 617.

³ The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date.

⁴ Kādūrahāra, in which the village granted was situated, "may be a more ancient form of Gudrahāra, Gudrahāra, Gudrāvāra or Gudrāra."

⁵ The characters are an early form of Grantha, not later in my opinion than about A.D. 650; see *Ep. Ind.* Vol. V. p. 122, note 4.—For an ancient inscription (at Chēzaria in the Kistna district) of apparently the same family see Mr. Venkayya's *Report* for 1900, p. 5.

⁶ See *Ind. Ant.* Vol. XXX. p. 215, No. 11.

⁷ Read *Phālgun-āmedāyān*.

⁸ See *Ind. Ant.* Vol. XXX. p. 219, No. 41; compare *ibid.* Vol. I. p. 375 ff.

⁹ See *ibid.* Vol. XXX. p. 220, No. 42.

¹⁰ See *Ind. Ant.* Vol. XXX. p. 250, No. 43.

¹¹ Of about the 9th century A.D. (?)

¹² Read *grāhān*.

¹³ Compare above, No. 273.

1020.—*Proceedings Beng. As. Soc.* 1873, p. 75; *Ind. Ant.* Vol. I. p. 377, and Vol. III. p. 268, and Plates; *PSOOL*. No. 31; *Mysore Inscr.* No. 130, p. 232. Gauj or Anantapur (spurious¹) plates of the Pāṇḍava Mahārōjādhirāja Chakravartin Janamējaya, lord of, and residing at, Hastināpura:—

(L. 13).—Chaitra-māsē kṛishṇa va-karaṇē uttarāyana-sam[krānti]-vyatipāta-nimittē sūrya-parvaṇi ardhagrāsa-grahita-samāh.

1021.—*Inscr. at Śravaṇa-Belgoḷa*, No. 1, p. 1, and Plates; *Ep. Ind.* Vol. IV. p. 26, and Plate. Rock inscription² recording the death of the *Āchārya Prabhāchandra*.

1022.—*Inscr. at Śravaṇa-Belgoḷa*, No. 55, p. 47. Sanskrit and Kanarese inscription,³ giving an account of some Jaina teachers among whom is a *Prabhāchandra* whose feet were worshipped by *Bhōjarāja*, the king of Dhārā.

1023.—*Inscr. at Śravaṇa-Belgoḷa*, No. 58, p. 55. Fragmentary Kanarese inscription, commemorating the death of a certain *Piḷḷa* (called *Māvana-gandhahastī*, 'a rutting elephant to his father-in-law'), which took place—

Chitrabhānu-saivatsaram adhik-Āshāḍha-bahula-dasa(śa)mi-dinadol.

Āshāḍha was intercalary in Chitrabhānu = Ś. 904 and 1384; according to Mr. Rice, the former year would be intended here.

1024.—*Coorg Inscr.* No. 8, p. 11, and Plate. *Bhagamaṇḍala* inscription⁴ of the time 'while *Metpundi Kunniyarasa* was ruling the nād:—

(L. 1).—Kany-ārūḍha-Bṛihaspatau Vṛishchik-ākhyē mahā-māsē Bṛihaspaty-Uttarā-dinē.

1025.—*Ind. Ant.* Vol. IX. p. 74; *PSOOL*. No. 75; *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 33. Aihole inscription⁵ containing the name of *Narasobba*,⁶ perhaps the builder of a temple.

1026.—*Ind. Ant.* Vol. VIII. p. 287, and Plate; *PSOOL*. No. 78. Two Aihole Kanarese inscriptions⁷ recording gifts to 'the Five-hundred of Āryapura (Ayyāvoḷe).'

1027.—*Ind. Ant.* Vol. IX. p. 99; *PSOOL*. No. 84. Aihole Sanskrit and Kanarese rock inscription⁸ of *Barogedēva-Nāyaka*:—

(L. 3).—Prajōtpatya-saṁhacharada | Chayitra-ba llū |

1028.—*Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOOL*. No. 81. Aihole inscription consisting of the words *Vaṁṭiga-Bittu-kṛitam*.

1029.—*Archæol. Surv. of West. India*, Vol. III. p. 127, No. 24; *PSOOL*. No. 74. Aihole Kanarese memorial tablet.

1030.—*Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOOL*. No. 80. Aihole Kanarese(?) inscription.

1031.—*Ind. Ant.* Vol. X. p. 104, and Plate; *PSOOL*. No. 51. Bādāmi (Mahākūṭa) Kanarese pillar inscription; mentions a *Mahāsāmanta Ereve*.

1032.—*Ind. Ant.* Vol. X. p. 61, and Plate; *PSOOL*. No. 42. Bādāmi Sanskrit and Kanarese inscription in praise of one *Kappe-Arabhaṭṭa*.

1033.—*Ind. Ant.* Vol. X. p. 62, and Plate; *PSOOL*. No. 43. Bādāmi Kanarese inscription recording a gift to one *Śridharabhūṭēśvara*.

¹ See *Ind. Ant.* Vol. XXX. p. 220, No. 44.

² According to Mr. Rice "certainly not later than about 400 A.D.;" according to Dr. Fleet, on palmographic grounds "to be allotted to approximately the seventh century A.D."

³ According to Mr. Rice, of about A.D. 1115.

⁴ Part of the text is in Sanskrit; what the language of the rest is, has not been ascertained.

⁵ Of about the 7th or 8th century A.D.

⁶ Compare the name *Ganasobba*, in *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 34; *Ind. Ant.* Vol.

IX. p. 74.

⁷ Of about the 8th or 9th century A.D.

⁸ Of about the 15th or 16th century A.D.

1034.— *Ind. Ant.* Vol. X. p. 65, and Plate; *PSOOL* No. 49. Bādāmi inscription,¹ mentioning a certain Ravidēva-tridaṇḍin, and recording the advent of the goddess Mahālakshmi from Kollāpura (Kōlhāpur).

1035.— *Ind. Ant.* Vol. X. p. 59; *PSOOL* Nos. 40 and 41. Bādāmi rock inscriptions containing names probably of visitors.

1036.— *PSOOL* No. 212; *Mysore Inscr.* No. 93, p. 183. Baḷagāṁve Sanskrit and Kanarese memorial tablet.

1037.— *PSOOL* Nos. 207-211; *Mysore Inscr.* Nos. 50, 51, 54, 66 and 76, pp. 113, 115, 138 and 162. Five Baḷagāṁve Kanarese memorial tablets.

1038.— *PSOOL* Nos. 244 and 245; *Mysore Inscr.* Nos. 123 and 124, p. 221. Two Bēlūr Kanarese inscriptions.

1039.— *PSOOL* Nos. 143, 144 and 145; *Mysore Inscr.* Nos. 14, 15 and 16, p. 24. Three Dāvaṅgere Kanarese memorial tablets.

1040.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOOL* No. 68. Paṭṭadakal Kanarese inscription² in praise of a certain (architect) Chāṭṭara-Revadi-Ovajja.

1041.— *Ind. Ant.* Vol. X. p. 171, and Plate; *PSOOL* No. 69. A short Paṭṭadakal inscription.²

1042.— *Ind. Ant.* Vol. X. p. 167; *PSOOL* No. 56. Paṭṭadakal pillar inscription;³ two verses, by Achala, in praise of Bharata, the writer on dramatic composition.

1043.— *Ind. Ant.* Vol. X. pp. 167 and 168; *PSOOL* Nos. 61-64. Four short Paṭṭadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance).

1044.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOOL* Nos. 65 and 66. Two short Paṭṭadakal Kanarese pillar inscriptions (of no historical importance).

1045.— *PSOOL* Nos. 213 and 222; *Mysore Inscr.* Nos. 101 and 107, pp. 188 and 203. Two Tālgund Kanarese memorial tablets.

1046.— *South-Ind. Inscr.* Vol. II. No. 36, p. 149. Tanjore (Rājarājēśvara temple) Tamil inscription of Aravaṇai alias Māl-Ari-Kēśavaṇ, head-overseer of the Rājarājēśvara temple.

1047.— *South-Ind. Inscr.* Vol. I. No. 73, p. 104. Tirumalai Tamil inscription recording that Ariṣṭaṇēmi-āchārya, a pupil of Paravādimala, caused the image of a yakṣhī to be made.

1048.— *South-Ind. Inscr.* Vol. I. Nos. 91-94, p. 127. Four Vēlūr Tamil inscriptions recording the erection of monuments of devotion by a certain Chandra-pillai of Kāṭṭēri.

1049.— *South-Ind. Inscr.* Vol. II. No. 62, p. 248. Tanjore (Rājarājēśvara temple) Tamil inscription of a certain Mallappa-Nāyakkar.

1050.— *South-Ind. Inscr.* Vol. I. No. 50, p. 76. Śēkkaṇūr (near Vēlūr) Tamil inscription, recording the gift of the village of Śēkkaṇūr to the Vēlūr temple.

1051.— *South-Ind. Inscr.* Vol. I. No. 65, p. 92. Vakkaṇāpuram (near Viriñchipuram, Iśvara temple) Tamil inscription, recording that some people agreed to found a temple, called Okkanigra-nāyaṇār, and made grants 'from the month of Kārtika of the Siddhārthin year forward.'

1052.— *South-Ind. Inscr.* Vol. I. No. 71, p. 102. Tirumalai Tamil inscription recording the gift of a well.

1053.— *South-Ind. Inscr.* Vol. I. No. 77, p. 107. Tirumalai Tamil inscription recording the gift of a sluice.

¹ Of about the 16th or 17th century A.D.

² Of about the 8th or 9th century A.D.

³ Of about the 7th or 8th century A.D.

B.—Addenda.

1054.—*Ś. 787.*—*Ep. Ind.* Vol. VII. p. 201, and Plate. Mantrawādi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa¹ Mahārājādhirāja Amoghavarsha I.,² and his feudatory Kuppēya :—

(L. 3).—Śakanripakāl-ātita-samvatsara-śatamgaḥ=ēl-nūṛ-epbhāt-ēlanaya Pārthiva-samvatsaram pravarttise . . . Vaiśākha-māsada paurṇamāse(sī)y-and=.

1055.—*Ep. Ind.* Vol. VII. p. 212, and Plate. Niḍagundi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa¹ Mahārājādhirāja Amoghavarsha I., and his feudatories Baṅkēyarasa (Baṅkēya)³ and Baṅkēya's son Kundatte :—

(L. 1).—Amoghavarsha . . . ond-uttaram rājyam-geyyutt-ire.⁴

1056.—*Ś. 871.*—*Ep. Ind.* Vol. VII. p. 195. Śōlapuram Tamil inscription, dated—

'(in) the year two,⁵ the Śaka year eight hundred and seventy-one, the year in which the Chakravartin Kannaradēva-Vallabha,⁶ having pierced Rājāditya, entered the Torḍaimaṇḍalam.'

The inscription records the construction of a pond named after a daughter of the Gaṅga chief Attimallar (i.e. Hastinalla) alias Kannaradēva-Prithvigaṅgaraiyar,⁷ the son of Vayiri-Adiyan.

1057.—*Ś. 875.*—*Ep. Ind.* Vol. VII. p. 196. Śōlapuram incomplete Tamil inscription, dated—

'(in) the [eight-hundred]-and-seventy-fifth year of the Śaka (king), while the glorious Attimallar (i.e. Hastimalla) alias Kannaradēva-Prithvigaṅgaraiyar,⁸ was ruling the Kalle-ḍuppūr-maryādā.'

1058.—*Ep. Ind.* Vol. VII. p. 135. Tirunāmanallūr (Bhakṭajanēśvara temple) Tamil inscription of the 17th year (of the reign) of the glorious Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.); recording the gift of a lamp by a chief of Milāḍu, named Narasimhavarman, surnamed Śaktinātha and Siddhavaḍava, of the lineage of Śukra and belonging to the Malaiya-kula (i.e. the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms).⁹

1059.—*Ep. Ind.* Vol. VII. p. 142, and Plate. Tirukkōvalūr (Virattāpēśvara temple) Tamil inscription of the 21st year (of the reign) of Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.); recording a grant of land by the Vaidumba-mahārāja Śandayan Tiruvayan (i.e. Tiruvayan¹⁰ the son of Śandayan) and his queen Śāttiradēvi.

1060.—*Ep. Ind.* Vol. VII. p. 143. Tirukkōvalūr (Virattāpēśvara temple) Tamil inscription of the [22nd?] year (of the reign) of Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.); recording a gift of gold by a female relative of the Vaidumba-mahārāja Tiruvayan.

1061.—*Ep. Ind.* Vol. VII. p. 144, and Plate. Tirukkōvalūr (Virattāpēśvara temple) Tamil inscription of the 24th year (of the reign) of Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.); recording the gift of 24 lamps by the Vaidumba-mahārāja Tiruvayan.

¹ The name Rāshtrakūṭa does not occur in the inscription.

² See above, No. 71 ff.

³ Compare above, No. 74.

⁴ I.e. 'while Amoghavarsha . . . was reigning increased by one.' According to Dr. Fleet 'increased by one' would be an abbreviation of the full expression 'the sixtieth year increased by one.'

⁵ According to Dr. Hultzsch, of the reign of the Chōja king Rājāditya, mentioned in the sequel.—Compare above, No. 95.

⁶ I.e. the Rāshtrakūṭa Kṛishṇarāja III.; above, No. 93 ff.

⁷ See above, No. 1056.

⁸ Compare below, No. 1080.

⁹ See below, No. 1057.

¹⁰ I.e. the Tiruvayan of No. 708.

1062.—*Ep. Ind.* Vol. VII. p. 115. Tirupparuttikkunru (near Conjeeveram) Tamil inscription, recording a grant made by the minister Irugappa,¹ the son of the *Daṇḍanātha* Vaichaya, for the merit of the *Mahāmaṇḍalēśvara* Bukkarāja [II.], the son of Arihararāja (i.e. Harihara II.):—

‘(In) the Dundubhi year, (on) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month of Kāttigai.’

[For Dundubhi=Ś. 1304] the date is irregular; see *ibid.* Vol. VI. p. 329, No. 1.

1063.—*Ep. Ind.* Vol. VII. p. 116. Tirupparuttikkunru (near Conjeeveram) inscription, recording that the *maṇḍapa* on which it is found was built by the general Irugappa, the son of the *Daṇḍanātha* Vaichaya, at the command of (the Jaina priest) Pashpasēna.

(L. 1).—*saṁvatsarē* Prābhavē.

[Prabhava=Ś. 1309.]

1064.—Ś. 1437.—*Ep. Ind.* Vol. VII. p. 20. Amarāvati (Amarēśvara temple) inscription of Kṛishṇarāja, the son of Narasa and Nāgamāmbā, of Vijayanagara:—

(L. 35).—Āshāḍhē=bdē Yuv-ākhyē muni-pura-jaladh-imdv-amkitē . . Śak-ābdē . . dvādaśyārē.²

The king took Śivanassamudra, Udayādri, Vinikōṇḍa and Bellakoṇḍa, captured the Gajapati king's son Virabhadra, and took Koṇḍaviḍu.

1065.—*Ep. Ind.* Vol. VII. p. 185. British Museum (formerly Sir W. Elliot's) plates³ (Kaluchumbagru grant) of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI.,⁴ lord of Vēṅgi, recording a grant to the Jaina teacher Arhanandin (the disciple of Ayyapōti who was the disciple of Sakalachandra-siddhānta), made at the instance of Arhanandin's pupil, the lady Chāmekāmbā of the Paṭṭavardhika⁵ lineage:—

(L. 62).—*uttarāyana-nimittēna*.

Genealogy with lengths of reigns as far as Kali-Vishṇuvardhana [Vishṇuvardhana V.] substantially⁶ as in No. 560. His son Guṇaga-Vijayāditya [Vijayāditya III.] ('had his arms honoured' by the Vallabha king;⁷ reigned 44 years); his younger brother the Yucarāja Vikramāditya's son [Chālukya-] Bhīma [I.] (conquered Kṛishṇavallabha;⁸ 30 ya.); his son Vijayāditya [IV.] Kollabigaṇḍa (6 months); his eldest son Ammarāja [I.] Rājamahēndra (7 ya.); having expelled his son Vijayāditya [V.], Tālapa, the son of Yuddhamalla [I.] (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (9 months); Tālapa's eldest son Yuddhamalla [II.] (7 ya.); the son of Kollabigaṇḍa [Vijayāditya IV.] and brother, from a different mother, of Rājamahēndra [Ammarāja I.], viz. [Chālukya-] Bhīma [II.] (Rājahhima, conquered Rājamayya,⁹ Dhalaga,¹⁰ Tātabikki,¹⁰ Bijja,¹¹ Ayyapa,¹² Gōvindarāja,¹³ the Chōla Lōvabikki, and [his own predecessor] Yuddhamalla [II.]; reigned 12 ya.); his son, from Lōkamahādēvi, Ammarāja [II.].

1066.—Ś. 1338.—*Ep. Ind.* Vol. VII. p. 130. Conjeeveram (Aruśā-Perumā) temple) Sanskrit and Tamil inscription of the time of the Kākatya¹⁴ *Mahāmaṇḍalachakravartin*

¹ See above, No. 469.

² The date is identical with that of No. 568, and would therefore correspond to the 23rd June A.D. 1516.

³ They contain a short Telugu passage and otherwise a few Telugu words.

⁴ See above, No. 563 ff.

⁵ See above, Nos. 559 and 564.

⁶ But Kubja-Vishṇuvardhana is called Kubja-Vishṇu (compare No. 581), and Indra-bhaṭṭāraka Indrartja-

⁷ I.e. the Rāshtrakūṭa Amoghavaraha I. or Kṛishṇarāja II.

⁸ I.e. the Rāshtrakūṭa Kṛishṇarāja II.

⁹ Perhaps the Rājavarman in No. 127 above.

¹⁰ Compare above, No. 562.

¹¹ Perhaps the Bijja-Dantivarman of Banavasi, above, No. 127.

¹² Perhaps the Ayyapadēva in No. 136 above.

¹³ I.e. the Rāshtrakūṭa Gōvindarāja IV.

¹⁴ See above, No. 554 ff.

Pratāparudra of Ēkaśīlānagarī.¹ The inscription records that Pratāparudra's general Muppidi (Muppidi-Nāyaka) entered Kāñchi and, on the first date here given, installed there a certain Mānavira as governor; and that, on the second date, he made certain grants *etc.* at Kāñchi-puram :—

(L. 2).— Naḷ-ābdē || Māsē Śuchau Sarppa-dinē cha kṛishnē vārē sa-Śukrē.

(L. 3).— ' (In) the Śaka year 1238, the Nala-samvatsara, (on) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (of) the month Āṣi.'

Friday, 11th, and Wednesday, 16th June, A.D. 1316; see *ibid.* p. 128 f.

1067.— *Ep. Ind.* Vol. VII. p. 139. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 17th year (of the reign) of king Vijaya-Nandivikrama.²

1068.— *Ep. Ind.* Vol. VII. p. 139, and Plate. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 21st year (of the reign) of king Vijaya-Nripatuṅgavikrama.³

1069.— *Ep. Ind.* Vol. VII. p. 140. Another Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 21st year (of the reign) of king Vijaya-Nripatuṅgavikramavarman.

1070.— *Ep. Ind.* Vol. VII. p. 193, and Plate. Śōlapuram mutilated Sanskrit and Tamil inscription of the 8th year (of the reign) of king Vijaya-Kampa.⁴

The Tamil portion records that a chief named Rājāditya built a temple *etc.* in memory of his deceased father Pṛithivigaṅgaraiyar. The mutilated Sanskrit portion states that Rājāditya's earliest ancestor was Mādhava of the Gāṅgēya family, whose son was "he who was renowned as the splitter of even a stone-pillar," and that from the latter was descended a king whose name is given in the corrupt form of Atvivarman (apparently the father of Pṛithivigaṅgaraiyar).

1071.— *Ep. Ind.* Vol. VII. p. 140. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).⁵

1072.— *Ep. Ind.* Vol. VII. p. 133. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 28th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.);⁶ recording the gift of two lamps by a servant of Kōṅkilāṇaḍi, the queen of Parāntaka I. and mother of his son Rājāditya.⁷

1073.— *Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 28th year (of the reign) of king Parakēsarivarman who took Madurai (*i.e.* the Chōḷa king Parāntaka I.); recording a gift by a daughter of Kayirūr Perumāṇār, a chief of Milāḍu.

1074.— *Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 33rd year (of the reign) of king Parakēsarivarman who took Madurai (*i.e.* the Chōḷa king Parāntaka I.); recording a gift by the regiment of prince Arikulakēśarin (*i.e.*, perhaps, Arimjaya,⁸ the third son of Parāntaka I.).

1075.— *Ep. Ind.* Vol. VII. p. 134. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 39th year (of the reign) of king Parakēsarivarman who took Madurai and Ilam (*i.e.* the Chōḷa king Parāntaka I.); recording the gift of a lamp by Mahādēvaḍi, the queen of prince Rājāditya⁹ and daughter of Ilāḍarāyar (*i.e.* Lāṭarāja), for the merit of her elder brother Rājādittan Puḡaḷvippavargaṇḍa.¹⁰

1076.— *Ep. Ind.* Vol. VII. p. 144. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 9th year (of the reign) of king Rājarājakēsarivarman (*i.e.* the Chōḷa king Rājarāja

¹ *I.e.* Warangal.

² See above, Nos. 656-658.

³ See above, No. 712.

⁴ See above, No. 649.

⁵ See above, No. 672 f.

⁶ Compare above, No. 698.

⁷ See above, Nos. 652 and 653.

⁸ See above, No. 661 f.

I.);¹ recording a gift by Kundaṇṇ's daughter Amitravali, the mother of (Rājarāja's) queen Lōkamahādēvi.²

1077.—*Ep. Ind.* Vol. VII. p. 169, No. 61. Date of a Bāhūr (Mūlēsvara temple) Tamil inscription of the 11th year (of the reign) of king Rājarājakesarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (i.e. the Chōla king Rājarāja I.) :—

'In the 11th year . . . in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.'

[S. 918] : Sunday, 14th June A.D. 996.

1078.—*Ep. Ind.* Vol. VII. p. 169, No. 62. Date of an Uḍaiyārkōyil (Karavaudisvara temple) Tamil inscription of the 31st year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.] :—

'In the 31st year . . . on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka in this year.'

[S. 984] : Friday, 23rd July A.D. 1042; but the *nakṣatra* is irregular.

1079.—*Ep. Ind.* Vol. VII. p. 137. Tirunāmanallūr (Bhaktajanēsvara temple) Tamil inscription of the reign⁴ of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.] :—

1080.—*Ep. Ind.* Vol. VII. p. 145. Tirukkōvalūr (Trivikrama-Perumāḷ temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendradēva,⁵ who with his elder brother (Rājādhirāja I.) conquered Ratta-pāḍi, set up a pillar of victory at Kollāpuram, and terrified (the W. Chālukya) Āhavamalla (Sōmēsvara I.) at Koppam.—The inscription records the rebuilding of a temple by a chief of Milāḍu, named Narasimhavarman,⁶ surnamed Raṇakēsari-Rāma, of the lineage of Bhārgava.⁷

1081.—*South-Ind. Inscr.* Vol. III. No. 81, p. 198. Tirunāmanallūr (Bhaktajanēsvara temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājendradēva (i.e. the Chōla king Virarājendra I.),⁸ who was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyāḷ (i.e. 'the mistress of the whole world').—The inscription records that the king terrified (the W. Chālukya) Āhavamalla (Sōmēsvara I.) at Kūḍalsāṅgam and put to flight Vikkalaṇ (i.e. Vikramāditya VI.) and Śiṅgaṇṇ (i.e. Jayasimha III.). It gives a number of epithets of his, among which are Āhavamallakulakāḷa, Āhavamallanai-mummaḍi-veṇ-kaṇḍa (i.e. 'he who saw the back of Āhavamalla three times'), Vira-Chōla, Karikāla-Chōla, and Kōnēriṇmaikoḍḍāṇ.⁹

1082.—*South-Ind. Inscr.* Vol. III. No. 82, p. 199. Kīlūr (Virattānēsvara temple) Tamil inscription of the 5th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājendradēva [I.], who was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyāḷ (i.e. 'the mistress of the whole world').—The king terrified (the W. Chālukya) Āhavamalla (Sōmēsvara I.) at Kūḍalsāṅgam, and put to flight Vikkalaṇ (i.e. Vikramāditya VI.) and Śiṅgaṇṇ (i.e. Jayasimha III.); he terrified Āhavamalla a second time, seized Vēṅgai-nāḍu, and performed the anointment of victory.

1083.—*South-Ind. Inscr.* Vol. III. No. 83, p. 200. Tinḍivanam (Tintriṇisvara temple) Tamil inscription of the 6th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājendradēva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyāḷ (i.e. 'the mistress of the whole world').—After the

¹ See above, No. 696 ff.

² See above, No. 716.

³ See above, No. 721 ff.

⁴ The figure denoting the year of the reign is lost.

⁵ See above, No. 744 ff.

⁶ For two short Tamil inscriptions of his see *Ep. Ind.* Vol. VII. p. 146 f.

⁷ *I.e.* Sukra; see above, No. 1058.

⁸ See above, Nos. 753 and 754.

⁹ See No. 812.

information given in No. 1082, the inscription records that the king on a third occasion burnt (the city of) Kampili before Sômesvara [II.] could untie the necklace which he had put on,¹ and set up a pillar of victory at Karaḍikal; that he expelled Dēvanātha and other *Sāmantas* from Chakrakōṭṭa, and recovered Kanyakubja.

1084.— *South-Ind. Inscr.* Vol. III. No. 84, p. 202. Perumbēr (Tāndōṅṅisvara temple) Tamil inscription of the 7th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājendradēva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyāl (i.e. 'the mistress of the whole world'). — The king took the head² of the king of the South (i.e. the Pāṇḍya), levied tribute from the Śēralaṅ (i.e. the Chēra king), and subdued the Śiṅgaḷa (i.e. Sinhala) country. He five times put to flight (the W. Chālukya) Āhavamalla (Sômesvara I.), regained Vēṅgai-nāḍu, and bestowed [Vēṅgai]-maṇḍalam on the [E.] Chalukya Vijayāditya [VII.]. He also conquered Kaḍāram and granted it to the king who worshipped his feet. He deprived Sômesvara [II.] of the Kaṅṅara country, invested Vikramāditya [VI.] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half *lakshas* of Raṭṭa-pāḍi.

1085.— *Ep. Ind.* Vol. VII. p. 170, No. 63. Date of an Uḍaiyarkōyil (Karavandiśvara temple) Tamil inscription of the 16th year (of the reign) of king Rājakesarivarman *alias* the *Tribhuvana-chakravartin*, the glorious Kulōttuṅga-Chōḷadēva [I.]:³—

'In the 16th year . . . on the day of Uttarāshāḍhā, which corresponded to a Thursday and to the ninth (?) *tithi* of the second fortnight of the month of Mīna.'

[S. 1007]: Thursday, 12th March A.D. 1086.

1086.— *Ep. Ind.* Vol. VII. p. 147. Tirukkōvalūr (Trivikrama-Perumāḷ temple) Tamil inscription of Kariya-Perumāḷ-Periyanāyaṅ *alias* Narasimha, lord of Malāḍu, grandson of Rāma Narasimhavarman (above, No. 1080), recording donations that were to be made from the third year (of the reign) of Rājarājadēva (i.e. the Chōḷa king Rājarāja II.).⁴

1087.— *South-Ind. Inscr.* Vol. III. No. 86, p. 210. Chidambaram (Naṭarāja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king Parakesarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyāl (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvana-chakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.],⁵ who was pleased to take Madurai.— The king assisted Vikrama-Pāṇḍya against the son of Vīra-Pāṇḍya, subdued a place named Eḷagam, defeated the Maṇa (i.e. Maṇava?) army, drove the Sinhala army into the sea, took Madurai from Vīra-Pāṇḍya and bestowed it on [Vikrama-]Pāṇḍya.

1088.— *South-Ind. Inscr.* Vol. III. No. 87, p. 214. Chidambaram (Naṭarāja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king Parakesarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyāl (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvana-chakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who, having taken Madurai, was pleased to take the crowned head⁶ of the Pāṇḍya.— The king had the nose of the son of Vīra-Pāṇḍya cut off, gave the great city of Kāḍal (i.e. Madhurā) to Vikrama-Pāṇḍya, and took the crowned head of Vīra-Pāṇḍya.

¹ According to Dr. Hultzsch, the W. Chālukya "Sômesvara II. had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vikramāditya VI. who had made his peace with Virarājendra I." Compare below, No. 1084.

² See above, p. 115, note 2.

³ See above, Nos. 812 and 813.

⁴ See above, No. 756 ff.

⁵ See above, No. 814 ff.

1089.—**§. 875.**—*Ep. Ind.* Vol. VII. p. 136. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of Kulamāṇikkaṇ Irāmadēvaṇ, chief of the district of Muṇai or Muṇai-ppāḍi:—

(L. 1).—Śagar[ai] yā[ṇ]ḍu 875āvaḍu.

1090.—**§. 876.**—*Ep. Ind.* Vol. VII. p. 137. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the queen of Kulamāṇikkorumāṇār, chief of Muṇai.

(L. 1).—Śagarai yāṇḍu 87[6]āvaḍu.

ADDITIONS AND CORRECTIONS.

- Page 3, No. 5.—Compare now *Ind. Ant.* Vol. XXXII. p. 213 ff.; in line 4, for -paurṇamāsyām read -pūrṇamāsyām.
- " 9, No. 54.—Compare *ibid.* Vol. XXXI. p. 329 ff.
- " 10, No. 56.—Compare *Ep. Ind.* Vol. VII. p. 230 f.
- " 10, footnote 5.—For 78 read 780.
- " 10, footnote 6.—For 7 read 793.
- " 12, No. 68.—Compare *Ind. Ant.* Vol. XXXI. p. 363 ff.
- " 13, No. 74.—Compare *ibid.* Vol. XXXII. p. 221 ff.
- " 14, No. 76.—Re-edited, with Plate, in *Ep. Ind.* Vol. VII. p. 205.
- " 14, No. 79.—On this and No. 201 see now *Ind. Ant.* Vol. XXXII. p. 215 ff.
- " 15, No. 86.—For this and No. 87 compare *ibid.* Vol. XXXI. p. 395 ff.
- " 16, No. 91.—Compare *ibid.* Vol. XXXI. p. 393 ff.
- " 48, No. 267.—Compare *ibid.* Vol. XXXII. p. 216 ff.
- " 49, No. 273.—Compare No. 1018.
- " 58, No. 326.—Plate in *Ind. Inscr.* No. 46.
- " 79, No. 464, line 2.—For Ommāṇa- read Jammāṇa-.
- " 83, No. 487, line 8.—For Nārāyaṇāmbikā read Nārāyaṇāmbikā.
- " 88, footnote 5.—For 531 read 530.
- " 112, No. 668.—Compare *Ind. Ant.* Vol. XXXII. p. 57 ff.
- " 131, No. 813.—The date corresponds to Thursday, 12th January A.D. 1161.

I.—LIST OF DATED INSCRIPTIONS

ARRANGED IN THE ORDER OF THE ŚAKA YEARS.¹

Śaka-S.	NUMBER	Śaka-S.	NUMBER
169.—† ¶ <i>W. Gaṅga</i> Arivarman, . . .	108	656.—† <i>W. Chäl.</i> Vikramāditya II., . .	41
188.—† ¶ <i>W. Gaṅga</i> Harivarman, . . .	109	672.—† (F) ¶ <i>W. Gaṅga</i> Śripurusha, . .	117
261.—† <i>W. Gaṅga</i> Saigotta Śivamāra II., .	120	675.—¶ <i>Rāshtrakūṭa</i> Dantidurgarāja, . .	53
261.—† ¶ <i>Bāna</i> Malladēva Nandivarman, .	668	[676].— <i>W. Chäl.</i> Kirtivarman II., . .	48
272(?)—† ¶ <i>Son of W. Gaṅga</i> Vishnugōpa, .	110	679.—¶ <i>do.</i> , . . .	49
310.—† ¶ <i>W. Chäl.</i> Satyāśraya (Pulakēśin I.), . . .	1	679.—¶ <i>Guj. Rāshtrakūṭa</i> Kakkarāja II., .	54
366.—† ¶ <i>Chäl.</i> Vira-Nopamba, . . .	273	684.—† ¶ <i>W. Gaṅga</i> Śripurusha, . . .	118
388.—† ¶ <i>W. Gaṅga</i> Avinita, . . .	112	692.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja II., .	56
411*.—† ¶ <i>W. Chäl.</i> Pulakēśin I., . . .	2	698.—† ¶ <i>W. Gaṅga</i> Śripurusha, . . .	119
500.— <i>W. Chäl.</i> Maṅgalēśa (of the reign of Kirtivarman I.), . . .	3	716.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., .	61
[523-24].— <i>W. Chäl.</i> Maṅgalēśa, . . .	5	726.—¶ <i>do.</i> , . . .	63
532.—¶ <i>Satyāśraya</i> Dhruvarāja Indravarmā of <i>Rēvatīdvīpa</i> , . . .	7	730.—¶ ¶ <i>do.</i> , . . .	63, 64
532(?).—† ¶ <i>W. Chäl.</i> Vikramāditya I., . .	21	734.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . .	65
534.—¶ <i>W. Chäl.</i> Pulakēśin II., . . .	9	735*.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., .	66
[554].—¶ <i>E. Chäl.</i> Vishnupardhana I., . .	548	735.—¶ <i>do.</i> , and Gōvindarāja of <i>Guj.</i> , .	67
556 (Ky. 3735).— <i>W. Chäl.</i> Pulakēśin II., .	10	738.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . .	68
[581].—¶ <i>W. Chäl.</i> queen Vijayabhattārikā, .	23	749.—¶ <i>Guj. Rāshtrakūṭa</i> Gōvindarāja, .	69
[586].—¶ <i>E. Chäl.</i> Vishnupardhana II., . .	550	757.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja I., .	70
[589].—¶ <i>do.</i> , . . .	551	765 (?).— <i>Rāshtrakūṭa</i> Amoghavarsha I. and Śīlāra Pullaśakti, . . .	72
608.—† <i>W. Chäl.</i> Vinayāditya, . . .	26	775 (for 773).— <i>Rāshtrakūṭa</i> Amoghavarsha I. and Śīlāra Kapardin II., . .	73
611.—¶ <i>do.</i> , . . .	27	782.—† <i>Rāshtrakūṭa</i> Amoghavarsha I. and <i>ch.</i> Bankēśa, . . .	74
613.—¶ <i>do.</i> , . . .	28	787.— <i>Rāshtrakūṭa</i> Amoghavarsha I., . .	1034
614.—¶ <i>do.</i> , and <i>Ālupa k.</i> Chitravāha, . .	29	788.— <i>do.</i> , . . .	75, 76
616.—¶ <i>W. Chäl.</i> Vinayāditya, . . .	30	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja II., .	77
621.— <i>W. Chäl.</i> Vijayāditya, . . .	32	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dantivarman, .	78
622.—¶ <i>do.</i> , . . .	33	797.— <i>Ratta</i> (?) Prithvirāma, . . .	79
627.—¶ <i>do.</i> , . . .	34	799.— <i>Rāshtrakūṭa</i> Amoghavarsha I. and Śīlāra Kapardin II., . . .	80
[631].— <i>do.</i> , . . .	35	809.— <i>W. Gaṅga</i> Satyavākya (Bātuga I.), .	125
635.—† ¶ <i>W. Gaṅga</i> Śivamāra I., . . .	115	810.—¶ <i>Guj. Rāshtrakūṭa</i> Kṛishnarāja, .	81
645.—† <i>W. Chäl.</i> Vijayāditya, . . .	36	822 (for 824).— <i>Rāshtrakūṭa</i> Kṛishnarāja II.,	82
651.—† <i>do.</i> , . . .	37		

An asterisk (*) after the figures for a year denotes that the year is a current year. The Śaka year is enclosed in square brackets when it is not actually given in the inscription, but is obtained by calculation or by the reduction to a year of the Śaka era of a year which in the inscription itself is given according to another era or as a Jovian year. The sign † indicates that the inscription referred to is considered spurious; the sign ¶, that it is on copper-plates.

Here and in the Index below the figures on the right refer to the numbers of the list; 'n' after a figure, to foot-notes. The following other abbreviations are used:—*ch.* = chief; *Chäl.* or *Chäl.* = *Chalukya* or *Chalukya*; *co.* = country; *di.* = district or division; *do.* = ditto; *E.* = Eastern; *f.* = female; *Guj.* = Gujarat; *k.* = king; *m.* = male; *min.* = minister; *ri.* = river; *s. a.* = same as; *sur.* = surname; *vi.* = village or town; *W.* = Western.

Śaka-S.	NUMBER	Śaka-S.	NUMBER
824.— <i>Rāshtrakūṭa</i> Kṛishṇarāja II., . . .	83	919.— <i>W. Chāl.</i> Taila II., . . .	145
831 (for 833).— <i>do.</i> , . . .	85	919.—¶ <i>Silāra</i> Aparājita, . . .	305
832.—¶ <i>do.</i> , . . .	84	[921].— <i>Chōla</i> Rājārāja I., . . .	705
836.—¶¶ <i>Rāshtrakūṭa</i> Indrarāja III., . . .	86, 87	[922].— <i>do.</i> , . . .	706
838.— <i>do.</i> , . . .	88	922.—¶ <i>Fādava</i> Bhīllama II., . . .	328
840.— <i>Rāshtrakūṭa</i> Gōvindarāja IV., . . .	89	924.— <i>W. Chāl.</i> Irivabedaṅga Satyāśraya, . . .	146
851.— <i>do.</i> , . . .	90	928.— <i>Chōla</i> Rājārāja I., . . .	713
852.—¶ <i>do.</i> , . . .	91	928 (for 929).— <i>W. Chāl.</i> Jayasimha, II. (P) and <i>Kādamba</i> Shashtha I., . . .	147
855.—¶ <i>do.</i> , . . .	92	930.— <i>W. Chāl.</i> Irivabedaṅga Satyāśraya, . . .	148
856.— <i>Ch. Bappavarasa</i> , . . .	967	930.—¶ <i>do.</i> , and <i>Silāra</i> Rattarāja, . . .	301
860.—†¶ <i>W. Gaṅga</i> Bātuga II., . . .	127	930 (for 931).—¶ <i>W. Chāl.</i> Vikramāditya V., . . .	150
862.—¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	93	933.—¶ <i>E. Chāl.</i> Vimalāditya, . . .	568
867.— <i>do.</i> , . . .	94	934.— <i>Chōla</i> Rājārāja I., . . .	717
867.—¶ <i>E. Chāl.</i> Ammarāja II., . . .	563	939.—¶ <i>Silāra</i> Arikēsarin, . . .	306
[868?].— <i>Chōla</i> Parāntaka I., . . .	691	940.— <i>W. Chāl.</i> Jayasimha II. (P), . . .	151
871.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. and <i>Chōla</i> Rājāditya, . . .	1056	941.— <i>W. Chāl.</i> Jayasimha II., . . .	152
872*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. and <i>W. Gaṅga</i> Bātuga II., . . .	95	943*.— <i>Chōla</i> Rājendra-Chōla I., . . .	728, 731
872* (?).— <i>W. Chāl.</i> Vikramāditya VI. and <i>Sinda</i> Permādi I., . . .	234	944.— <i>W. Chāl.</i> Jayasimha II., . . .	153
872 (?).— <i>W. Chāl.</i> Jagadēkamalla II. and <i>Sinda</i> Permādi I., . . .	134	944.—¶ <i>E. Chāl.</i> Rājārāja I., . . .	569
873.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	96	946.—¶ <i>W. Chāl.</i> Jayasimha II., . . .	154
875.— <i>Gaṅga</i> ch. Attimallār Kāṇṇarādēva- Prithvigaṅgaraiyar, . . .	1057	948*.—¶ <i>Yādava</i> Bhīllama III., . . .	329
875.— <i>Munai</i> ch. Kulamāpikkag Irāmādēvaṅ, . . .	1089	948.—¶ <i>Silāra</i> Chhittarāja, . . .	307
876*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	97	950.— <i>W. Chāl.</i> Jayasimha II., . . .	155
876.— <i>Munai</i> ch. Kulamāpikkerumāṇḍr, . . .	1090	951.— <i>Chōla</i> Rājendra-Chōla I., . . .	735
880.—¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	98	955.— <i>do.</i> , . . .	726
884*.— <i>do.</i> , . . .	99	955.— <i>W. Chāl.</i> Jayasimha II. and <i>Sinda</i> <i>Nāgātīyaraṇa</i> , . . .	156
890.—† <i>W. Gaṅga</i> Mārasimha II., . . .	129	957.— <i>W. Chāl.</i> Jayasimha II., . . .	157
893.— <i>Rāshtrakūṭa</i> Khottiga and <i>W. Gaṅga</i> Mārasimha II., . . .	104	959.— <i>Chōla</i> Rājendra-Chōla I., . . .	737
894.—¶ <i>Rāshtrakūṭa</i> Kakkarāja II., . . .	105	[961].— <i>Chōla</i> Rājādhirāja I., . . .	736
[895].— <i>W. Chāl.</i> Taila II., . . .	140	961 (?).— <i>Hoyasa</i> Vinayāditya, . . .	363
896*.— <i>Rāshtrakūṭa</i> Kakkarāja II. and <i>W.</i> <i>Gaṅga</i> Mārasimha II., . . .	106	962.— <i>W. Chāl.</i> Jayasimha II. and <i>Ratta</i> <i>Kraga</i> , . . .	158
896.— <i>W. Gaṅga</i> Mārasimha II., . . .	130	[964].— <i>Chōla</i> Rājendra-Chōla I., . . .	1078
897.— <i>W. Gaṅga</i> Pañchalādēva, . . .	132	965.— <i>Chōla</i> Rājādhirāja I., . . .	739
899.— <i>W. Gaṅga</i> Rāchamalla II., . . .	133	966.— <i>W. Chāl.</i> Sōmēśvara I., . . .	159
902.— <i>W. Chāl.</i> Taila II. and <i>Ratta</i> Kārtavīrya I., . . .	141	[966].— <i>Chōla</i> Rājādhirāja I., . . .	740
902.— <i>W. Chāl.</i> Taila II. and <i>Ratta</i> Śānti- varman, . . .	142	[967].— <i>W. Chāl.</i> Sōmēśvara I., . . .	160
904.— <i>Rāshtrakūṭa</i> Indrarāja IV., . . .	107	968.— <i>do.</i> , . . .	161
904.— <i>W. Chāl.</i> Taila II., . . .	143	[968].— <i>Chōla</i> Rājādhirāja I., . . .	741
911 (for 912).— <i>do.</i> , and <i>Sinda</i> Palikāla, . . .	144	970*.— <i>do.</i> , . . .	742
[912].— <i>Chōla</i> Rājārāja I., . . .	696	970.— <i>W. Chāl.</i> Sōmēśvara I., . . .	163
[918].— <i>do.</i> , . . .	1077	970.— <i>do.</i> , and <i>Ratta</i> Atha, . . .	168
		973 (for 974).— <i>do.</i> , and <i>Kādamba</i> <i>Jayakēsin</i> I., . . .	164
		975.— <i>W. Chāl.</i> Sōmēśvara I., . . .	165
		975.— <i>Chōla</i> Rājādhirāja I., . . .	743
		[975?].—¶ <i>E. Chāl.</i> Rājārāja I., . . .	570
		976.— <i>W. Chāl.</i> Sōmēśvara I., . . .	166, 167

Saka-S.	NUMBER	Saka-S.	NUMBER
977.— <i>W. Chäl. Vikramāditya VI. and</i>		[1017 (Chā. Vi. 19 for 20 ?)].— <i>W. Chäl.</i>	
<i>Kādamba Harikēśarin,</i>	168	<i>Vikramāditya VI.,</i>	198
[977].— <i>Chōla Rājēndradēva,</i>	745	[1018 (Chā. Vi. 21)].— <i>Private inscription,</i>	199
979.— <i>do.,</i>	747	[1018 (Chā. Vi. 21)].— <i>W. Chäl. Vikramāditya</i>	
980.— ¶ <i>Śilāhāra Mārasimha,</i>	815	<i>VI.,</i>	200
982(?).— <i>Śilāra Māmvāpirāja,</i>	308	[1018 (Chā. Vi. 21)].— <i>do., and (?) Ratta</i>	
984.— <i>W. Chäl. Sōmēśvara I.,</i>	169, 170	<i>Sēna II.,</i>	201
984.— <i>Chōla Rājēndradēva,</i>	751	[1020 (Chā. Vi. 22 for 23)].— <i>W. Chäl.</i>	
986.— <i>W. Chäl. Vishpuvardhana Vijayāditya,</i>	171	<i>Vikramāditya VI.,</i>	202
987(?).— <i>W. Gaṅga Gaṅgarasa (?) and</i>		[1021 (Chā. Vi. 24)].— <i>do.,</i>	203
<i>Hoyasa Vishpuvardhana (?),</i>	384	[1024 (Chā. Vi. 27)].— <i>do.,</i>	204
988.— <i>W. Chäl. Sōmēśvara I. and Vishpu-</i>		[1024 (Chā. Vi. 27)].— <i>W. Chäl. Vikram-</i>	
<i>vardhana Vijayāditya,</i>	172	<i>āditya VI. (for W. Gaṅga Udayāditya),</i>	205
[989].— <i>Chōla Virarājendra I.,</i>	754	[1024 (Chā. Vi. 27)].— <i>W. Chäl. Vikram-</i>	
990.— <i>W. Chäl. Sōmēśvara I. and Kādamba</i>		<i>āditya VI.,</i>	206
<i>Kīrtivarmān II.,</i>	173	[1025 (Chā. Vi. 28)].— <i>do.,</i>	207
991.— <i>Yādava Sēnapachandra II. and Maurya</i>		1025.— <i>Hoyasa Ballāla I.,</i>	385
<i>Gōvindarāja,</i>	330	[1029 (Chā. Vi. 32)].— <i>W. Chäl. Vikram-</i>	
991.— ¶ <i>Yādava Sēnapachandra II.,</i>	331	<i>āditya VI.,</i>	208
993.— <i>W. Chäl. Sōmēśvara II.,</i>	174, 175	[1029 (Chā. Vi. 32)].— <i>Memorial tablet,</i>	209
993.— <i>W. Chäl. Jayasimha III.,</i>	176	1030 (for 1028).— <i>Chōla Kulōttunga-Chōla I.,</i>	779
[995].— <i>Chōla Kulōttunga-Chōla I.,</i>	760	[1030 (Chā. Vi. 33)].— <i>W. Chäl. Vikramāditya</i>	
996.— <i>W. Chäl. Sōmēśvara II.,</i>	177	<i>VI. and Kādamba Tallapa II.,</i>	210
997.— <i>do.,</i>	178	[1030 (Chā. Vi. 33)].— <i>W. Chäl. Vikramāditya</i>	
997.— <i>do., and W. Gaṅga Udayāditya,</i>	179	<i>VI.,</i>	211
998.— <i>Āchārya Śrinandi-paṇḍita,</i>	183	1032*[and 1033*].— ¶ <i>Śilāhāra Gaṇḍarāditya,</i>	317
998.— <i>Chōla Kulōttunga-Chōla I.,</i>	762	[1034 (Chā. Vi. 37)].— <i>W. Chäl. Vikram-</i>	
999.— <i>W. Chäl. Vikramāditya VI. and</i>		<i>āditya VI. and Pāṇḍya ch. Kāmādēva,</i>	212
<i>Jayasimha III.,</i>	184	[1034 (Chā. Vi. 38 for 37 ?)].— <i>W. Chäl.</i>	
[999 (Chā. Vi. 2)].— <i>W. Chäl. Vikramāditya</i>		<i>Vikramāditya VI.,</i>	213
<i>VI.,</i>	185, 186, 187	[1035 (Chā. Vi. 38)].— <i>do.,</i>	214
1001*.— ¶ <i>E. Chäl. Vira-Chōla,</i>	572	1035.— <i>Chōla Kulōttunga-Chōla I.,</i>	783
[1001 (Chā. Vi. 3 for 4 ?)].— <i>W. Chäl. Vikram-</i>		[1035].— <i>do.,</i>	784
<i>āditya VI. and Jayasimha III.,</i>	188	[1036 (Chā. Vi. 39)].— <i>W. Chäl. Vikram-</i>	
[1004 (Chā. Vi. 7)].— ¶ <i>W. Chäl. Vikram-</i>		<i>āditya VI.,</i>	216
<i>āditya VI., Sinda Muñja, and Ratta</i>		[1036].— <i>Chōla Kulōttunga-Chōla I.,</i>	785
<i>Kannakaira II.,</i>	189	1036.— <i>do.,</i>	786
[1006 (Chā. Vi. 9)].— <i>W. Chäl. Vikramāditya</i>		1037 (for 1035).— <i>Son of Hoyasa min.</i>	
<i>VI.,</i>	190	<i>Gaṅgarāja,</i>	386
1006.— ¶ <i>E. Chäl. Chōlagabga Rājārāja,</i>	571	1037.— <i>Jaina Mēghachandra-traiṇidyaḍēva,</i>	387
[1007].— <i>Chōla Kulōttunga-Chōla I.,</i>	1085	1037.— <i>Chōla Kulōttunga-Chōla I.,</i>	787
1008 (for 1009).— <i>W. Chäl. Vikramāditya VI.,</i>	191	1039.— ¶ <i>Hoyasa Vishpuvardhana,</i>	388, 389
1009.— <i>do., and Ratta Kārtavīrya II.,</i>	192	[1039].— <i>Chōla Kulōttunga-Chōla I.,</i>	789, 790, 791
[1009 (Chā. Vi. 12)].— <i>W. Chäl. Vikram-</i>		[1040 (Chā. Vi. 43)].— <i>Private inscription,</i>	217
<i>āditya VI. and Jayakara,</i>	193	1040.— <i>Chōla Kulōttunga-Chōla I.,</i>	792
[1013 (Chā. Vi. 16)].— <i>W. Chäl. Vikram-</i>		1040.— <i>Śilāhāra Gaṇḍarāditya,</i>	318
<i>āditya VI.,</i>	194, 195	1041*.— <i>Disciple of Divākaranandi-siddhānta-</i>	
[1015 (Chā. Vi. 18)].— <i>do.,</i>	196	<i>dēva,</i>	968
[1015 (Chā. Vi. 18) ?].— <i>Hoyasa inscription,</i>	197	1042*.— <i>Daughter of Hoyasa min. Gaṅga-</i>	
1016.— ¶ <i>Śilāra Anantapāla,</i>	309	<i>rāja,</i>	390

Saka-S.	NUMBER	Saka-S.	NUMBER
1013*.— <i>Mother of Hoysala min. Gaṅgarāja</i> ,	392	[1069].— <i>W. Chāl. Jagadēkamalla II.</i> ,	235
[1013 (Chā. VI. 46)].— <i>W. Chāl. Vikramāditya</i>		[1069].— <i>do., and ch. Vira-Pāṇḍyadeva</i> ,	236
VI. and <i>ch. Tribhuvanamalla Pāṇḍyadeva</i> ,	219	[1071].— <i>do., and ch. Jagadēva</i> ,	237
1044*.— <i>Wife of Hoysala min. Gaṅgarāja</i> ,	393	1073*.— <i>Śīlāhara Vijayāditya</i> ,	323
[1044].— <i>Chōla Vikrama-Chōla</i> ,	794, 797	1075.— <i>Nikumbha ch. Indrarāja</i> ,	333
[1044 (Chā. VI. 45 for 47) ?].— <i>W. Chāl.</i>		1076.— <i>W. Chāl. Taila III.</i> ,	239
Vikramāditya VI. and <i>Sinda Ācha II.</i> ,	218	1076.— <i>Śīlāra Haripāla</i> ,	310
1045.— <i>Tēridōla ch. Gohka</i> ,	220	[1077].— <i>W. Chāl. Taila III. and</i>	
[1045].— <i>Chōla Vikrama-Chōla</i> ,	798, 799	<i>Kaṭachurya Bijjala</i> ,	240
1045.— <i>Queen of Hoysala Viśhṇuvardhana</i> ,	396, 397	1078.— <i>Śīlāra Mallikārajana</i> ,	311
1045.— <i>Jaina Śubhachandra-siddhāntadeva</i>		1079.— <i>Kaṭachurya Bijjala</i> ,	275
and <i>min. Gaṅgarāja</i> ,	398	1079.— <i>E. Chāl. Vijayāditya III. of</i>	
1045 (?).— <i>W. Chāl. Jagadēkamalla II. (?)</i>		<i>Piṭhōpuram</i> ,	575
and <i>ch. Vijaya-Pāṇḍyadeva</i> ,	225	1080.— <i>Kādamba Śivachitta Permāḍi and</i>	
1047.— <i>W. Chāl. Vikramāditya VI.</i> ,	221	<i>Vijayāditya II.</i> ,	241
[1047-48 (Kollam 301)].— <i>Vira-Kēraḷavarman</i>		[1080].— <i>Kaṭachurya Bijjala</i> ,	276
of <i>Vēṇḍu</i> ,	943	1080.— <i>do.</i> ,	277
1049.— <i>Chōla Vikrama-Chōla</i> ,	800	1081.— <i>Hoysala Narasimha I. and min.</i>	
[1050].— <i>do.</i> ,	802, 803, 804	<i>Halla</i> ,	409
[1050].— <i>W. Chāl. Sōmēśvara III. and</i>		[1081-82 (Kollam 335)].— <i>Private inscription</i> ,	945
<i>Kādamba Tailapa II.</i> ,	227	[1082, 1085, and 1094].— <i>Kādamba Śivachitta</i>	
1050.— <i>Jaina Mallishēra Maladhāridēva</i> ,	969	<i>Permāḍi</i> ,	242
1051*.— <i>W. Chāl. Sōmēśvara III. and</i>		[1083 (Kollam 336)].— <i>Vira-Ravivarman of</i>	
<i>Kaṭachurya Permāḍi</i> ,	226	<i>Vēṇḍu</i> ,	946
[1052].— <i>W. Chāl. Sōmēśvara III.</i> ,	228	[1083].— <i>Kaṭachurya Bijjala</i> ,	278, 279
1053.— <i>Queen of Hoysala Viśhṇuvardhana</i> ,	400	1084.— <i>Kākatiga Rudradēva</i> ,	584
1054 (for 1057).— <i>Chōla Vikrama-Chōla</i> ,	808	1084 (for 1085).— <i>Sinda Chāvunḍa II.</i> ,	243
[1056].— <i>do.</i> ,	807	1085.— <i>Jaina Dēvakirti-paṇḍitadeva</i> ,	412
1056 (for 1065).— <i>W. E. Chāl. Kulōtubga-</i>		[1087].— <i>Ch. Vijaya-Pāṇḍyadeva</i> ,	244
<i>Chōla II.</i> ,	574	[1087].— <i>Kaṭachurya Bijjala</i> ,	280
1058*.— <i>Śīlāhara Gaṇḍarāditya</i> ,	319	[1088-89 (Kollam 342)].— <i>Vira-Ravivarman</i>	
1059 (for 1051 ?).— <i>Tribhuvanamalla</i>		of <i>Vēṇḍu (?)</i> ,	947
<i>Chaladeśkarāva Hoysalasetti</i> ,	970	[1090].— <i>Kaṭachurya Bijjala and Sōvidēva</i> ,	285
1060*.— <i>Hoysala Viśhṇuvardhana</i> ,	401	[1091 (Chā. VI. 94)].— <i>Sinda Chāvunḍa II.</i>	
[1061].— <i>W. Chāl. Jagadēkamalla II.</i> ,	229	<i>Bijjala and Vikrama</i> ,	247
[1061].— <i>W. Chāl. Sōmēśvara III. (?)</i> ,	230	1091.— <i>Ch. Vijaya-Pāṇḍyadeva</i> ,	248
[1061 ?].— <i>Ch. Singimayya</i> ,	403	[1091 and 1093 (Ky. 4270 and 4272)].—	
[1061 ?].— <i>Ch. Baladeva</i> ,	404	<i>Kādamba Śivachitta Paramardin and</i>	
1063 (for 1064).— <i>Yādava ch. Sēvapadeva</i> ,	332	<i>Viśhṇuchitta</i> ,	249
[1064].— <i>W. Chāl. Sōmēśvara III. (?) and</i>		1093* and 1095*.— <i>Ch. Vijaya-Pāṇḍyadeva</i> ,	250
<i>ch. Vira-Pāṇḍyadeva</i> ,	231	[1093].— <i>Kaṭachurya Sōvidēva</i> ,	286
[1064].— <i>W. Chāl. Jagadēkamalla II.</i> ,	232	1093.— <i>Koṇḍapaḍmaḍi ch. Buddharāja</i> ,	581
1065*.— <i>Śīlāhara Vijayāditya</i> ,	321	[1094 (Kollam 348 for 347 ?)].— <i>Vira-</i>	
1065* and 1066*.— <i>do.</i> ,	322	<i>Udayamārtāṇḍavarman of Vēṇḍu</i> ,	948
[1065-66 (Kollam 319)].— <i>Vira-Kēraḷavarman</i>		[1095].— <i>Kaṭachurya Sōvidēva</i> ,	287
of <i>Vēṇḍu</i> ,	944	1095 and 1103.— <i>W. Chāl. Sōmēśvara IV. (?)</i>	
[1066].— <i>W. Chāl. Jagadēkamalla II. and</i>		and (<i>Sinda</i>) <i>ch. Irmaḍi-Rāchamalla</i> ,	253
<i>Sinda Permāḍi I.</i> ,	233	1096.— <i>W. Kaṭachurya Sōvidēva</i> ,	288, 289
1068*.— <i>Jaina Prabhāchandra-siddhāntadeva</i> ,	408	[1096 (Ky. 4275)].— <i>Kādamba Śivachitta</i>	
		<i>Permāḍi</i> ,	254

Saka-S.	NUMBER	Saka-S.	NUMBER
1099*.— <i>Jaina Nayakirtidēva</i> ,	414	1121.— <i>Hoyasa Ballāla II.</i> ,	427
[1100].— <i>Kaṣachurya Saṅkama</i> ,	291	1121.— <i>Maiduna-Chauḍayya</i> ,	971
1101*.— <i>Śilāhāra Bhōjadēva II.</i> ,	324	[1121 (Ky. 430)].— <i>Kādamba Jayakēsin III.</i> ,	261
[1101].— <i>Kaṣachurya Saṅkama</i> ,	292, 293	[1121].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	831, 832
[1102].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	814	1123.— <i>Nātavāḍi ch. Rudradēvarāja</i> ,	591
[1102].— <i>Kaṣachurya Āhavamalla</i> ,	295, 296	[1123 (Ky. 4302)].— <i>Kādamba Jayakēsin III.</i> ,	262
[1103].— <i>do.</i> ,	297	1124*.— <i>Raṭṭa Kārtavīrya IV.</i> ,	264
1103.— <i>do., and Gutta Jōyidēva I.</i> ,	298	1124.— <i>E. Chāl. Mallapadēva III. of Pithāpuram</i> ,	576
1104*.— <i>Private inscription</i> ,	256	[1124].— <i>Hoyasa Ballāla II.</i> ,	428, 429
1104*.— <i>Hoyasa Ballāla II.</i> ,	416	[1125].— <i>Pāṇḍya Jaṭavarman Kulāśekhara</i> ,	889
1104.— <i>Amarāvati ch. Kēta II.</i> ,	590	1127*.— <i>Raṭṭas Kārtavīrya IV. and Mallikārjuna</i> ,	265
[1105].— <i>Kaṣachurya Āhavamalla</i> ,	299	1127.— <i>Telugu-Chōla Tammusiddhi</i> ,	880
1105.— <i>¶ Kaṣachurya Singhapa</i> ,	300	[1127].— <i>Hoyasa Ballāla II.</i> ,	430
1106.— <i>W. Chāl. Sōmēśvara IV.</i> ,	257	[1127].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	837
[1106].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	816	[1128].— <i>do.</i> ,	839
1107.— <i>Śilāra Aparāditya</i> ,	312	1128 (for 1129).— <i>Dēvagiri-Yādava Singhapa and Nikumbha ch. Sōidēva</i> ,	337
[1107].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	817	1129.— <i>Telugu-Chōla Tammusiddhi</i> ,	881, 882, 883
1108.— <i>Velanāṇḍu ch. Prithivīśvara</i> ,	582	[1129].— <i>Hoyasa Ballāla II.</i> ,	431
1109*.— <i>Śilāra Aparāditya</i> ,	313	1130 (for 1131).— <i>Sinda (?) Sōmēśvara</i> ,	972
1109.— <i>Ch. Bhāyidēva</i> ,	258	[1130-31 (Kollam 384)].— <i>Vīra-Rāma [Kēra]avarman] of Vēṇḍu</i> ,	951
1109.— <i>Śilāhāra Bhōjadēva II.</i> ,	325	1131*.— <i>¶ Raṭṭas Kārtavīrya IV. and Mallikārjuna</i> ,	266
1110*.— <i>Toragale ch. Barma</i> ,	259	[1133].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	840
1110*.— <i>Gutta Vīra-Vikramāditya II.</i> ,	298	1135*.— <i>Dēvagiri-Yādava Singhapa</i> ,	338
1111.— <i>W. Chāl. Sōmēśvara IV. and Kādamba Kāmadēva</i> ,	260	1135.— <i>General Jāya of Kākatiga Gaṇapati</i> ,	585
[1111].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	821	1136*.— <i>Dēvagiri-Yādava Singhapa</i> ,	339
1112, 1114 [and 1115].— <i>Śilāhāra Bhōjadēva II.</i> ,	326	1136*.— <i>Gutta Vīra-Vikramāditya II.</i> ,	340
1112.— <i>Dēvagiri-Yādava Bhīllama</i> ,	334	[1136].— <i>¶ Pāṇḍya Jaṭavarman Kulāśekhara</i> ,	890
1113.— <i>¶ Śilāhāra Bhōjadēva II.</i> ,	327	[1137 (Kollam 389 for 390 ?)].— <i>Vīra-Rāma Kēra]avarman of Vēṇḍu</i> ,	952
1113.— <i>Gutta Vīra-Vikramāditya II.</i> ,	335	[1137].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	842
1113 (?)— <i>Hoyasa Ballāla II.</i> ,	418	1137.— <i>Dēvagiri-Yādava Singhapa</i> ,	341
[1113].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	822	[1138 (Ky. 4317, Kollam 392)].— <i>Private (?) inscription</i> ,	953
1114.— <i>Hoyasa Ballāla II.</i> ,	419, 420	1140.— <i>Dēvagiri-Yādava Singhapa</i> ,	342
1114 (for 1115).— <i>do.</i> ,	421	1141*.— <i>Raṭṭa Kārtavīrya IV.</i> ,	267
[1114-15 (Kollam 368)].— <i>Vīra-Kēra]avarman (?) of Vēṇḍu</i> ,	949	[1143].— <i>Chōla Rājārāja III.</i> ,	843
[1116].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	823, 824	[1142-43 (Kollam 396)].— <i>Private (?) inscription</i> ,	954
1117*.— <i>Hoyasa Ballāla II.</i> ,	423	1144.— <i>Astrologer Anantadēva of Dēvagiri-Yādava Singhapa</i> ,	343
[1117].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	825	[1144].— <i>Chōla Rājārāja III.</i> ,	844
1117.— <i>Kōnamāṇḍala chiefs Mallidēva and Manma-Satya II.</i> ,	583	1145*.— <i>Dēvagiri-Yādava Singhapa</i> ,	344
[1117-18 (Kollam 371)].— <i>Vīra-Rāma]avarman of Vēṇḍu</i> ,	950	[1145].— <i>Pāṇḍya Māra]avarman Sundara-Pāṇḍya I.</i> ,	891
1118*.— <i>Hoyasa Ballāla II.</i> ,	423		
[1118].— <i>do.</i> ,	426		
[1118].— <i>do., and Kādamba Kāmadēva</i> ,	424		
[1118].— <i>Chōla Kulōttuṅga-Chōla III.</i> ,	826, 827		
[1119].— <i>do.</i> ,	828		
1119.— <i>do.</i> ,	829		

Saka-S.	NUMBER	Saka-S.	NUMBER
1145.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	345	[1175].— <i>Pāṇḍya</i> Jaṭavarman Sundara-	
1145.— <i>Hoyasa</i> Narasimha II., . . .	434	<i>Pāṇḍya</i> I.,	900, 901, 902
[1147].— <i>Pāṇḍya</i> Māṇavarman Sundara-		[1176].— ¶ <i>Hoyasa</i> Narasimha III., . . .	439
<i>Pāṇḍya</i> I.,	893	1177.— <i>do.</i> ,	440
1148*.— <i>Dēvagiri-Yādava</i> Singhapa (P), . . .	346	[1178].— <i>Telugu-Chōla</i> Vijaya-Gaṇḍagopāla, . .	895
[1148].— <i>Chōla</i> Rājārāja III.,	845	[1178].— <i>Hoyasa</i> Vira-Rāmanātha, . . .	441
1151*.— <i>Raṭṭa</i> Lakṣmīdēva II.,	268	[1179].— <i>Pāṇḍya</i> Jaṭavarman Sundara-	
1153.— <i>Kākatīya</i> Gaṇapati,	580	<i>Pāṇḍya</i> I.,	903
[1153].— <i>Hoyasa</i> Narasimha II.,	435	1180.— Rājagambhīra Śambavarīyaṇ, . . .	806
[1154].— <i>Chōla</i> Rājārāja III.,	848, 849	1181.— <i>Śīlāhara</i> Sōmēśvara,	314
[1155].— <i>do.</i> ,	850, 851, 852	[1181].— <i>Dēvagiri-Yādava</i> Kanhara, . . .	361
1156.— <i>Dēvagiri-Yādava</i> Singhapa,	347	[1181].— <i>Pāṇḍya</i> Jaṭavarman Sundara-Pāṇḍya	
1156.— <i>Daughter of Nātavādi ch.</i> Rudra-		I.,	904, 905
<i>dēva</i> ,	593	[1181].— <i>Pāṇḍya</i> Vira-Pāṇḍya,	906
[1156].— <i>Chōla</i> Rājārāja III.,	853	[1182].— <i>Pāṇḍya</i> Jaṭavarman Sundara-Pāṇḍya	
[1156].— <i>Pāṇḍya</i> Māṇavarman Sundara-		I.,	907
<i>Pāṇḍya</i> I.,	895, 896	1182.— ¶ <i>Chāl.</i> Kāmavadēvarāja,	271
1156.— <i>Image inscription</i> ,	973	1183.— <i>Dēvagiri-Yādava</i> Mahādēva,	362
[1156-57 (Kollam 410)].— Vira-Ravi Kōṭṭavar-		[1183].— <i>Pāṇḍya</i> Jaṭavarman Sundara-	
<i>man of Vēṇāḍu</i> ,	955	<i>Pāṇḍya</i> I.,	908
1157.— <i>Dēvagiri-Yādava</i> Singhapa,	348	[1183].— <i>Hoyasa</i> Vira-Rāmanātha,	442
1157.— <i>Kākatīya</i> general Jāya,	587	1184*.— ¶ <i>Hoyasa</i> Narasimha III.,	443
1158.— <i>Dēvagiri-Yādava</i> Singhapa,	349	[1184].— <i>Dēvagiri-Yādava</i> Mahādēva and	
[1159].— <i>Chōla</i> Rājārāja III.,	855	<i>Gutta</i> Gutta III.,	363
1160*.— ¶ <i>Dēvagiri-Yādava</i> Singhapa, . . .	350, 351	1185*.— <i>do.</i> <i>do.</i> ,	364
1160*.— <i>Chōla</i> Rājārāja III.,	856	[1185].— <i>do.</i> ,	365
[1160].— <i>do.</i> ,	857, 858, 859	1187.— <i>Telugu-Chōla</i> Vijaya-Gaṇḍagopāla, . .	886, 887
1161.— <i>do.</i> ,	860	1187.— <i>Dēvagiri-Yādava</i> Mahādēva,	366
1162.— <i>Dēvagiri-Yādava</i> Singhapa,	352	[1188].— <i>Chōla</i> Rājendra-Chōla III.,	867
[1164].— <i>do.</i> ,	354	1188.— <i>Kēraḷa k.</i> Havivarman,	939, 940
1165.— <i>Chōla</i> Rājārāja III.,	862	[1189].— <i>Chōla</i> Rājendra-Chōla III.,	868
[1168].— <i>Dēvagiri-Yādava</i> Singhapa,	355	1189.— <i>Dēvagiri-Yādava</i> Mahādēva,	367
[1171].— <i>Chōla</i> Rājendra-Chōla III.,	863	[1189].— <i>Pāṇḍya</i> Vira-Pāṇḍya,	910
[1171].— <i>Pāṇḍya</i> Māṇavarman Sundara-		1189.— <i>Jaina</i> Śrinandi-bhaṭṭārakadēva, . . .	974
<i>Pāṇḍya</i> II.,	897	1190.— <i>Hoyasa</i> Narasimha III. (P),	444
1171.— ¶ <i>Dēvagiri-Yādava</i> Kanhara, . . .	357, 358	1191.— ¶ <i>Oḍḍavādi ch.</i> Arjuna,	600
1172*.— <i>do.</i> ,	356	[1191].— <i>Hoyasa</i> Vira-Rāmanātha,	445
1172*.— <i>Kākatīya</i> Gaṇapati,	588	1191 (for 1195 P).— <i>Hoyasa</i> Narasimha III., .	446
[1172*].— Gaṇapāmbā, <i>daughter of do.</i> , . . .	589	1192* [and 1198].— <i>do.</i> ,	447
[1172 (Ky. 4851)].— ¶ <i>Kādamba</i> Śivachitta		[1192].— <i>Hoyasa</i> Vira-Rāmanātha,	448
<i>Shashṭha</i> II.,	269	[1193].— <i>Dēvagiri-Yādava</i> Mahādēva (P), . .	368
[1172].— <i>Pāṇḍya</i> Māṇavarman Sundara-		[1193].— <i>Hoyasa</i> Vira-Rāmanātha,	449
<i>Pāṇḍya</i> II.,	898	1193.— ¶ <i>Dēvagiri-Yādava</i> Rāmachandra, . .	369
[1173].— <i>do.</i> ,	899	1194.— ¶ <i>do.</i> ,	370, 371
1174*.— <i>Dēvagiri-Yādava</i> Kanhara,	359	1195.— <i>E. Chāl.</i> Vijayāditya II. of	
[1174 (Kollam 427)].— Vira-Padmanābha		<i>Śrīkūrmam</i> ,	577
<i>Māṇḍavarman of Vēṇāḍu</i> ,	956	1197*.— <i>Jaina</i> Māghanandi-bhaṭṭārakadēva, .	975
[1174].— <i>Chōla</i> Rājendra-Chōla III.,	864	1199*.— <i>Dēvagiri-Yādava</i> Rāmachandra, . .	372
1175*.— ¶ <i>Hoyasa</i> Sōmēśvara,	436	1199.— <i>do.</i> ,	373
1175.— ¶ <i>Dēvagiri-Yādava</i> Kanhara,	360	1199.— <i>E. Chāl.</i> Purushōttama of <i>Śrīkūrmam</i> , .	578

Saka-S.	NUMBER
[1199].— <i>Pāṇḍya</i> Māgavarman Kulasekhara I.,	911
1200.— <i>Disciple of Jaina</i> Udayachandradēva,	976
1200.— <i>Hoyasa</i> Narasimha III.,	450
1201.— <i>Disciple of Jaina</i> Paḍumasina- bhaṭṭarakadēva (P),	977
1203 (for 1201P) [and 1210].— <i>Private</i> <i>inscription</i> ,	978
[1203].— <i>Pāṇḍya</i> Jaṭavarman Sundara-Pāṇḍya II.,	912
1203.— <i>Naraharitritha</i> , <i>governor of Kalinga</i> (P),	979
[1204].— <i>Dēvagiri-Yādava</i> Rāmachandra,	374
1205*.— <i>Disciple of Jaina</i> Nēmicandra- paṇḍitadēva,	980
[1205].— <i>Dēvagiri-Yādava</i> Rāmachandra,	375
[1206].— <i>do.</i> ,	376, 377
[1207].— <i>Pāṇḍya</i> Jaṭavarman Sundara- Pāṇḍya II.,	913
[1208].— <i>Dēvagiri-Yādava</i> Rāmachandra,	378
1208.— <i>Hoyasa</i> Narasimha III.,	451
[1209].— <i>Pāṇḍya</i> Jaṭavarman Sundara- Pāṇḍya II.,	914
[1211].— <i>do.</i> ,	915, 916
1212*.— <i>¶ Dēvagiri-Yādava</i> Rāmachandra,	379
[1212].— <i>Pāṇḍya</i> Jaṭavarman Sundara- Pāṇḍya II.,	917, 918
[1215].— <i>Pāṇḍya</i> Māgavarman Kulasekhara I.,	919
[1216].— <i>do.</i> ,	920
1219*.— <i>Dēvagiri-Yādava</i> Rāmachandra,	380
1222.— <i>do.</i> ,	381
1227.— <i>do.</i> ,	382
[1229].— <i>Pāṇḍya</i> Māgavarman Kulasekhara I.,	921
1231.— <i>E. Chd.</i> Viśvannātha of <i>Śrīkūrmam</i> ,	579
[1232].— <i>Hoyasa</i> Ballāla III.,	453
1235.— <i>Jaina</i> Śubhachandramuni,	981
1236.— <i>Chōḷa</i> Vira-Champa,	869, 870
[1237-38 (Kollam 491)].— <i>Vira-Udaiyamār- tāḍavarman of Vēṇāḍu</i> ,	957
1238.— <i>Kākatīya</i> Prātāparudra,	1066
[1239].— <i>Pāṇḍya</i> Māgavarman Kulasekhara II.,	922
1240.— <i>E. Chd.</i> Purushōttama of <i>Śrīkūrmam</i> ,	580
[1240].— <i>Pāṇḍya</i> Māgavarman Kulasekhara II.,	923
[1241].— <i>¶ Vira-Bāghava-Chakravartin</i> (of <i>Kēraḷa</i>),	965
[1243].— <i>Pāṇḍya</i> Māgavarman Kulasekhara II.,	924
1259.—(for 1260 P).— <i>¶ Nāmaya-Nāyaka of</i> <i>Piṭṭāpuri</i> ,	601
[1261].— <i>Vegrumaṅkoṇḍa</i> Śambavarāya,	871
1261 (for 1262).— <i>Harihara I. of Vijayanagara</i> ,	454
1262.— <i>Pāṇḍya</i> Māgavarman Parākrama- Pāṇḍya,	925

Saka-S.	NUMBER
[1274].— <i>Pāṇḍya</i> Māgavarman Parākrama- Pāṇḍya,	926
1276*.— <i>¶ Bukkarāya I. of Vijayanagara</i> ,	455
1277.— <i>do.</i> ,	456
1278.— <i>do.</i> ,	457
1278.— <i>¶ Saṅgama II. of Vijayanagara</i> ,	459
1286 (for 1287).— <i>Kampaṇa II. of Vijaya- nagara</i> ,	460
[1290].— <i>do.</i> ,	462
1290.— <i>Bukkarāya I. (P) of Vijayanagara</i> ,	461
1293.— <i>General</i> Goppaṇāya of <i>Kampaṇa II.</i> <i>of Vijayanagara</i> ,	463
1293.— <i>Pāṇḍya</i> Jaṭavarman Parākrama- Pāṇḍya,	927
1295*.— <i>Jaina</i> Vardhamānasvāmīn (P),	982
1296.— <i>Jammaṇa-Uḍaiyar</i> , <i>son of Kampaṇa</i> <i>II. of Vijayanagara</i> ,	464
1296.— <i>¶ Redḍi Anna-Vēma of Koṇḍaviṭṭu</i> ,	593
1296.— <i>Kēraḷa</i> (P) <i>ch. Sarvāṅganātha</i> ,	941
1300 (for 1301).— <i>¶ Redḍi Anna-Vēma of</i> <i>Koṇḍaviṭṭu</i> ,	594
1301.— <i>¶ Harihara II. of Vijayanagara</i> ,	465, 466
1304.— <i>¶ do.</i> ,	467
[1304].— <i>Min.</i> Irugappa,	1062
1305 (for 1306).— <i>¶ Virūpāksha I. of Vijaya- nagara</i> ,	468
1307.— <i>Harihara II. of Vijayanagara</i> ,	469
1309*.— <i>¶ do.</i> ,	470
[1309].— <i>General</i> Irugappa,	1063
1312.— <i>Kēraḷa k. Mārtāḍavarman</i> ,	942
1313.— <i>¶ Harihara II. of Vijayanagara</i> ,	471
1313.— <i>Redḍi Kāṭaya-Vēma</i> ,	595
1315.— <i>Harihara II. of Vijayanagara</i> ,	472
1317.— <i>¶ do.</i> ,	473
1317 (for 1318).— <i>¶ do.</i> ,	474
1320*.— <i>Jaina</i> Purapaṇḍita,	983
1321.— <i>¶ Harihara II. of Vijayanagara</i> ,	475
[1325 (Kollam 578)].— <i>Kēraḷa k. Vira-Kēraḷa</i> <i>Mārtāḍavarman</i> ,	958
1328 [and 1327].— <i>Bukkarāya II. of Vijaya- nagara</i> ,	479
1328.— <i>¶ Dēvarāya I. of Vijayanagara</i> ,	480
1328 (for 1338).— <i>Subordinate of Redḍi</i> <i>Kāṭaya-Vēma</i> ,	598
1331.— <i>Disciple of Jaina</i> Chandrakirti,	984
1332.— <i>Dēvarāya I. of Vijayanagara</i> ,	481
1333.— <i>¶ Redḍi Kāṭaya-Vēma of Rāja- mahēndranagara</i> ,	596
1334*.— <i>Son of Dēvarāya I. of Vijayanagara</i> ,	483
1336.— <i>Subordinate of Redḍi Kāṭaya-Vēma</i> ,	597

Śaka-S.	NUMBER	Śaka-S.	NUMBER
1338.—¶ Vijaya of Vijayanagara, . . .	484	1450 and 1451.—Krishnarāya of Vijaya-	
1344.—do., . . .	485	nagara, . . .	513
[1344].—General Irugapa, . . .	486	1452.—Achyutarāya of Vijayanagara, . . .	514
1346.—¶ Dēvarāya II. of Vijayanagara, 487, 488		1453.—do., . . .	515
1347.—do., . . .	489	1455*.—do., . . .	516
1348.—do., . . .	490	1459.—Pāṇḍya Jaṭilavarman . . . Śrīvallabha-	
1352.—¶ Redḍi Allaya-Dodda of Rōjamahēn-		dēva, . . .	933
dranagara, . . .	559	1459 (for 1460).—Private inscription, . . .	990
1353*.—¶ Dēvarāya II. of Vijayanagara, 491, 492		1460.—Achyutarāya of Vijayanagara, . . .	517
1353.—Vira-Pāṇḍya, son of Bhairava, . . .	985	1461.—do., . . .	518
1355*.—Jaina Śrutamuni, . . .	986	1462.—¶ do., . . .	519
[1355].—Dēvarāya II. of Vijayanagara, . . .	493	1463*.—do., . . .	520
[1356].—do., . . .	494	[1465].—Sadāśivarāya of Vijayanagara, . . .	521, 523
1358*.—Vira-Pāṇḍya, son of Bhairava, . . .	987	1466*.—do., . . .	522
[1368].—Pratāpa-Dēvarāya of Vijayanagara, . . .	495	1466.—Jaina Śāntikīrtidēva, . . .	991
1368.—Dēvarāya II. of Vijayanagara, . . .	496	1467.—Sadāśivarāya of Vijayanagara, . . .	524
1371.—Mallikārjuna of Vijayanagara, . . .	497	1469.—do., . . .	525
[1375].—Pāṇḍya Jaṭilavarman Parākrama-		1470.—do., . . .	526
Pāṇḍya, . . .	928	1471.—Bimma-Nāyaka of Vēlūr, . . .	527
1377.—Śaḥuva Tirumalaidēva, . . .	498	1476*.—Private inscription, . . .	992
1377.—Pāṇḍya Parākrama-Pāṇḍya, . . .	929	1476.—Sadāśivarāya of Vijayanagara, . . .	528
[1378].—Pāṇḍya Jaṭilavarman Parākrama-		1477.—do., . . .	529
Pāṇḍya, . . .	930	1477.—Pāṇḍya Māravarman Sundara-Pāṇḍya	
1381 (for 1383).—Pāṇḍya Arikēsaridēva Parā-		III., . . .	934
krama-Pāṇḍya, . . .	931	1478.—¶ Sadāśivarāya of Vijayanagara, . . .	530
1387.—Mallikārjuna of Vijayanagara, . . .	499	1482 (for 1483).—do., . . .	531
[1390-91 (Kollam 644)].—Kēraḷa prince		1482 (? for 1485).—do., . . .	533
Ādityavarman, . . .	959	1483.—do., . . .	532
1392.—Virūpākha II. of Vijayanagara, . . .	500	1488.—do., . . .	534
[1400 (Kollam 654)].—Kēraḷa prince Rāma-		1489.—Pāṇḍya Jaṭilavarman . . . Ativīrarāma	
varman, . . .	960	Śrīvallabhadēva, . . .	935
[1402 (Kollam 655)].—Kēraḷa prince Mārtāṇḍa		1497.—Śrīraṅgarāya II. of Kārṇāṭa, . . .	535
1403.—Vāḷaka-Kāmaya alias Akkalarāja, . . .	874	1500.—do., . . .	536
1421.—Pāṇḍya Jaṭilavarman Parākrama-		1506.—¶ do., . . .	537
Pāṇḍya Kulasekhara, . . .	932	1508.—Immaḍi-Bhairava-Oḍḍaya (Bhairava II.), . . .	993
1427*.—¶ Śaḥuva Immaḍi-Nṛsiṃha, . . .	501	1514.—Venkaṭapati I. of Kārṇāṭa, . . .	538
1430 (for 1431).—Krishnarāya of Vijaya-		1523.—¶ do., . . .	539
nagara, . . .	502	1525.—Chāmunda cā. Timmarāja, . . .	994
1432*.—Kulōttuṅga-Chaṅgāla-Mahādēva, . . .	988	1543.—¶ Rāmadēva (IV. of Kārṇāṭa ?), . . .	540
1434 (for 1435).—¶ Krishnarāya of Vijaya-		1547.—Krishnappa-Nāyaka, etc., . . .	541
nagara, . . .	503	1556.—¶ Venkaṭapati II. of Kārṇāṭa, . . .	542
1435.—do., . . .	504	1556.—¶ Chāmarāja-Vodeyar of Mahūtūra, . . .	995
1435 (for 1436).—do., . . .	505	1558.—¶ Venkaṭapati II. of Kārṇāṭa, . . .	543
1436.—do., . . .	506, 507	1560*.—Venkaṭādri-Nāyaka Ayya of Bēlūr, . . .	544
1437.—do., . . .	1064	1565.—Jaina Chārukīrti-paṇḍita, . . .	996
1437-1443.—do., . . .	508	1566.—¶ Śrīraṅgarāya VI. of Kārṇāṭa, . . .	545
1438 (?).—Ch. Gōparāja (Śaḥuva-Gōparāja), . . .	999	1576.—Mudda-bhūpati of Padinḍu, . . .	997
1442.—Krishnarāya of Vijayanagara, . . .	509, 510	1594*.—¶ Kejadi-Sōmasēkhara-Nāyaka, . . .	998
1444 (for 1445).—¶ do., . . .	511	1601.—¶ Chikkadēvendra of Mahūtūra, . . .	999
1448.—¶ do., . . .	512	1615.—¶ Krishnappa-Nāyaka of Bēlūr, . . .	546

Śaka-S.	NUMBER	Śaka-S.	NUMBER
1619.—¶ Gōpāla-Gaṇḍa, 'lord of <i>Āvatindā</i> ,'	1000	[1701 (Ky. 4881*)].—¶ <i>Koḍagu</i> ch. Līṅga-	
1620.—¶ 'Prithvi Saṭṭi,' etc.	1001	Rājendra-Voḍeyar,	1008
1621 (for 1645 ?).—Kṛishṇarāja of <i>Mahisūra</i> ,	1002	1718.—¶ <i>Koḍagu</i> ch. Vīra-Rājendra-Voḍeyar,	1009
1636*.—¶ Basavappa-Nāyaka,	1003	1731.—Aditakīrtidēva,	1010
1644.—¶ Kṛishṇarāja of <i>Mahisūra</i> ,	1004	1739 [and 1742].—¶ <i>Koḍagu</i> ch. Līṅga-	
1646.—¶ <i>do.</i> ,	1005	Rājendra-Voḍeyar,	1011
1650.—¶ <i>Koḍagu</i> ch. Dodda-Virappa-		1748.—Kṛishṇarāja of <i>Mahisūra</i> ,	1012
Voḍeyar,	1006	1753 (V. 1888*, Vardhamāna's-Nirvāṇa 2493).—	
1683.—¶ Chikkappa-Saṭṭi, etc.,	1007	<i>do.</i> ,	1013

II.—INDEX TO THE APPENDIX.

A

NUMBER

NUMBER

Abbalabbā, <i>queen of Bātuga I.</i>	127
Abhimānavalli, <i>queen of Chōla Rājārāja I.</i>	716
Abhinava-Chārakīrtipāṇḍita, <i>Jaina teacher.</i>	991
Abhinava-Dēvarāja, <i>s. a. Dēvarāja II.</i>	490
Abhinavapāṇḍita, <i>Jaina teacher.</i>	983
Ācha (Āchugi) I, <i>Sinda ch.</i>	224, 243
Ācha (Āchama, Āchugi) II., <i>do.</i>	218, 234, 243
Āchala, <i>poet.</i>	1042
Āchaladēvi (Āchiyakka), <i>wife of Chandramauli.</i>	417
Āchama (Ācha) II., <i>Sinda ch.</i>	218
Āchidēva III., <i>do.</i>	243
Achintēndravara, <i>poet.</i>	584
Āchugi (Ācha) I, II., <i>Sinda chiefs.</i>	224, 243
Achyutamallapappa (Akkapa), <i>min. of Achyutarāja.</i>	517
Achyuta-Nāyaka, <i>ch.</i>	370
Achyutarāja, <i>Vijayanagara k.</i>	514-520, 530
Achyutēndra, <i>s. a. Achyutarāja.</i>	519
Adhika, <i>s. a. Adiga.</i>	834
Adhirājendra, <i>Chōla k.</i>	755
Adhōra or Ādhōra, <i>Mukuṭa ch.</i>	74
Adigai, <i>vi. (Tiruvadi).</i>	833n, 834n
Adiga, 'lord of Adigai,'	833, 834
Ādinagar, <i>vi.</i>	733
Aditakīrtidēva, <i>m.</i>	1010
Āditya, <i>Oḍḍanādi ch.</i>	600
Āditya I, <i>Chōla k.</i>	676-681, 685, 712
Āditya II, <i>Karikāla, do.</i>	694n, 712
Ādityadēva, <i>poets.</i>	266, 288, 300
Ādityavarman, <i>k.</i>	941n
Ādityavarman, <i>Pallava k.</i>	635
Ādityavarman, <i>ruler of Vaṅchī.</i>	959
Ādityavarman, <i>Silāra ch.</i>	301
Ādityavarman, <i>son and grandson of Pulakēśin II.</i>	25, 150
Ādityavarmanrāja, <i>dātaka.</i>	54
Ādiyama, <i>Chōla feudatory.</i>	396n, 400, 415n
Ādiyaṅ, <i>ch.</i>	937n
Ādiyappēndra Nāyaka,	519
Ādyaṅpita, <i>m.</i>	584
Agaraya, <i>m.</i>	124
Agnisarman, <i>poet.</i>	419
Agramalla (P), <i>s. a. Malla (Mallaiṇṭṭi).</i>	360

Agrapipidūga, <i>Telugu-Chōla ch.</i>	888
Āhavamalla, <i>Kalachūrya k.</i>	226-300
Āhavamalla, <i>sur. of W. Chōl. Sōmēśvara I.</i>	166, 171, 185, 741, 744-746, 748, 749, 751, 753, 969, 1080-82, 1084
Āhavamalla, <i>sur. of W. Chōl. Taila II.</i>	143, 145, 201, 328
Āhavamalla-Bhūtiga, <i>ch.</i>	259
Āhavamallakulakāla, <i>sur. of Virarājendra I.</i>	1081
Āhavamallanai-mummaḍi-veṅ-kaṇḍa, <i>do.</i>	1081
Aiyapadōva, <i>ch.</i>	309
Aiyaparāja, <i>Silāra ch.</i>	301
Ajavarman, <i>k. or ch.</i>	142
Ajitasēna, <i>Jaina teachers.</i>	131, 138, 969
Ajjapandi, <i>Jaina teacher.</i>	667n
Akalaṅka, <i>do.</i>	969
Akalaṅka, <i>sur. of Vikrama-Chōla.</i>	807
Akalaṅkacharita, <i>sur. of Irivabedāṅga Satyāśraya.</i>	150n
Akalavaraha, <i>sur. of Rāshtrakūṭa Kṛishnarāja I.</i>	55, 56, 61, 66
Akalavaraha, <i>sur. of Rāshtrakūṭa Kṛishnarāja II.</i>	82, 84, 86, 91, 105, 130, 301
Akalavaraha, <i>sur. of Rāshtrakūṭa Kṛishnarāja III.</i>	93, 94, 96, 98, 105
Akalavaraha Kṛishnarāja, <i>Guj. Rāshtrakūṭa ch.</i>	81
Akalavaraha Śubhatuṅga, <i>do.</i>	77, 78
Akkādēvi, <i>sister of W. Chōl. Jayasimha II.</i>	153
Akkalarāja, <i>Uṇaiyūr ch.</i>	874
Akkāmbikā (Ānkama), <i>queen of Velanāṇḍu ch.</i>	
Rājendra-Chōla,	581, 582
Akkapa, <i>s. a. Achyutamallapappa.</i>	517
Akkavve, <i>mother of Chandramauli.</i>	416
Akkuka (Akkuva), <i>ch.</i>	84
Alachapura, <i>vi.</i>	127
Alagaṅ Ativirarāma Śrīvallabha, <i>Pāṇḍya k.</i>	935
Alagiya-Pallava, <i>ch.</i>	884
Alagiya-Śōḷaṅ, <i>Śaṅgēni ch.</i>	856, 860, 863
Alla, <i>k. or ch.</i>	131
Alla or Allāḍa, <i>Reḍḍi ch. of Rājamahēndra-nagara.</i>	599
Allāḍareḍḍi-Dodḍa, <i>s. a. Dodḍa II.</i>	599
Allaya-Dodḍa, <i>do.</i>	599
Allaya-Vēma, <i>Reḍḍi ch. of Rājamahēndra-nagara.</i>	599

	NUMBER		NUMBER
Ālaka, co.,	5	Āḥkama, s. a. Akkāmbikā,	581
Ālupa, Ālupa, people or k.,	10, 29, 249	Āṅkulśvara, vi.,	81
Ālava, do.,	30	Anmakopṇa, Kupṇā, vi.,	584, 586
Āmaṇa, Devagiri-Yādava k.,	369	Anna, Redḍi ch. of Rājamahēndranagara,	599
Amarābharapa-Śiyagaṅga, Gaṅga ch.,	841	Anna-Vēma, Redḍi ch. of Koṇḍaviḍu, 593, 594, 596	
Amaragaṅga, Devagiri-Yādava k.,	334	Anna-Vōta, do.,	593, 595, 596
Amaragāṅgēya, do.,	351, 360	Annavrōla, Redḍi ch. of Rājamahēndra-	
Amarāvati, vi.,	589, 590n	nagara,	599
Ambarāja I., s. a. Ammarāja I.,	566	Appiga, Pallava k.,	93, 98
Ambēra or Rā (P), son or daughter (P) of		Anumakopṇa, s. a. Anmakopṇa,	584
Pulakēśin II.,	15	Aparāditya, Śīlāra ch.,	312, 313
Amitravalli, f.,	1076	Aparājita, do.,	305-307, 309
Amma I., s. a. Ammarāja I.,	559, 560	Aparājita, sur. of Prithivīpati I.,	670
Ammaiappan Kaṇṇuḍaiṇṇar, Śeṅgēni ch.,	820	Aparimitavarsha Dantivarman, Guj.	
Ammaiappan (Ammaiappan) Alagiya-Śōlaṅ, do.,	856, 860, 862	Rāshtrakūṭa ch.,	78
Ammaṇadēva, Chēdi k.,	91	Appa (Nāḍiṇḍa-Appa), min.,	503
Ammaṇayya, Daṇḍanāyaka,	280	Appājēndra-Voḍeyar, Koḍagu ch.,	1008, 1009
Ammaṇadēvi, queen of E. Chal. Rājārāja I.,	571	Appāji-Rājēndra, do.,	1011
Ammarāja I., E. Chal. k.,	558-560,	Appapa, Hoysala general,	847
562, 563, 566-568, 576, 1065		Āppāyika, k. or ch.,	10
Ammarāja II. (Vijayāditya VI.), do., 563-568,		Appimayya, Daṇḍanāyaka,	742
574, 1065		Apramēya, general of Chōla Rājārāja I.,	713
Amōghavarsha, k.,	120	Āradavāḍa, vi.,	576
Amōghavarsha I., Rāshtrakūṭa k., 68, 70-77,		Aravanai Māl-Ari-Kōṣavaṇ, m.,	1046
80, 84, 86, 91, 93, 105, 127, 301, 305, 652n,		Āravīḍu, Āravīḍu, vi.,	530, 539
670, 1034, 1055, 1065n		Arhaddāsa, poet,	983
Amōghavarsha II., do.,	93, 301, 305	Arhanandin, Jaina teacher,	1065
Amōghavarsha III., do., 93, 94, 95n, 98, 105,		Arihararāja, s. a. Harihara II.,	1062
127, 130		Arikēśarin, Śīlāra ch.,	306, 307, 309
Amōghavarsha, sur. of Rāshtrakūṭa Kakkarāja		Arikēśarin Parākrama-Pāṇḍya Jaṭilavarman,	
II.,	105	Pāṇḍya k.,	928-931
Amṛitāmbā, queen of Dōḍḍadēvarāja,	999	Arikulakēśarin, s. a. (P) Arimjaya,	1074
Ānanda, sage,	1015	Arimjaya, Chōla k.,	712, 1074
Ānandatīrtha, author,	979	Arishtanēmi-āchārya, m.,	1047
Ananta, family of,	519	Arivarman (Hari?), W. Gaṅga k.,	108
Anantadēva, astronomer,	343	Ariyapillai, queen of Amarābharapa-Śiyagaṅga,	841
Anantadēva, Anantapāla, Śīlāra ch.,	309	Arjuna, Chēdi k.,	91
Anantapāla, Daṇḍanāyaka,	204, 207, 208, 216	Arjuna, Oḍḍavāḍi ch.,	600
Anantapālayya, do.,	213	Arjuna, probably Paramāra k.	
Ana-Vēma, s. a. Anna-Vēma,	593, 594, 596	Arjunavarman,	343, 369
Ana-Vōta, s. a. Anna-Vōta,	596	Arkakīrti, Jaina teacher,	66
Andhra, co.,	342, 369, 663, 880	Arkavarman, Pallava k.,	641
Āndhra maṇḍala,	668	Aramoli, sur. of Chōla Rājārāja I.,	711n
Āṅga, co.,	5	Aramoli-Naṅgaiyār, queen of Virarājēndra I.,	765
Anivārita, sur. of W. Chal. Vikramāditya I.		Ārya, Oḍḍavāḍi ch.,	600
and II.,	20n, 48n	Āryā-mahādēvi, queen of Dāna,	568
Aniyāṅkabhima, sur. of Koṇḍapaḍmaṭi ch.		Āryanandin, Jaina teacher,	667n
Buddharāja,	581	Āryapura, vi. (Alhole),	1026
Āṭika, Raṭṭa ch.,	163, 181, 201	Āryasēna, Jaina teacher,	167
		Āṣṭimayūrapura, vi.,	437

	NUMBER
Aśokavarman, ancestor of Pallava kings, . . .	635
Aśvatthāman, legendary being, . . .	644
Aṭavidurjaya, dūtaka, . . .	548
Atirapachanda, Pallava k., . . .	639
Atisayadhavala, sur. of Amoghavarsha I., . . .	75
Ativirarāma Śrivalabha Jaṭṭavarman, Pāṇḍya k., . . .	935
Attimallan (Middan A ^o), Śaṅgēni ch., . . .	818
Attimallan Sambukula-Perumā, ch., . . .	854
Attimallar Kapparaḍēva-Prithivigāgaraiyar, Gaṅga ch., . . .	1059, 1057
Attirāja, father of Polālva, . . .	434
Attivarman, k., . . .	1015
Ativarman (P), W. Gaṅga ch., . . .	1070
Aṭyantakāma, Pallava k., . . .	629, 638
Avanibhājana-Pallavāśvara, temple, . . .	624
Avanisiṃha, Pallava k. Simhaviṣṇu, . . .	635
Āvanyapura, vi., . . .	669
Āvasara I., II., III., Śilāra chiefs, . . .	301
Āvatināḍ, di., . . .	1000
Avinitta, W. Gaṅga k., . . .	112, 114, 115
Avalladēvi (Hammā), queen of Bhīllama III., . . .	331
Ayōdhyā, vi., . . .	150, 563
Ayyapa I., W. Chāl. k., . . .	150, 232
Ayyapa II., do., . . .	179
Ayyapa, k. or ch., . . .	1065
Ayyapaḍēva, Nolamba k., . . .	126, 1035n
Ayyapillāya, poet, . . .	582
Ayyapōti, Jaina teacher, . . .	1065
Ayyāvoḷe, vi. (Aihole), . . .	1026

B

Bāchaladēvi, queen of Kādamba Tailapa II., . . .	210
Bāchikabbe, mother of Singimayya, 400n, 403, 404	
Bādāmi, W. Chalukyas of, . . .	1 ff.
Baddega, Baddiga, Rāshtrakūṭa Amoghavarsha III. (Vaddiga), . . .	93, 127, 130
Bāgapabbe, f., . . .	408
Baicha (Baichapa), Vijayanagara min. (Vaichaya), . . .	469, 486
Baichapa, grandson of Baicha, . . .	486
Bālachandra, Jaina teachers, . . .	667n, 980
Bālachandra, m., . . .	403
Baladēva, father of Singimayya, . . .	400n, 403, 404
Baladēva, grandson of Baladēva, . . .	404
Balāmma-Thakkura, m., . . .	17
Balavarman, Chāl. ch., . . .	66
Bali, Asura, . . .	663
Ballāla, Śāntaḷi maṇḍala ch., . . .	340

	NUMBER
Ballāla, Ballāla, Śilādhara ch., . . .	316, 317, 321, 327
Ballāla I., Hoysala k., . . .	385, 388, 405, 406, 419, 434
Ballāla II., do., . . .	369, 388, 415-424, 426-434, 437, 443
Ballāla III., do., . . .	453
Ballāladēva-Vēlābhāṭa (Boḍḍiya), ch., . . .	564
Bamma, brother of Gaṅgarāja, . . .	406
Bamma, Śinda ch., . . .	234, 243
Bammadēva, father of min. Nāgadēva, . . .	414
Bammāyaya, Daṇḍanāyaka, . . .	232
Bammāraṇa (Barmarasa), do., . . .	211
Bāṇa, family and kings, . . .	119, 659 ff., 685
Bāṇa, poet, . . .	641n
Bāṇa, son of Asura Bali, . . .	663
Bāṇādhirāja, ancestor of Bāṇa kings, . . .	663
Bāṇarāya, 'a Bāṇa k., . . .	667
Banavāmpura, vi., . . .	237
Banavāsi, vi., . . .	127, 163, 173, 210, 241, 242, 263
Bāṇavidyādhara, Bāṇa k., . . .	663
Bāṇavidyādhara, sur. of Bāṇa Vikramāditya I., . . .	662
Bāṇkāpura, vi., . . .	131, 174
Bāṇkēṇa, Bāṇkēya, Bāṇkēyarāja, ^{crasa} , Mukula ch., . . .	74, 1055
Bāppāra, family, . . .	7
Bāppavarasa, ch., . . .	967
Barabarabāha, sur. of Nṛsiṃharāja, . . .	501
Baregedēva-Nāyaka, ch., . . .	1027
Barma, ch. (son of Bhūtiga), . . .	259
Barmadēva, Daṇḍanāyaka, . . .	186, 187, 294
Barmarasa, do., . . .	211, 279, 281
Basappa, Basappa, Basavappa-Nāyaka, ch., . . .	1003
Batpāra, family, . . .	5
Bayappa-Nāyaka, ch., . . .	528, 533
Bāyiga, Bāyika, m., . . .	134, 135
Bayyamāmbā, daughter of Nātavāḍi ch. Rudradēva, . . .	592
Bayyāmbikā, queen of Kākatiya Mahādēva, . . .	586
Bēlāpura (Vēlāpura), vi., . . .	385, 388
Bellakopḍa, vi., . . .	1064
Bēlūr, vi., . . .	544, 546
Bēta, E. Chāl. Vijayāditya V., . . .	576
Bēta, Kākatiya Tribhuvanamalla, . . .	585
Bēta, Kōṇamāṇḍala ch., . . .	583
Bēta, Kōṇātavāḍi-vishaya ch., . . .	589
Betmarāja, Kākatiya Bēta, . . .	588
Betta (Vetta) I., II., III., Telugu-Chōḍa chiefs, . . .	880, 881, 883
Bhadrabāhu, Jaina teacher, . . .	969
Bhāgaladēvi, Bhāgalāmbikā, queen of Katta II., . . .	181, 192, 201

NUMBER		NUMBER	
Bhāgaladēvi (Bhāgyavati), mother of W. Chāl.		Bhīma, s. a. Vīman,	795
Vikramāditya V.,	153	Bhīmanabhaṭṭa, poet,	568a
Bhagīratha, Kadamba k.,	603	Bhīmarāja, Maurya ch.,	320
Bhāgyavati (Bhāgaladēvi), mother of W. Chāl.		Bhīmarasa, ch.,	145
Vikramāditya V.,	150	Bhīma-varman, Pallava k.,	635
Bhāṣilēka, Maurya ch.,	330	Bhīvapayya, Daṇḍanāyaka,	202
Bhairava I. (Bhairava-Oḍaya), ch.,	993	Bhōgadēvarasa, ch.,	165
Bhairava II. (Immaḍi-Bhairava-Oḍaya), ch.,	993	Bhōganātha, narma-sachiva of Saṅgama II.,	459
Bhairava or Bhairavendra, ch.,	985, 987	Bhōgavati, vi.,	144, 156, 189, 972
Bhambhāgiri, vi.,	369	Bhōja, kings,	337, 940
Bhāmaha-Raṭṭa, Rāṣṭrakūṭa ch.,	150	Bhōja, Paramāra k.,	152
Bhaṇḍanāditya-Kuntāditya, officer of		Bhōja I., Bhōjadēva I., Śilāhāra ch.,	243,
Ammarāja I.,	559		317, 321, 327
Bhaṇḍāragaviṭṭage, vi.,	49	Bhōja II., Bhōjadēva II., do.,	325-327, 369
Bhānudēva II., E. Gaṅga k.,	579n	Bhōjarāja, k. of Dhārā,	1022
Bhānukṛtīdēva, Jaina teacher,	406	Bhṛigukachchha, vi.,	77
Bhānuśakti, Śēndraka k.,	612	Bhujabala-Gaṅga, sur. of Hoysala Viṣṇu-	
Bhānuvarman, Kadamba prince,	610	vardhana,	388
Bharata, author,	1042	Bhujabala-Vīra-Gaṅga, sur. of Hoysala	
Bharata, Bharata, Bharatamayya,		Narasimha I.,	409
Daṇḍanāyaka,	401, 402	Bhujagēndra, lineage,	16
Bhāravi, poet,	10	Bhujagādhirāja (?), k.,	1016
Bhārgava, lineage of,	1080	Bhujjabharasi, mother of Bātuga II.,	130
Bhārakachchha, vi.,	69	Bbukka, s. a. Fukka I.,	475
Bhāskara, min.,	1001	Bhūlōkamalla, sur. of W. Chāl. Sōmēśvara III.,	
Bhāskarabhaṭṭa, Viḍgōpati,	337		227, 228, 230, 231
Bhāskarāchārya, astronomer,	337	Bhūpamahēndra, sur. of E. Chāl. Vimalāditya,	568
Bhāskara Ravivarman, k.,	962, 963	Bhūta (Bhūtiga), ch.,	259
Bhāyidēva, Daṇḍanāyaka,	258	Bhūtārya, s. a. Bātuga II.,	93, 98
Bhīllama, Dēvagiri-Yādava k.,	334, 336,	Bhūtiga (Bhūta), ch.,	259
	337, 342, 343, 351, 369, 370, 379, 419	Bhuvanaikamalla, sur. of W. Chāl. Sōmēśvara	
Bhīllama, k.,	309	II.,	166, 174, 175, 177-183, 185
Bhīllama I., Yādava ch. of Śēṇadēva, 328, 329, 331		Bhuvanaikamalla-Śāntināthadēva, Jaina	
Bhīllama II., do.,	328, 329, 331	temple or image,	183
Bhīllama III., do.,	329, 331	Bhuvanaikavira Udayāditya, ch.,	179, 180
Bhīma, ch.,	582n	Bhuvagamulududaiyāl, cōyār, title of Chōla	
Bhīma, Chōla ch.,	599	queens,	768, 774, 814, 827, 1087, 1088
Bhīma, E. Chāl. k.,	560	Bhūvikrama, W. Gaṅga k.,	115, 116, 121,
Bhīma, Maurya ch.,	330		127, 670
Bhīma, Śilāra ch.,	301	Bīcha, Bichirāya, Daṇḍēsa (Vichapa),	351, 357
Bhīma, Sinda ch.,	189	Bijja, ch.,	1065
Bhīma, W. Chāl. kings,	150	Bijjabe, wife of Maruḍadēva,	130
Bhīma I., E. Chāl. Chālukya-Bhīma I., 557,		Bijja-Dantivarman, Banasōsi k.,	127, 1065n
	558, 566, 1065	Bijjala (Bijjapa), Kaṭachūrya k.,	232, 238,
Bhīma II., E. Chāl. Chālukya-Bhīma II., 560,			245, 277-280
	563, 566-568, 1065	Bijjala, Sinda ch.,	247
Bhīma I., II., III., Kōnamandala chiefs,	583	Bijjalā, queen of Hoysala Sōmēśvara,	443
Bhīma I., II., III., IV., Oḍḍavādī chiefs,	600	Bijjapa (Bijjala), Kaṭachūrya k.,	240, 275,
Bhīma I., II., Śrī-Dhānyakafaka chiefs,	590		276, 281-285, 288, 293
Bhīma, s. a. Bhīmanabhaṭṭa,	569n	Birudanka-Bhīma, sur. of E. Chāl. Vimalāditya,	563

	NUMBER		NUMBER
Birudañka-Rāma, <i>sur. of Śilāra Aparājita</i> ,	309n	Chaladānikarāva Hoyasāseṭṭi, <i>m.</i> ,	970
Biṭṭarasa, <i>E. Chal. Vishnuvardhana I.</i> ,	547n	Chalikya, Chalikya, <i>s. a. Chalukya</i> , 5, 5n, 6n ff., 547	
Biṭṭidēva, Biṭṭiga, <i>Hoyasāla Vishnuvardhana</i> ,	234, 396, 434	Chālikya, <i>s. a. Chālukya</i> ,	6
Bodḍiya (Ballāladēva-Vēlābhata), <i>ch.</i> ,	564	Chalkya, <i>s. a. Chalukya</i> ,	3n
Bolikeya-Kēsimayya, <i>Danḍanāyaka</i> ,	285	Chālukya, <i>kings</i> ,	249
Bomma, <i>s. a. Bommu-Nāyaka</i> ,	539	Chalukya- or Chālukya-Bhīma I., <i>E. Chal. k.</i> ,	557-560, 562, 563, 566, 567, 1065
Bomma Guṇḍa II., <i>Śāluva ch.</i> ,	501	Chalukya- or Chālukya-Bhīma II., <i>do.</i> ,	126n, 560-568, 1065
Bommu-Nāyaka, <i>Vēlūr ch.</i> ,	527, 534, 535, 539n	Chālukya-Chandra, <i>sur. of E. Chal. Śakti-varman</i> ,	569
Bonthādēvi, <i>queen of W. Chal. Vikramāditya IV.</i> ,	140, 150	Chālukya-Ārjuna, <i>sur. of E. Chal. Vijayāditya II.</i> ,	556
Boppadēva, Boppapa, <i>son of Gaṅgarāja</i> ,	406, 407	Chalukyas or Chālukyas, <i>Eastern</i> , 86, 91, 105,	547 ff., 1065
Boppadēvi, <i>queen of Ballāla I.</i> ,	385	Chalukyas, <i>Western, of Bādāmi</i> ,	1 ff.
Boppa Sujanōttama, <i>poet</i> ,	137	Chalukyas, <i>Western, of Gujaraṭ</i> ,	1n
Brahmadēva (Barmarasa), <i>Danḍanāyaka</i> ,	291	Chālukyas, <i>Western, of Kalyāṇi</i> ,	140 ff.
Brahmakshatra, <i>lineage</i> ,	136, 179n	Chāmaṇḍa, <i>Danḍādhipa</i> ,	193
Brahman, <i>general</i> ,	294n, 419	Chāmarāja (Chāmeya-Nāyaka), <i>ch.</i> ,	454
Brahman, <i>Haikya ch.</i> ,	576	Chāmarāja, <i>Danḍanātha</i> ,	488
Brahmasēna, <i>Jaina teacher</i> ,	167	Chāmarāja, <i>Mahīśūra k.</i> ,	1013
Brahmaśrīrāja, <i>min.</i> ,	635	Chāmarāja-Voḍeyar, <i>do.</i> ,	995
Brahmavaka, <i>race of</i> ,	84	Chāmekāmbā, <i>f.</i> ,	1065
Brahmayavarāja, <i>min.</i> ,	635	Chāmeya-Nāyaka (Chāmarāja), <i>ch.</i> ,	454
Bṛihatphulāyana, <i>gōtra of</i> ,	1014	Champa, <i>s. a. Vira-Champa</i> ,	870
Būchapa, Būchirāja, <i>son of Gaṅgarāja</i> ,	386, 390	Chāmuṇḍa, <i>family</i> ,	994
Budda, <i>Nātavādī ch.</i> ,	591, 592	Chāmuṇḍa, Chāmuṇḍarāja, <i>rāja, min. of W. Gaṅga kings</i> ,	137-139
Buddha, Buddharāja, <i>Kalachuri k.</i> ,	5, 6	Chāmuṇḍa (Chāvunḍa) II., <i>Sinda ch.</i> ,	243, 247
Buddharāja, <i>Konḍapaḍmaṭi ch.</i> ,	581	Chāmuṇḍaṣeṭṭi, <i>m.</i> ,	390
Buddhavarasa, <i>brother (P) of Pulakēśin II.</i> ,	1n	Chandaladēvi, <i>queen of Mallapa II.</i> ,	576
Buddhavarasa, <i>Śalukika ch.</i> ,	67	Chandaladēvi, <i>Raṭṭa queen Chandrikādēvi</i> ,	265
Buddhavarman, <i>ancestor of Konḍapaḍmaṭi chiefs</i> ,	581	Chandradēva, <i>m.</i> ,	634n
Buddhavarman, <i>Pallava k.</i> ,	635	Chandrāditya (Chandrarāja), <i>Śilāhara ch.</i> ,	321, 327
Budhamitra, <i>father of Gaṅgarāja</i> ,	395	Chandrāditya, <i>W. Chal. prince</i> ,	23, 24
Bukka, <i>Karṇāṭa ch. of Āraviḍu</i> ,	530, 539	Chandrādityapura, <i>vi.</i> ,	331
Bukka, <i>perhaps s. a. Bukkarāja I.</i> ,	458	Chandragupta, <i>k.</i> ,	989
Bukka I., <i>s. a. Bukkarāja I.</i> ,	456n, 459, 465, 469, 475, 484, 487, 490	Chandrakīrti, <i>Jaina teacher</i> ,	984
Bukkama, <i>wife of general Śvara</i> ,	502	Chandramauli, <i>min.</i> ,	416, 417
Bukkapa, <i>son of Baicha (Baichapa)</i> ,	486	Chandrapandita, <i>Jaina teacher</i> ,	119
Bukkarāja (Bukkarāja) I., <i>Vijayanagara k.</i> ,	455-458, 460n, 461, 463, 468, 474, 480, 486	Chandrapillai, <i>m.</i> ,	1048
Bukkarāja (Bukkarāja) II., <i>do.</i> ,	479, 1062	Chandraprabhadēva, <i>Jaina teacher</i> ,	446
Būtayya, <i>s. a. Būtuga II.</i> ,	130	Chandrarāja, <i>Śilāhara ch.</i> ,	317, 327
Būtuga I., <i>W. Gaṅga k.</i> ,	125n, 127	Chandrikādēvi, <i>Chandrike, queen of Raṭṭa Lakshmidēva I.</i> ,	265, 266
Būtuga II., <i>do.</i> ,	93, 95, 98, 127, 129, 130	Chāṅgadēva, <i>astrologer</i> ,	337
C		Chāṅgadēva, <i>min.</i> ,	333
Chākirāja, <i>Gaṅga ch.</i> ,	66	Chāṅkapārya, Chāṅkimayya, Chāṅkirāja, <i>m.</i> ,	167
Chakragōṭṭa, Chakrakōṭṭa, <i>vi.</i> ,	396n, 409, 733, 756, 761, 1083	Chārūkīrti, <i>Jaina priest</i> ,	994

	NUMBER		NUMBER
Edirili-Sōla-Sambavarāyaṇ, s. a. Alagiya-Sōlaṇ.	856, 860, 862	Gaṇḍa, <i>Koṇḍapaḍmaṭi ch.</i>	581
Ēkadēva, <i>Jaina teacher</i>	129	Gaṇḍa, <i>Velanāṇḍu ch.</i>	582
Ēkaśilānagari, vi. (Warangal)	1066	Gaṇḍagōpāla (Ērasiddhi), <i>Telugu-Chōḍa ch.</i>	880
Eladāyasimha, <i>sur. of Koṇḍapaḍmaṭi ch.</i> Bud-		Gaṇḍagōpāla (Vijaya- ¹⁰), <i>do.</i>	884-887
dharāja	551	Gaṇḍagōpāla (Vira-G ²), <i>k.</i>	904
Ēlagam, vi.	1087	Gaṇḍamahēndra, <i>sur. of Chālukya-Bhima II.</i>	560
Elajōla, <i>Telugu-Chōḍa ch.</i>	888	Gaṇḍarāditya (?), <i>k.</i>	741
Elipi, <i>Kēraḷa k. (Yavanikā)</i>	834	Gaṇḍarāditya, <i>Śīlāhāra ch.</i>	316-321,
Ēlīśai-Vallabhi, <i>queen of Kulōttuṅga-Chōḷa I.</i>	775		323, 327
Ellore, vi.	795n, 833	Gaṇḍarāditya, <i>Śīlāhāra prince</i>	327
Elumpundale, vi.	28	Gaṇḍarāditya, <i>son of Chōḷa k. (?) Madhurāntaka</i>	695
Eruga, <i>Hoysaḷa k. Ereyāṅga</i>	406	Gaṇḍarāditya (varman), <i>Chōḷa k.</i>	689, 712
Eruga (Erega), <i>Raṭṭa ch.</i>	181, 201	Gaṇḍar-Dinakaraṇ, <i>k. (Gaṇḍarāditya ?)</i>	741
Eruga, <i>ch.</i>	293	Gaṅga, <i>co., family. k., people</i>	5, 10, 64, 556n
Erakōri, <i>Mukula ch.</i>	74	Gaṅga, <i>Oḍḍavādi ch.</i>	600
Erambarage, Erambiraṅge, vi.	224, 234	Gaṅga, <i>co.</i>	733, 735, 786
Ērasiddhi (Gaṇḍagōpāla), <i>Telugu-Chōḍa ch.</i>	880, 889	Gaṅga, <i>queen of E. Chāl. Vijayāditya III. of</i>	
Eruga (Ereyammarasa), <i>Raṭṭa ch.</i>	158, 181, 201	<i>Piṭhāpuram</i>	576
Eregāṅga, <i>ch. or W. Gaṅga Śivamāra I. (?)</i>	116	Gaṅga-Bāṇas	669 ff.
Eregāṅga I., II., <i>W. Gaṅga kings</i>	127	Gaṅgadēva, <i>Śīlāhāra ch.</i>	321
Erevo, <i>ch.</i>	1031	Gaṅgādharasūri, <i>poet</i>	261
Ereyamma, <i>Telugu-Chōḍa ch.</i>	858	Gaṅgamahādēvi, <i>queen of Sinda (?) Sōmśēvara</i>	972
Ereyammarasa (Erega), <i>Raṭṭa ch.</i>	168	Gaṅga-maṇḍalam, <i>co.</i>	763
Ereyāṅga, <i>Hoysaḷa k.</i>	388, 405, 406, 409, 419,	Gaṅga-Nārāyaṇa, <i>sur. of Bātuga II.</i>	127
	434, 443	Gaṅga-pāḍi, <i>co.</i>	702-704
Ereyapa, <i>W. Gaṅga k.</i>	95	Gaṅga-Pallavas	644 ff.
Ereyapa, <i>W. Gaṅga k. Ereyapparaṇa</i>	126	Gaṅga-pāṭi, <i>Gaṅga-pāṭi, co.</i>	93, 98
Ereyappa, <i>W. Gaṅga k. (?)</i>	127	Gaṅgapermāṇaḍi Bhuvanaikavira Udayāditya,	
Ereyapparaṇa, <i>W. Gaṅga k.</i>	126	<i>ch.</i>	179
Ereyya, s. a. (?) Pulakēśin II.	16	Gaṅg-rāja, <i>Hoysaḷa min.</i>	189, 386, 387,
Eriyavarman, <i>Velanāṇḍu ch.</i>	582		389, 391-395, 398, 406, 407, 415
Erra-Maṇḍa, <i>Koṇḍapaḍmaṭi ch.</i>	581n	Gaṅgarasa, <i>W. Gaṅga ch.</i>	384
Erraya, <i>Velanāṇḍu ch.</i>	582	Gaṅgas, <i>Western</i>	108 ff.
Ētagiri, vi.	186, 187	Gaṅgavāḍi, <i>co.</i>	74n
		Gaṅgeg-ṇḍa, <i>sur. of Chōḷa Rājendra-Chōḷa I.</i>	737
		Gāṇḍēya, <i>family</i>	1070
		Gaurāmbikā, <i>Gauri, queen of Bukkarāja I.</i>	
			474, 475, 484, 487
		Gauri, <i>queen of Satyāśraya of Piṭhāpuram</i>	576
		Gauta, <i>Gautaya I., II., Śāḷva chiefs</i>	501
		Ghayuvanta (?) Vappuvanna, <i>Śīlāra ch.</i>	307
		Gōḍa-Mārtāṇḍa, <i>lord of Gōḷamba</i>	966
		Gōḍāvari, <i>vi.</i>	91n
		Goggi, <i>Goggirāja, Śīlāra ch.</i>	305, 307, 309
		Gōgi, <i>Chāl. ch.</i>	331
		Gojjigadēva, s. a. Gōvindarāja IV.	90
		Gōkala, Gōkalla, <i>Śīlāhāra ch. (Gohka)</i>	327
		Gōkarṇa, <i>vi.</i>	212
		Gōḷamba, <i>vi. (Kōḷamba)</i>	966
		Golkonḍa, <i>vi.</i>	539
			2 B 2

G

Gajapati kings of Orissa	508, 904n, 1064
Gāmuṇḍabhe, <i>queen of Gōvindarāja III.</i>	62
Gaṇapa, <i>Kākatīya Gaṇapati</i>	589
Gaṇapāmbā, <i>bikā, daughter of Kākatīya Ga-</i>	
<i>papati</i>	589
Gaṇapati, <i>k.</i>	741
Gaṇapati, <i>Kākatīya k.</i>	343, 369, 585,
	586, 588, 589, 591, 904
Gaṇapati, <i>m.</i>	543
Ganasobha, <i>m.</i>	1025n

	NUMBER
Gûhala I., <i>s. a.</i> Gûvala I.,	315
Gûhalla Vyâghramârin, <i>Kâdamba ch.</i> ,	254, 269
Gujarât, Râshtrakûtas of, 54, 65, 67-70, 77, 78, 81	
Gujarât, W. Chalukyas of,	1n
Gupabhara, <i>Pallava k.</i> ,	623-625
Gunachandradêva, <i>Jaina teacher</i> ,	414, 415
Gunaduttarânga, <i>sur. of Bâtuga I.</i> ,	127
Gunaga-, Gunagâhka-Vijayâditya, <i>E. Chal.</i>	
Vijayâditya III.,	560, 563n, 573n, 1065
Gupaka-, Gunakenalla-Vijayâditya, <i>do.</i> ,	563n, 563n
Gupakirti, <i>Jaina teachers</i> ,	79n, 120
Gupasâgara, <i>Alupa k.</i> ,	29
Gupda, <i>Dandandtha of Harihara II.</i> ,	476, 477
Gupda, <i>Mantrakûta ch.</i> (Mantena-Gupda),	584, 586
Gupda I., II., III., <i>Sâlva chiefs</i> ,	501
Gupdamarasa, <i>Dandandya</i> ,	232
Gupdâmbikâ, <i>queen of Velandânda ch.</i> Chôda,	582
Gunti, <i>f.</i> ,	135
Gûrjara, Gurjara, <i>people or k.</i> ,	10, 64, 568n
Gutta I., <i>Gutta ch.</i> ,	223
Gutta II., <i>do.</i> ,	298
Gutta III., <i>do.</i> ,	363, 364
Guttas,	223, 292, 298, 329n
Gûvala I., <i>Sûlâhâra ch.</i> ,	317, 321, 323, 327
Gûvala II., <i>do.</i> ,	317, 321, 327

H

Haihaya, <i>family</i> ,	48, 86, 553, 576
Haihaya, <i>grandfather of Kârtavîrya</i> ,	583
Hammâ, <i>s. a.</i> Arvallahadêvi,	331
Hari, <i>W. Ganga k.</i> ,	670
Harichandra, <i>post.</i> ,	329
Harihara I., <i>Vijayanagara k.</i> ,	454, 459, 465, 474
Harihara II., <i>do.</i> ,	465-477, 478n,
	479n, 480, 484, 487, 490, 1063
Hariharaârîya, <i>s. a.</i> (?) Harihara II.,	478
Harikêsarî, <i>Kâdamba ch.</i> ,	168
Haripâla, <i>Sîldra ch.</i> ,	310
Harivarman, <i>Kadamba k.</i> ,	611, 612
Harivarman, <i>W. Ganga k.</i> ,	108, 109, 111-113, 129
Harsha, <i>Kanauj k.</i> ,	10, 17, 53, 56, 150
Harshavardhana, <i>s. a.</i> Harsha,	18, 20, 25, 27
Hastimalla, <i>Ganga-Bâna k.</i> Prithivîpati II.,	669-671, 681, 682, 685
Hastimalla, <i>s. a.</i> Attîmallar,	1056, 1057
Hastinâpura, <i>vi.</i> ,	1018-1020
Hemâchchhâdanarâja, <i>sur. of Jatâvarman Sun-</i>	
<i>dara-Pâdyâ I.</i> ,	909n
Hemâdîdêva, <i>Nikumbha ch.</i> ,	337

	NUMBER
Hemāmbikā, <i>queen of Dēvarāya I.</i> ,	484, 487
Hērūrā, <i>vi.</i> ,	334
Himastāla, <i>k.</i> ,	969
Hirāya, <i>Pallava k.</i> ,	635
Honnāvura, <i>vi. (Honavar)</i> ,	470
Hosapattāna, <i>vi.</i> ,	456, 457
Hoyasāla,	983 ff.
Hoyasāsetti, <i>m.</i> ,	970
Hoyasāna, <i>Hoyasāna, s. a. Hoyasāla</i> ,	434, 847
Hulla, <i>Hullamāyā, Hullāna, Hullāpa, Hullā- rāja, Hullāyā, Hoyasāla min.</i> ,	409-411, 413-415

I

Idaiturāi-nādu, <i>co.</i> ,	727
Iddhatējas, <i>sur. of Rāshtrakūṭa k. Dhruva- rāja</i> ,	91
Idigama, <i>s. a. Adiyama</i> ,	396n
Ilāṭarāyar, <i>s. a. Lāṭarāja</i> ,	1075
Ilam, <i>co.</i> ,	691, 692, 727, 821, 822, 829, 831, 832, 835, 836, 839, 840, 842, 847, 1075

Ilā-maṇḍalam, <i>co.</i> ,	710, 727
Ilāmuri-dēsam, <i>co.</i> ,	731
Ilāṅgāḍgam (Lāṅkāḍka), <i>co. (P)</i> ,	734
Ilāṭṭa-pāḍi, <i>co.</i> ,	714, 729
Immaḍi-Bhairarasa-Oḍeya, <i>s. a. Bhairava II.</i> ,	993
Immaḍi-Dēvarāya, <i>s. a. Vijayanagara k.</i> Mallikārjuna,	497
Immaḍi-Nṛisimha, <i>Sāṣva ch.</i> ,	498n, 501
Indiradag, <i>k. (Indraratha P)</i> ,	733
Indra, <i>pearl-necklace of</i> ,	727
Indra, <i>Rāshtrakūṭa k.</i> ,	150
Indra-bhaṭṭāraka, <i>E. Chal. prince</i> , 550-552, 557, 568n, 574n	

Indradēva, <i>s. a. Indrarāja III.</i> ,	305
Indrakirtisvāmin, <i>Jaina teacher</i> ,	79n
Indrarāja, <i>Guj. Rāshtrakūṭa ch.</i> ,	65, 67-70, 77
Indrarāja, <i>Nikumbha ch.</i> ,	333, 337
Indrarāja, <i>s. a. Indra-bhaṭṭāraka</i> ,	568n, 574n, 1065n

Indrarāja, <i>Silāra ch.</i> ,	301
Indrarāja I., <i>Rāshtrakūṭa k.</i> ,	71
Indrarāja II., <i>do.</i> ,	53, 56, 66, 71, 305
Indrarāja III., <i>do.</i> ,	86-88, 91-93, 105, 301, 305
Indrarāja IV., <i>do.</i> ,	107, 131, 136
Indraratha, <i>k.</i> ,	733
Indravarman Dhruvarāja, <i>governor of Rāsatideipa</i> ,	7

	NUMBER
Iraṭṭa-pāḍi, <i>co.</i> ,	714, 729, 744
Iriga, <i>son of k. Dipḍi</i> ,	670
Iṛivabedaṅgadēva, <i>s. a. (P) Iṛivabedaṅga Saty- āṣṭaya</i> ,	152
Iṛivabedaṅga Satyāṣṭaya, <i>W. Chāḍ. k.</i> ,	146, 148-150, 179, 301, 712, 716
Irmaḍi-Rāchamalla, <i>Sinda ch.</i> ,	253
Iruṅa, <i>leader of the Nāgattaras</i> ,	126
Iruṅa, <i>Iruṅapa. Daṇḍā, son of Baicha</i> ,	469, 486
Iruṅapa, <i>Daṇḍanātha, grandson of Baicha</i> ,	486
Iruṅappa, <i>s. a. Iruṅa, Iruṅapa</i> ,	1062, 1063
Iruṅgōla, <i>k.</i> ,	409, 414
Iruṅgula, <i>Sinda ch.</i> ,	253
Īṣvara, <i>general of Nṛisimharāja</i> ,	502
Īṣvara, <i>Pallava Paramēśvaravarman I.</i> ,	20
Īṣvara, <i>Sinda ch.</i> ,	238
Īṣvarapōtarāja, <i>Pallava Paramēśvaravarman I.</i> ,	20
Īṣvaravarman, <i>Gaṅga-Pallava k.</i> ,	654, 655

J

Jagaddēva, <i>s. a. (P) Jagaddēva</i> Tribhuvanamalla,	388, 409, 419, 594
Jagaddēva Tribhuvanamalla, <i>ch. of Paṭṭi- Pombuckchapura</i> ,	237
Jagadēkabhūṣaṇa-Mahārāja, <i>Sinda (P) ch.</i> Sōmēśvara,	972
Jagadēkamalla, <i>W. Chāḍ. Jayasimha II.</i> , 151-158, 185	
Jagadēkamalla II., <i>W. Chāḍ. k.</i> ,	225, 229, 232-238
Jagadēkamalla Malladēva, <i>Bāṇa k.</i> ,	663
Jagadēkama'la Permāḍi I., <i>Sinda ch.</i> ,	233, 234
Jagadēkavira, <i>sur. of Mārasimha II.</i> ,	136
Jagannātha (Viśvanātha), <i>E. Chāḍ. ch. of Śrīkūrmam</i> ,	579
Jaganobbagaṇḍa, <i>sur. of Anna-Vēma</i> ,	594
Jaganobbagaṇḍa, <i>sur. of Doḍḍa II.</i> ,	599
Jaganobbagaṇḍa, <i>sur. of Koṇḍavīḍu ch. Vēma</i> ,	596
Jagatikēśarin, <i>sur. of Kākatīya Prōḍarāja</i> ,	588
Jagattuṅga I., <i>s. a. Gōvindarāja III.</i> ,	67, 73-75, 86, 91, 93, 105, 301, 305
Jagattuṅga II., <i>Rāshtrakūṭa prince</i> ,	86, 91, 93, 105, 301, 305
Jagattuṅga III., <i>do.</i> ,	93
Jagattuṅga, <i>in verse for Jagattuṅga</i> ,	67n
Jāhnavēya, <i>Jāhnaviya, family</i> ,	108, 110-113, 129
Jaitapāla I., <i>s. a. Jaitugi I.</i> ,	336

	NUMBER		NUMBER
Jaitasimha, Jaitrasimha, <i>min.</i> , . . .	334, 419	Jayanta (Trilochana), <i>mythical founder of</i>	
Jai-rapala I., <i>s. a.</i> Jaitugi I., . . .	337, 342,	<i>Kaddamba family</i> , . . .	249, 261, 269
	343, 370, 379	Jayantipura, <i>vi.</i> , . . .	218
Jaitrapala II., <i>s. a.</i> Jaitugi II., . . .	379	Jayapa-Nayaka, <i>s. a.</i> Jāya, . . .	586
Jaitrasimha, Jaitasimha, <i>min.</i> , . . .	334, 419	Jayasimha, <i>Kēraḷa k.</i> , . . .	939, 940, 959
Jaitugi I., <i>Dēvagiri-Yādava k.</i> , . . .	336, 351,	Jayasimha I., <i>E. Chal. k.</i> , . . .	549-552, 557,
	360, 369		563n, 564n
Jaitugi II., <i>do.</i> , . . .	357, 359, 369	Jayasimha II., <i>do.</i> , . . .	557
Jākavā, <i>queen of W. Chāḍi</i> . Talila II., . . .	150	Jayasimha I., <i>W. Chal. k.</i> , . . .	2, 5, 10, 150
Jakkapavve, <i>f.</i> , . . .	294	Jayasimha II., <i>W. Chal. k.</i> , . . .	147, 161-158,
Jakkirāja (Yaksharāja), <i>father of Hulla</i> , . . .	409		185, 331, 729
Jammapa-Uḍaiyar, <i>son of Kampapa II.</i> , . . .	434	Jayasimha III., <i>W. Chal. prince</i> , . . .	176, 184,
Janamējaya, <i>Pāṇḍava k.</i> , . . .	1017-1020		188, 753, 763n, 774, 1081, 1082
Jananāthanagarī, <i>vi.</i> , . . .	571	Jayasimbhavarमारāja, <i>W. Chal. prince</i> , . . .	17
Jannāmbikā, <i>sister (?) of Harihara II.</i> , . . .	468	Jayāśraya (?), <i>W. Chal. Nāgavardhanarāja</i> , . . .	17
Jaṭavarman Kulasēkhara, <i>Pāṇḍya k.</i> , . . .	889, 890	Jayāśraya-Mahalarasarāja, <i>Guj. W. Chal.</i> , . . .	1n
Jaṭavarman Parākrama-Pāṇḍya, <i>do.</i> , . . .	927	Jayataḥṇa, <i>Utkala k.</i> , . . .	600
Jaṭavarman Sundara-Pāṇḍya I., <i>do.</i> , . . .	900-905,	Jayavarman, <i>k. of Brihatphalāyana gōtra</i> , . . .	1014
	907-909	Jayavarman II., <i>Kādamba ch.</i> , . . .	210
Jaṭavarman Sundara-Pāṇḍya II., <i>do.</i> , . . .	912-918	Jhañjha, <i>Maurya ch.</i> , . . .	330
Jatiga I., <i>Śilāhāra ch.</i> , . . .	317, 327	Jhañjha, <i>Śilāra ch.</i> , . . .	305, 307, 309
Jatiga II., <i>do.</i> , . . .	315, 317, 321, 323, 327	Jhañjha, <i>do. (?)</i> , . . .	331
Jaṭilavarman, <i>Pāṇḍya k. (Neḍuñjaḍaiyan)</i> , . . .	937	Jimūtakētu, <i>father of Jimūtavāhana</i> , . . .	301,
Jaṭilavarman Ativirarāma Śrīvallabha, <i>Pāṇḍya</i>			305, 307, 309
<i>k.</i> , . . .	935	Jimūtavāha, <i>s. a.</i> Jimūtavāhana, . . .	315
Jaṭilavarman Parākrama-Pāṇḍya Arikēsarin,		Jimūtavāhana, <i>mythical ancestor of Śilāra</i>	
<i>do.</i> , . . .	928-931	(<i>Śilāra, Śilāhāra</i>) <i>family</i> , . . .	220n, 301,
Jaṭilavarman Parākrama-Pāṇḍya Kulasēkhara,			305, 307, 309, 315
<i>do.</i> , . . .	932	Jinachandra, <i>Jaina teacher</i> , . . .	120
Jaṭilavarman Śrīvallabha, <i>do.</i> , . . .	933	Jinadatta, <i>family of</i> , . . .	987, 993
Javanika-Nārāyaṇa, <i>sur. of Perumāle</i> , . . .	451	Jinanandin, <i>Jaina teacher</i> , . . .	2
Jāya, <i>Pallavādhirāja</i> , . . .	115	Jñānaśakti-paṇḍita, <i>priest or sage</i> , . . .	190
Jāya, Jāyana, <i>general of Kākatiya</i>		Jōgama, <i>Kaḷachurya ch.</i> , . . .	288
Gaṇapati, . . .	585-587	Jōgāmbā, <i>f.</i> , . . .	414
Jayadēva-paṇḍita, <i>Jaina teacher</i> , . . .	129	Jōma (Jōyidēva) I., <i>Gutta ch.</i> , . . .	298
Jayadhara, <i>s. a.</i> Kulōttunga-Chōla I., . . .	776, 784	Jōyidēva (Jōyidēva) II., <i>do.</i> , . . .	340
Jayaduttaraṅga, <i>sur. of Bātuga II.</i> , . . .	127	Jōyidēva I., <i>do.</i> , . . .	298
Jayakarṇa, <i>son of W. Chāḍi</i> . Vikramāditya		Jōyidēva II., <i>do.</i> , . . .	340, 351
VI., . . .	193		
Jayakēsin I., <i>Kādamba ch.</i> , . . .	164, 249, 254,		
	261, 269		
Jayakēsin II., <i>do.</i> , . . .	234, 235, 249, 254,		
	261, 269, 405n		
Jayakēsin III., <i>do.</i> , . . .	261, 262, 269		
Jāyamādēvi, Jāyamāmbā, Jāyāmbikā, <i>queen</i>			
<i>of Goṅka III.</i> , . . .	582		
Jāyamēru, <i>Bāṇa Vikramāditya I.</i> , . . .	662		
Jāyanandivarman, <i>Bāṇa k.</i> , . . .	663		
Jāyāṅga-Chōla, <i>Chōla Rājādhirāja I.</i> , . . .	738-741		
Jayanta, <i>Oḍḍavādi ch.</i> , . . .	600		

K

Kachcheyya-Ganga, <i>sur. of Rājamalla (?) III.</i> , . . .	127
Kachchi, <i>s. a.</i> Kāñchi, . . .	100-102, 827
Kadamba, <i>people</i> , . . .	10
Kādambārī, . . .	641n
Kadambas, . . .	602 ff.
Kādambas, . . .	140n
Kaḍāram (Kaṭāha), <i>co.</i> , . . .	734-736, 1084
Kāḍava, <i>s. a.</i> Pallava, . . .	642, 847n
Kaikēya, <i>ch.</i> , . . .	614

	NUMBER		NUMBER
Kakati, race of,	586	Kāmadēva, father of Kamalādēvi,	254, 265
Kakatiśa, s. a. Kakatiya,	589	Kāmadēva, Kādamba ch.,	260, 421, 425
Kakatiyas,	584 ff., 1096	Kāmadēva, Pāṇḍya k.,	415n, 416, 423
Kakatiya, s. a. Kakatiya,	584	Kāmadēva (Kāvapa), brother-in-law of Shashtha II.,	269
Kakkaladēva, Rāshtrakūṭa k. Kakkarāja II., 105, 106, 301, 305		Kāmadēva Tribhuvanamalla, Pāṇḍya ch.,	212
Kakkalla, perhaps a Kalachuri k. Kōkkalla,	369	Kāmākōṭi, m.,	539, 542, 543, 545
Kakkara, Rāshtrakūṭa k. Kakkarāja II.,	232	Kāmākṣi, queen of Saṅgama I.,	468
Kakkarāja, Aṣṭapūra k.,	127	Kamalādēvi, queen of Śivachitta Permaḍi, 254, 255	
Kakkarāja or Karkarāja, Guj. Rāshtrakūṭa ch.,	65, 67-70, 77	Kambayya (Stambha), son of (?) Rāshtrakūṭa k. Dhruvarāja,	60
Kakkarāja I., II., Guj. Rāshtrakūṭa kings,	54	Kambharasa, W. Gaṅga ch.,	120
Kakkarāja or Karkarāja I., Rāshtrakūṭa k., 53, 56, 61, 65, 66, 71, 305		Kambōja k.,	784
Kakkarāja II. (Kakkaladēva), do., 105, 106, 150, 232, 301, 305		Kammara, Kammayyara, Sinda ch.,	144
Kākustha, Kākusthavarman, Kādamba k., 602- 604, 606, 608, 610		Kampa, Kampapa I., Vijayanagara k., 459, 474	
Kalachuri, s. a. Kalachurya,	289	Kampapa II., do.,	460, 462-464
Kalachuryas,	275 ff.	Kampapa-Uḍaiyar, s. a. Kampapa II.,	463
Kālāñjara, vi.,	240, 275, 277, 279, 280, 291, 293	Kampavarman, probably s. a. Kampavikrama- varman,	657, 658
Kālasēna (Sēna) I., Raṭṭa ch.,	181, 201	Kampavikramavarman, Gaṅga-Pallava k.,	656
Kālasēna (Sēna) II., do.,	181, 193, 201	Kampilli, vi.,	171, 741n, 1083
Kalatsūri, family,	5	Kānvadēvarāja, Chōl. ch.,	271
Kalaturya, s. a. Kalachurya,	289	Kāṇagōpa, Pallava k.,	636
Kaliballaba (Kalivallabha), sur. of Rāshtrakūṭa k. Dhruvarāja,	57	Kanauj, vi.,	10, 17, 18, 20, 25, 27, 53, 56, 150
Kaliddāsa, poet,	10	Kanavadi (Ganapati), k.,	741
Kālīga (? Kālī-Gaṅga), Hoysala general,	713	Kāñchi, vi.,	20, 62, 86, 603, 904, 931, 1066
Kālīsāla, legendary Chōla k.,	880	Kāñchiga, Seṭṭa ch.,	94n
Kalindavarman, Pallava k.,	635	Kāñchipura, Kāñchipuram, vi., 10, 27, 219, 225, 248, 250, 617, 618, 621, 777, 1066	
Kalinga, co., people, 5, 10, 566, 588, 708, 795, 801, 979		Kāṇḍalūr-Śālai, vi.,	700, 703, 704, 742n, 1077
Kālīga-maṇḍalam, co.,	775	Kandara, k.,	1015
Kalivallabha, sur. of Rāshtrakūṭa k. Dhruvarāja,	57, 64, 75, 93	Kandhara, s. a. Kanhara,	359
Kali-Vishnuvardhana, E. Chōl. Vishnuvar- dhana V.,	555, 557, 559, 560, 1065	Kapḍi I., II., Oḍḍavādi chiefs,	600
Kaliyarttyanka, sur. of E. Chōl. Vijayāditya IV.,	559n	Kāṅg[a]varman, Kādamba k.,	603
Kallabbarasi, queen of Bātuga II.,	130	Kanhara, Kanhāra, Dēvāgiri-Yādava k., 356- 358, 360, 361, 366	
Kalleḍuppūr-maryādā, di.,	1057	Kāñḍarāja, ch.,	258n
Kalyāṇa, vi.,	185, 253, 280	Kanna, Kannakaira I., Raṭṭa ch.,	181, 201
Kalyāṇapura, vi.,	271-273	Kanna, Kannakaira II., do.,	189, 193, 201
Kalyāṇi, W. Chōlukya of,	140 ff.	Kappanūr, vi. (Vikramapura),	436n, 903n
Kāma, E. Chōl. ch. of Piṭṭapuram,	576	Kannapa or Kennapa, ch.,	143
Kāma, father of queen of Ammarāja II.,	566	Kappara, co.,	1084
Kāma (Kāvapa), Daṇḍanāyaka,	294n	Kannara, Rāshtrakūṭa k. Kṛishṇarāja II.,	85
Kāmadēva, chiefs,	254, 331, 413	Kannaradēva, do.,	130
		Kannaradēva, Kappara°, Kappara°, Rāshtra- kūṭa k. Kṛishṇarāja III., 95, 96, 100-103, 130, 1056, 1058 ff.	
		Kannaradēva-Prithvigāṅgaraiyar, Gaṅga ch. 1055, 1057	
		Kannariga, s. a. Karpātaka,	364

	NUMBER		NUMBER
Kaṇṇēvarā, <i>Rāshtrakūṭa k.</i> Krishnarāja I.,	68	Kaṭaka, <i>vi.</i> (Cuttack),	904n
Kaṇṇuḍaipperumāṇ Ammaiappan, <i>Śaṅṅēni ch.</i> ,	820	Kāṭamarēddi, <i>s. a.</i> Kāṭa II.,	595
Kaṇṭhikā-Bēta, <i>E. Chal.</i> Vijayāditya V.,	576	Kāṭamarēddi-Vēmiṛēddi (-Vēmarēddi), <i>s. a.</i>	
Kaṇṭhīraṇa, <i>Mahātūra k.</i> ,	999	Kāṭaya-Vēma,	595, 597
Kaṇṭhīraṇa-Narasa, <i>do.</i> ,	1004	Kāṭaya I., <i>great-grandfather of</i> Kāṭaya-	
Kaṇva, <i>ancestor of W. Gaṅga kings</i> ,	670	Vēma,	595
Kāṇvāyana, <i>gōtra</i> ,	108, 112, 113, 129	Kāṭaya-Vēma or -Vēmaya, <i>Redḍi ch. of</i>	
Kanyakubja, <i>vi.</i> ,	741n, 1083	<i>Rājamahēndranagara</i> ,	595-598
Kāpardika-dvīpa, <i>co.</i> ,	254	Kāṭhaka, <i>probably s. a.</i> Kaṭaka <i>k.</i> ,	904, 909
Kapardin I., <i>Śīlāra ch.</i> ,	72, 305, 307, 309	Kāṭhāri, <i>sur. of</i> Nṛsiṃharāja,	501
Kapardin II., <i>do.</i> ,	73, 80, 305, 307, 309	Katta (Kārtavīrya) I., <i>Raṭṭa ch.</i> ,	181, 201
Kapitthaka, <i>vi.</i> ,	91n	Katta (Kārtavīrya) II., <i>do.</i> ,	181, 192, 201
Kappe-Arabhaṭṭa, <i>m.</i> ,	1632	Kattama (Kārtavīrya) III., <i>do.</i> ,	263, 265
Karaḍikal, <i>vi.</i> ,	1083	Kāṭṭāri, <i>sur. of</i> Tirumalaidēva-mahārāja,	498
Karahāṭa, <i>vi.</i> ,	338	Kāṭṭēri, <i>vi.</i> ,	1048
Karañjapatra, <i>vi.</i> ,	30	Kāṭṭirai, 'king of the forest,' <i>title of the</i>	
Karayilladāta, <i>sur. of</i> Chālukya-Bhīma II.,	566	<i>Pallavas</i> ,	655
Kāreya, <i>gaṇa</i> ,	120	Kattiyara, <i>W. Chal.</i> (?) <i>k.</i> ,	51
Karikāla, <i>legendary Chōla k.</i> ,	685, 712, 888	Kattiyaradēva, <i>Chal.</i> ,	232
Karikāla, <i>sur. of</i> Chōla <i>k.</i> Āditya II.,	712	Kaumāra, <i>grammar</i> ,	279n
Karikāla-Chōla, <i>sur. of</i> Virarājendra I.,	1081	Kaunāla, <i>K-lleru lake</i> ,	10
Kariya-Perumāḷ-Periyanaṇṇa Narasiṃha,		Kāvapa (Kāmadvā), <i>brother-in-law of</i>	
<i>Malādū ch.</i> ,	1086	Shashtha II.,	269
Karkara, <i>Rāshtrakūṭa k.</i> ,	74	Kāvapa, Kāvapaṇṇa, <i>Daṇḍandyaḥ</i> ,	293n, 294
Karkara, <i>Rāshtrakūṭa k.</i> Kakkarāja II.,	150	Kāvēri, <i>ri.</i> ,	10, 74n, 761
Karkarāja or Kakkarāja, <i>Guj. Rāshtrakūṭa</i>		Kavibhūṣaṇa, <i>poet</i> ,	940
<i>ch.</i> ,	65, 67-69, 70, 77	Kavirāja (?), <i>poet</i> ,	352
Karkarāja or Kakkarāja I., <i>Rāshtrakūṭa k.</i> ,	53, 56, 61, 65, 66, 71, 305	Kayirūr Perumāṇār, <i>Mūlādū ch.</i> ,	1073
Karṇa, <i>Chāl. k.</i> ,	274	Kēdāla, <i>fort</i> ,	74n
Karṇa, <i>Dēvagiri-Yādava</i> ,	334	Kēdārasakti, <i>priest or sage</i> ,	196
Karṇāṭa, <i>co., k., kingdom</i> ,	530, 534, 539, 540,	Keladi, <i>prince of</i> ,	999
	542, 543, 545, 586, 904, 909, 999	Keladi-Sadāsiva-Nāyaka, <i>ch.</i> ,	1008
Karṇāṭaka, <i>army, k.</i> ,	53, 56, 864	Keladi-Sōmasēkhara-Nāyaka, <i>ch.</i> ,	998
Kārōniri, <i>Bāṇa ch.</i> ,	654	Kēlayaladēvi, Kēlayabbarisi, Kēlayabbe,	
Karpūravasantarāja, <i>sur. of</i> Anna-Vēma,	594	Kēliyadēvi, <i>queen of Hoysala Vinayāditya</i> ,	383, 388, 409
Karpūravasantarāja, <i>sur. of</i> Doḍḍa II.,	599	Kennapa or Kannapa, <i>ch.</i> ,	143
Kārtavīrya, <i>mythical ancestor of Kōnaman-</i>		Kēraḷa, <i>co., people, race</i> ,	5, 10, 727, 793, 904
<i>dala chiefs</i> ,	583	Kēraḷa <i>kings</i> ,	939 ff.
Kārtavīrya (Katta) I., <i>Raṭṭa ch.</i> ,	141, 181, 201	Kēraḷavarman, Vira-K°,	943, 944, 949
Kārtavīrya (Katta) II., <i>do.</i> ,	181, 192, 201, 220	Kēraḷavarman, Vira-Rāma K°,	951, 953
Kārtavīrya (Kattama) III., <i>do.</i> ,	263, 265, 266	Kēraḷavarman, Vira-Ravi K°,	955
Kārtavīrya IV., <i>do.</i> ,	264-268	Kēśava (Kēśimayya), <i>Daṇḍandyaḥ</i> ,	275, 277,
Karuvūr, <i>vi.</i> ,	835, 836, 840, 842		285, 291, 297
Kuṣapaṇṇa-Nāyaka, <i>ch.</i> ,	345, 279, 281	Kēśava, <i>min.</i> ,	271
Kāśyapa, <i>gōtra</i> ,	542, 1016	Kēśavāditya, <i>ch.</i> ,	178
Kāṭa or Kāṭama-Nāyaka, <i>Kolānu ch.</i> ,	574	Kēśavanātha, <i>mīa.</i> ,	988
Kāṭa II., <i>father of</i> Kāṭaya-Vēma,	595	Kēśidēva (P. Arikēsarīn), <i>Śīlāra ch.</i> ,	907
Kāṭachchuri, <i>family</i> ,	10	Kēśimayya, Kēśirāja, Kēśirājayya, <i>Daṇḍa-</i>	
Kāṭāha (Kaṭāram, Kiṭāram), <i>co.</i>	712n, 734n	<i>nāyaka</i> ,	275, 277, 285, 291, 292, 296, 297

	NUMBERS
Kēta I., II., <i>Śrī-Dhānyakāṭaka chiefs</i> , . . .	590, 592n
Kētaladēvi, <i>queen of W. Chāl. Sōmēśvara I.</i> , . . .	167
Kētarāja, <i>s. a. Kēta II.</i> , . . .	589
Kētarasa, <i>Kādamba ch.</i> , . . .	250n
Khaḍgavalōka, <i>sur. of Dantidurga</i> , . . .	53
Khaṇḍeya-Kāra-Kāmeya-Nāyaka, <i>ch.</i> , . . .	335
Khōṭaka, <i>vi.</i> , . . .	68, 70, 91
Khilgiladurga, <i>vi.</i> , . . .	315
Khōlēśvara, <i>general</i> , . . .	352, 353
Khōṭika, Khōṭiga, <i>Rāshtrakūṭa k.</i> , . . .	104, 105, 301, 305
Kidāram (Kaṭāha), <i>co.</i> , . . .	712n
Kikāṭa, <i>Maurya ch.</i> , . . .	330
Kilappērūr, <i>vi.</i> , . . .	952, 958
Kilgiladurga, <i>vi.</i> , . . .	315
Kirānapura, <i>vi.</i> , . . .	559, 560
Kirātārjuniga, . . .	115
Kirtinandin, <i>Jaina teacher</i> , . . .	119
Kirti-Nārāyaṇa, <i>sur. of Gōvindarāja III.</i> , . . .	75
Kirti-Nārāyaṇa, <i>sur. of Indrarāja III.</i> , . . .	86n
Kirtipura (P), <i>vi.</i> , . . .	1016
Kirtirāja, <i>s. a. Kirtivarman I.</i> , . . .	12
Kirtirāja, <i>Śilohāra ch.</i> , . . .	317, 321, 327
Kirtivarman II., <i>Kādamba ch.</i> , . . .	173
Kirtivarman I., <i>W. Chāl. k.</i> , . . .	3, 5, 9, 10, 12, 13, 17, 18, 20, 25, 27, 150, 547, 549, 551, 568
Kirtivarman II., <i>do.</i> , . . .	48-50, 53, 56, 63, 71n, 150
Kirtivarman III., <i>W. Chāl.</i> , . . .	150
Kirtivarmanarāja, <i>s. a. Kirtivarman I.</i> , . . .	17
Kishkindhyā-nagari, <i>vi.</i> , . . .	1017
Kisuvolal, <i>vi.</i> , . . .	21
Kitthipura (P Kirtipura), <i>vi.</i> , . . .	1016
Kōchehaṅkap, <i>Kōchehaṅkappān, legendary Chōla k.</i> , . . .	685, 713
Koḍagu (Coorg) <i>chiefs</i> , . . .	1006, 1008, 1009, 1011
Kōḍḍamaikondāṅ, <i>title of Bhāskara Ravivarman</i> , . . .	963
Kōkili, <i>Telugu-Chōla ch.</i> , . . .	888
Kōkkala, Kōkkalla, <i>Chōdi k.</i> , . . .	86, 91, 105
Kōkkila, <i>Oḍḍaṇḍi ch.</i> , . . .	600
Kōkkilāṇḍi, <i>queen of Parāntaka I.</i> , . . .	1072
Kōkkili, <i>E. Chāl. k.</i> , . . .	557
Kōkkilli, <i>legendary Chōla k.</i> , . . .	685, 713
Kōlāla, Kōlāla, Kōlālapura, Kōlālapura, <i>vi.</i> , . . .	95, 100, 130, 133, 179n, 205n
Kōlamba, <i>vi.</i> , . . .	939, 966
Kolani-Kāṭama-Nāyaka, <i>Kolanu ch.</i> , . . .	574
Kolana, <i>vi.</i> , . . .	574

	NUMBERS
Kollabigaṇḍa-Vijayāditya or -bhāskara, <i>E. Chāl. Vijayāditya IV.</i> , . . .	563n, 566, 1065
Kollagira, <i>s. a. Kollāpura</i> , . . .	220
Kollam, <i>co.</i> , . . .	709
Kollāpura, Kollāpuram, <i>vi.</i> , . . .	150, 154, 220, 325, 413, 744, 748n, 751, 1034, 1080
Kollern, <i>lake</i> , . . .	10, 582n
Kollipākā, Kollippākkai, <i>vi.</i> , . . .	727, 800
Komaragirireḍḍi, <i>son of Kātaya-Vēma</i> , . . .	597, 598
Kō Mārāṇi-Jaḍaiyaṇ, <i>Pāṇḍya k.</i> , . . .	938
Komara-veḍēṅga, <i>sur. of Eṇṇēṅga II.</i> , . . .	127
Kommarāja, <i>m.</i> , . . .	167
Kōnamandala, <i>di.</i> , . . .	583
Kōṇasthala, <i>di.</i> , . . .	593n
Kōṇḍapaḍmaṭi, <i>di.</i> , . . .	581
Kōṇḍarāja, <i>ch.</i> , . . .	521, 522, 530
Kōṇḍavīḍu (Kōṇḍavīṭi), <i>vi.</i> , . . .	508, 509, 592-596, 1064
Kōcērimēlkonḍa, <i>title of Kulōttuṅga-Chōla III.</i> , . . .	820
Kōṇērimēlkonḍāṅ, <i>title of a Viṇa-Chōla</i> , . . .	875
Kōṇērimēṅkonḍa, <i>title of Kulōttuṅga-Chōla III.</i> , . . .	819
Kōṇēriṅmaikondā, <i>title of kings</i> , . . .	819n
Kōṇēriṅmaikondāṅ, <i>title of Kēraja k. Ravi-varman</i> , . . .	939
Kōṇēriṅmaikondāṅ, <i>title of kings</i> , . . .	876-879
Kōṇēriṅmaikondāṅ, <i>title of Kulōttuṅga-Chōla III.</i> , . . .	835
Kōṇēriṅmaikondāṅ, <i>title of Virarājendra I.</i> , . . .	1081
Kōcēрмаikondāṅ, <i>title of Pāṇḍya kings</i> , . . .	933-935
Kōṅḡapa-dēṣam, <i>co.</i> , . . .	763n
Kōṅḡapi-mahādhirāja, or -mahārāja, or -rāja, <i>title of W. Gaṅga kings</i> , . . .	111-115
Kōṅḡapivarma-dharmamahādhirāja or -dharma-mahārājādhirāja, <i>do.</i> , . . .	108, 111, 113, 116, 129
Kōṅḡapi-vīddharāja, <i>do.</i> , . . .	114, 115
Kōṅḡapivarma-dharmamahārājādhirāja, <i>do.</i> , . . .	133
Kōṅḡulivarma-dharmamahārājādhirāja, <i>do.</i> , . . .	110
Kōṅḡupi-dharmamahārāja, <i>do.</i> , . . .	659
Kōṅḡupi-mahārājādhirāja, <i>do.</i> , . . .	121
Kōṅḡupivarma-dharmamahārāja or -dharma-mahārājādhirāja, <i>do.</i> , . . .	95, 124, 125, 127-132, 660, 708, 724
Kōṅḡapa, <i>co.</i> , . . .	10, 34n, 72, 73, 80, 164, 212, 224, 274, 307, 309, 379, 763n
Kōṅḡapa, <i>Pāṇḍya of</i> , . . .	140n
Kōṅḡapi, <i>W. Gaṅga k.</i> , . . .	670
Kōṅḡapika, <i>mythical Gaṅga k.</i> , . . .	652

	NUMBER		NUMBER
Konnātavādi-vishaya, <i>di.</i> ,	589	Krishnavarman II., <i>Kadamba k.</i> ,	614
Koppam, <i>vi.</i> ,	744-746, 748, 749, 751, 1080	Krishnaveroṇā, <i>vi.</i> ,	56
Kopperuñjīga, <i>k.</i> ,	847	Kshatriyamalla, <i>sur. of</i> Nandivarman Pallava-	
Koppulakāpa-Nāyaka, <i>Piṭhāpuri ch.</i> ,	601	malla,	635
Kōmala, <i>people</i> ,	10	Kahullakapura, <i>s. a.</i> Kollāpura,	321n
Kōśalai-nāḍu, <i>co.</i> ,	733	Kaburikākalivēṭāla, <i>sur. of</i> Anna-Vēma,	594
Kōṭa-Bayyalamahādēvi, <i>s. a.</i> Payyamāmbā,	592	Kahurikāśahāya, <i>do.</i> ,	596
Kōṭa-Kētarāja, <i>s. a.</i> Kēta II.,	690	Kubja, <i>poet</i> ,	603
Kōṭaya, <i>Redḍi ch. of</i> Rājamahēndranagara,	599	Kubja-Vishnu, <i>s. a.</i> Kubja-Vishnuvardhana,	
Kōṭṭā, <i>family of</i> ,	617	581, 1065n
Kōṭṭārādhyā, <i>m.</i> ,	475	Kubja-Vishnuvardhana, <i>E. Chal.</i> Vishnuvar-	
Kōṭṭirtirha at Kollāpura,	150	dhana I.,	557, 559, 568, 574, 576, 581n
Kotta-maṇḍala, <i>di.</i> ,	713	Kūḍal, <i>vi.</i> (Madhurā),	1088
Kōṭṭāra, Kōṭṭāru, <i>fort</i> ,	764, 793	Kūḍalśatgam, Śaṅgamam, <i>vi.</i> ,	753, 1081, 1082
Kōṭṭiga (Khotṭiga), <i>Rāshtrakūṭa k.</i> ,	104	Kuḍamalai-nāḍu, <i>co.</i> (Malabar),	704, 764
Kovalāla, <i>s. a.</i> Kōlāla,	124, 125	Kuḍiyavarman I., II., <i>Velanāṇḍu chiefs</i> ,	592
Krishpa, <i>Dēvagiri-Yādava</i> Kanhara,	356-	Kūḍūra, <i>vi.</i> ,	1014
.	361, 366, 369, 370, 379	Kūḍūrahāra, <i>di.</i> ,	1014n
Krishpa, <i>Kaṣachurya k.</i> ,	283	Kuḷam, <i>vi.</i> (Elore),	795, 833
Krishpa, <i>Paramāra k., or</i> Rāshtrakūṭa		Kulamāpikkag Irāmādēvan, <i>Munai ch.</i> ,	1089
Krishparāja II.,	559	Kulamāpikkerumāṅār, <i>do.</i> ,	1090
Krishpa, <i>Rāshtrakūṭa k.</i> ,	150	Kuḷaṅ, <i>s. a.</i> Kuḷam,	833
Krishpadēva, <i>Koṅkana governor</i> ,	379	Kuḷaṅūr, <i>do.</i> ,	833
Krishpadēva-mahārāja, <i>s. a.</i> Krishparāja,	503	Kulaśēkhara, Jātavarman, <i>Pāṇḍya k.</i> ,	889, 890
Krishpa-Kēśava (Kēśimayya), <i>Danḍanāyaka</i> ,	297	Kulaśēkhara I., Māvarman, <i>do.</i> ,	911, 919-921
Krishpamāmbā, Krishpāmbā, <i>wife of</i> min.		Kulaśēkhara II., Māvarman, <i>do.</i> ,	922-924
Timma,	508	Kulaśēkhara, Parākrama-Pāṇḍya Jātavarman,	
Krishpapa-Nāvaka, <i>Madhurā ch.</i> ,	542	<i>do.</i> ,	932
Krishpappa-Nāyaka, <i>chiefs</i> ,	521, 523, 528,	Kulaśēkharadēva, <i>Kēraḷa k.</i> Ravivarman,	939, 940
.	533, 536, 541, 545	Kulaśēkharāṅka, <i>k. or ch.</i> ,	234
Krishpappa-Nāyaka Ayya or Ayyaṅ, <i>ch.</i> ,	535, 544	Kūli-āchārya, <i>Jaina teacher</i> ,	66
Krishparāja, <i>k.</i> ,	969	Kulōttuṅga, <i>s. a.</i> Kulōttuṅga-Chōḷa I.,	571, 572
Krishparāja, <i>Mahīśūra k.</i> ,	1002, 1004, 1005	Kulōttuṅga-Chaṅgāḷa-Mahādēva, <i>ch.</i> ,	988
Krishparāja I., II., <i>Nikumbha chiefs</i> ,	333, 337	Kulōttuṅga-Chōḷa I., <i>E. Chal. k. (s. a.</i> Kulōt-	
Krishparāja I., <i>Rāshtrakūṭa k.</i> ,	55, 56,	tuṅga-Chōḷa I.),	571-574, 583
.	61, 64-66, 70, 84, 86, 91, 93, 105, 301, 305	Kulōttuṅga-Chōḷa II., <i>do. (s. a.</i> Kulōttuṅga-	
Krishparāja II., <i>do.</i> ,	79, 82-86, 91, 93,	Chōḷa II.),	574, 581
.	105, 130, 266n, 301, 305, 559n, 663n, 1065n	Kulōttuṅga-Chōḷa I., <i>Chōḷa k.</i> ,	225n, 756-
Krishparāja III., <i>do.</i> ,	93-103, 105, 107, 127,	793, 1085
.	130, 131, 301, 305, 328, 712, 1056n, 1058 ff.	Kulōttuṅga-Chōḷa [II. ?], <i>do.</i> ,	810, 811
Krishparāja Akālavaraha, <i>Guj. Rāshtrakūṭa</i>		Kulōttuṅga-Chōḷa III., <i>do.</i> ,	814-833,
<i>ch.</i> ,	81	835-842, 1087, 1088
Krishparāja-Voḍeyar, <i>Mahīśūra k.</i> ,	1012, 1013	Kulōttuṅga-Manma-Gonkarāja, <i>s. a.</i> Goṅka	
Krishpa Rāma, <i>general of</i> Chōḷa Rājārāja I.,	716	III.,	582
Krishparāja, <i>Vijayanagara k.</i> ,	502-513,	Kulōttuṅga-Prithviśvara, <i>Velanāṇḍu ch.</i> ,	583
.	519, 530n, 1064	Kumāra, <i>poet</i> ,	681n
Krishpavallabha, <i>Rāshtrakūṭa</i> Krishparāja		Kumārāgiri, <i>Redḍi ch. of</i> Koṇḍaviḍa,	596
II.,	83, 1065	Kumāra-Kampāna-Uḍaiyar, <i>s. a.</i> Kampāna II.,	484
Krishpavarman, <i>Kadamba k.</i> ,	112-115	Kumāra-Lakshma, -Lakshmidēva, -Lakshmi	
Krishpavarman I., <i>do.</i> ,	613, 614	dhara, <i>Danḍanāyaka</i> ,	433

	NUMBER
Kumārānandin, <i>Jaina teacher</i> ,	119
Kumbāḍi, <i>ch.</i> ,	84
Kundāchechi, <i>f.</i> ,	119
Kundakadēvi, <i>queen of Amoghavarsha III.</i> ,	105
Kundamarasa, <i>ch.</i> ,	152
Kundāmbikā, <i>queen of Maṇḍa II.</i> ,	581
Kundaṇṇa, <i>m.</i> ,	1076
Kundaśakti, <i>Sēndra k.</i> ,	16
Kundaṭṭe, <i>son of Baṅkōya</i> ,	1055
Kundavā, <i>queen of E. Chal. Vimalāditya</i> ,	569, 570
Kundavai Ālvār, <i>younger sister of Kulottunga-Chōla I.</i> ,	784
Kundavaiyār, <i>elder sister of Chōla Rājārāja I.</i> ,	716, 722
Kundavaiyār, <i>queen of Bāṇa Vikramāditya I.</i> ,	660
Kūṇḍi, <i>co.</i> ,	141
Kuṇḍilapura, <i>for Kuvalālapura</i> ,	659
Kunkumamahādēvi, <i>sister of Chōl. Vijayāditya-vallabha</i> ,	183
Kunniyarasa, <i>ch.</i> ,	1024
Kuntala, <i>co.</i> ,	761
Kunugil, <i>di.</i> ,	66
Kūpaka <i>universal monarch</i> ,	940
Kuppēya, <i>ch.</i> ,	1054
Kuru, <i>kula</i> ,	1017
Kuṛugōḍadurga, <i>vi.</i> ,	253
Kurumārathyā, <i>vi.</i> ,	547
Kurundaka, <i>vi.</i> ,	86
Kuvalāla, Kuvalāla, Kuvalālapura, <i>s. a. Kōlāla</i> ,	120, 133, 659n, 660n, 670, 708n, 724n, 837
Kuvēra, <i>nine treasures of</i> ,	739

L

Lacchehiyavvā (Lakshmi), <i>queen of Bhīllama II.</i> ,	331
Laghu-Kapardin, <i>s. a. Kapardin II.</i> ,	307, 309
Lakkale, Lakkavve (Lakshmi), <i>wife of Gaṅgarāja</i> ,	386, 390, 393
Lakshma, <i>ch.</i> ,	224
Lakshmādēvi, <i>queen of W. Chal. Vikramāditya VI.</i> ,	198
Lakshmatamma (Lakshmi), <i>wife of Sālva-Timma</i> ,	509
Lakshmapa, <i>Chōdi k.</i> ,	150
Lakshmapa (P), <i>mis. of Dēvarāja I.</i> ,	482
Lakshmapa (Lakshmidēva) I., <i>Raṭṭa ch.</i> ,	265
Lakshmi, <i>mother of Kāmadēva (Kāvapa)</i> ,	269

Lakshmi, <i>mother of poet Śrīvallabha</i> ,	596
Lakshmi, <i>queen of Bhīllama II.</i> ,	323, 329, 331
Lakshmi, <i>queen of Kōḍamba Vijayāditya III.</i> ,	261
Lakshmi (Lakshmidēvi, Lakshminati, Lakshmyambike), <i>wife of Gaṅgarāja</i> ,	386, 387, 389-391, 393, 395
Lakshmi, <i>wife of Jagattuṅga II.</i> ,	86, 91, 106
Lakshmi, <i>wife of Sālva-Timma</i> ,	508, 509
Lakshmidēva, <i>father of Kāmadēva (Kāvapa)</i> ,	269
Lakshmidēva I., <i>Raṭṭa ch.</i> ,	265, 268
Lakshmidēva II., <i>do.</i> ,	268
Lakshmidēvi (Lakumadēvi), <i>queen of Hoysala Vishnuvardhana</i> ,	409, 434
Lakshmidēvi, <i>queen of Sēna II.</i> ,	265
Lakshmidhara, <i>s. a. Lakshmidēva I.</i> ,	266
Lakshmidhara, <i>son of Bhāskarāci Ārya</i> ,	337
Lalitakirti, <i>Jaina priest</i> ,	985
Lalitānkura, <i>Pallava k.</i> ,	623, 626
Lankā, <i>island</i> ,	904
Lankāśōka, <i>s. a. Ilanḡāśōgam</i> ,	734
Lāṭa, <i>co., people</i> ,	10, 65, 67-69, 77, 568n, 586
Latalaura, <i>vi.</i> ,	191
Lāṭarāja, <i>father of Mahādēvajī</i> ,	1075
Lāṭarāja Vira-Chōla, <i>ch.</i> ,	698
Lattalūr, Lattalūra, Lattanūr, Lattanūra, <i>vi.</i> ,	75, 168, 181, 201, 220, 265, 266, 269
Leṇḍeyarasa, <i>ch.</i> ,	88
Linga, Liṅgama-Nāyaka, <i>Fūr ch.</i> ,	539
Linga-Rājendra-Voḍeyar, <i>Kōḍagu chiefs</i> ,	1008, 1009, 1011
Lōka-bhūpālaka, mahipāla, <i>Kōṇamanjāla ch.</i> ,	583
Lōkaditya, <i>Pallava k.</i> ,	632
Lōkamahādēvi, <i>queen of Chālukya-Bhīma II.</i> ,	563-567, 1065
Lōkamahādēvi, <i>queen of Chōla Rājārāja I.</i> ,	716, 1076
Lōkamahādēvi, <i>queen of W. Chal. Vikramāditya II.</i> ,	44-46, 48
Lōkamahipāla, <i>s. a. Lōkabhūpālaka</i> ,	583
Lōkāmbikā, <i>aka. mother of Hulla</i> ,	409, 413
Lōka-Vidyādharma, <i>m.</i> ,	135
Lokkigunḍi, <i>vi.</i> ,	419, 420
Lōlla-Lakshmidhara Yajvan, <i>poet</i> ,	509
Lōvabikki, <i>Chōla ch.</i> ,	1065

M

Māchikabbe, <i>mother of Śāntalādēvi</i> ,	400n, 408
Mādamālīṅgam, <i>co. or vi.</i> ,	734

	NUMBER		NUMBER
Madapalla, <i>ili</i> , vi.,	591, 592	Mahārāja-Śarva, <i>sur. of Amoghavaraha</i> I.,	68, 70, 71
Mādēvi (Mahādēvi), <i>queen of Ācha</i> II.,	224	Mahārāja-Shaṇḍa, <i>do.</i> ,	84
Mādēvi, <i>queen of Kārtavīrya</i> IV.,	268	Mahārāshtrakṛta, <i>co.</i> ,	10
Mādhava, <i>Kākatīya k. Mahādēva</i> ,	589	Mahārāshtrakṛta, <i>lineage</i> ,	191
Mādhava, <i>probably brother of Bhōganātha</i> ,	459n	Mahāsēna, <i>Jaina teacher</i> ,	167
Mādhava, <i>W. Gaṅga ch.</i> ,	1070	Mahāvali, <i>s. a. Mahābali</i> ,	666
Mādhava, <i>W. Gaṅga k.</i> ,	670	Mahāvali-B[ā]narma, <i>designation of Bāna</i>	
Mādhava I., <i>do.</i> ,	108, 111-113, 129	<i>kings</i> ,	666
Mādhava II., <i>do.</i> ,	111-115, 129	Mahāvali-Vāparāja, <i>raja</i> , <i>do.</i> ,	644, 651, 664, 665
Mādhavabhaṭṭa, <i>poet</i> ,	563n, 566n	Mahendra, <i>s. a. Mahendrarvarman</i> I.,	624
Mādhavachandradēva, <i>Jaina teacher</i> ,	406	Mahendra, <i>s. a. Mahendrarvarman</i> II.,	20
Mādhavarāja, <i>min. of Harihara</i> II.,	471	Mahendra, <i>s. a. Mahendrarvarman</i> III.,	632
Mādhavatti, <i>k.</i> ,	50	Mahendrapōtarāja, <i>Pallava k.</i> ,	623
Madhurā, <i>Pāṇḍya of</i> ,	889 ff.	Mahendrarvarman, <i>do.</i> ,	641
Madhurā, <i>vi.</i> ,	542, 904, 909	Mahendrarvarman I., <i>do.</i> ,	623-626, 634, 635
Madhurāntaka, <i>Chōla k.</i> ,	695n, 696, 712	Mahendrarvarman II., <i>do.</i> ,	628, 634, 635
Madhurāntaka Pottappi-Chōla, <i>Telugu-Chōla</i>		Mahendrarvarman III., <i>do.</i> ,	632
<i>ch.</i> ,	880	Mahendrarvarman, <i>Telugu-Chōla ch.</i> ,	886
Madhurāntaki, <i>queen of Kulōttunga-Chōla</i> I.,	572	Mahēśvara, <i>poet, son of Śrīpati</i> ,	343
Madhusūdana, <i>k.</i> ,	741	Mahēśvara, <i>Mahēśvarāchārya, poet and</i>	
Madhusūdanastūri, <i>poet</i> ,	249	<i>astronomer</i> ,	337, 349
Madirai, <i>vi.</i> ,	621, 634, 670, 683-	Mahipāla, <i>perhaps Pāla k. Mahipāla</i> I.,	733
	693, 695, 1072	Mahipālapreṇa, <i>Kōnamandala ch.</i> ,	583
Mādirāja, <i>Sōlva ch.</i> ,	501	Mahisūra, <i>Mahisūra-pattapa or -pura, vi.</i> ,	999, 1002, 1004, 1005, 1012, 1013
Mādirayya, <i>min.</i> ,	322	Mahodaya, <i>vi.</i> ,	91
Mādisūdanaga (Madhusūdana), <i>k.</i> ,	741	Maiduna-Chandayya, <i>m.</i> ,	971
Madraka, <i>co.</i> ,	5	Mailadēvi, <i>queen of Gutta Vikramāditya</i>	
Madurai, <i>vi.</i> ,	821, 822, 824-832,	III.,	363
	835-840, 842, 1073-1075, 1087, 1088	Mailaladēvi, <i>Mailaladēvi, queen of Sēna</i> I.,	181, 201
Madura-maṇḍalam, <i>co.</i> ,	733	Mailalamahādēvi, <i>queen of Jayakēsin</i> II.,	349,
Magadha, <i>co.</i> ,	5		254, 261, 269
Magara, <i>kingdom</i> ,	847n	Mailāpa, <i>anvaya</i> ,	120
Māghanandi-bhaṭṭārakadēva, <i>Jaina teacher</i> ,	975	Mailigidēva, <i>perhaps s. a. Mallugi</i> ,	584
Māghanandin, <i>do.</i> ,	413	Maisūru, <i>vi.</i> ,	995
Māghapandi-middhāntika, <i>Maṇḍalāchārya</i> ,	220	Mākapabbe, <i>wife of Māra (Māramayya)</i> ,	389
Māgutta, <i>Gutta ch.</i> ,	223	Nakara, <i>kingdom</i> ,	434, 847n
Mahābali, <i>Dānava</i> ,	668	Maladhāridēva, <i>Jaina teacher</i> ,	398, 968
Mahābali, <i>family of</i> ,	651, 659-661, 664, 665	Maladhāridēva Mallishēna, <i>do.</i> ,	969
Mahābhārata, <i>Telugu translation of</i> ,	577	Malāḍu, <i>di.</i> ,	1058, 1086
Mahādēva, <i>Danḍandayaka</i> ,	229, 240	Malai-nāḍu, <i>Malaiya-nāḍu, di.</i> ,	1058
Mahādēva, <i>Dēvagiri-Yādava k.</i> ,	362-370, 379	Malaiyakula, <i>family of Malai-nāḍu chiefs</i> ,	1058
Mahādēva, <i>Kākatīya k.</i> ,	585, 586, 588, 589	Malaiyūr, <i>co. or vi.</i> ,	734
Mahādēvaḍi, <i>queen of Chōla Rājāditya</i> ,	1075	Malāmbikā (Mallādēvi), <i>queen of Harihara</i>	
Mahādēvi (Mādēvi), <i>queen of Ācha</i> II.,	224	II.,	468, 487
Mahādēvi, <i>queen of Jayakēsin</i> III.,	269	Māl-Ari-Kēṣavaṇ, <i>Aravapai, m.</i> ,	1046
Mahākāla, <i>general of Chālukya-Bhima</i> I.,	558	Mālava, <i>Mālava, people or k.</i> ,	10, 64, 409
Mahāmalla kula, <i>Pallava family</i> ,	20n, 627	Malikbhārāma, <i>Golkonda k. Malik Ibrāhīm</i> ,	539
Mahamandasāhu, <i>Golkonda k. Muḥammad</i>		Malikbēḍ, <i>Rāshtrakūṭas of</i> ,	53 ff.
Shāh,	539	Malla, <i>ch. of Durjaya family</i> ,	800n
Mahara, <i>kingdom</i> ,	847		

	NUMBER		NUMBER
Malla, <i>E. Chal.</i> Yuddhamalla II.,	560	Maṅgapa, son of Balcha,	486
Malla, <i>Gutta ch.</i> ,	223	Maṅgarāja, poet,	986
Malla (Mallārāja), <i>Koṇḍapaḍmaṭi ch.</i> , . . .	581n	Maṅgi. k.,	556, 559, 560
Malla, poet,	747	Maṅgi-yuvarāja, <i>E. Chal. k.</i> ,	552, 557, 588
Malla, s. a. Mallapa III.,	576	Māṇikādēvi, queen of Kādamba Tribhuvana-	
Malla I., II., <i>Velanāṇḍu chiefs</i> ,	582	malla,	269
Malla or Mallisaṭṭi, "setṭi, brother of Bicha,		Māṇikyadēvi, queen of Chāl. ch. Sōmadēva	
351, 357, 358, 360		(Sōmēśvara),	374
Malladēva Jagaddēkamalla, <i>Bāṇa k.</i> ,	663	Māṇikyanandin, <i>Jaina teacher</i> ,	414
Malladēva Nandivarman, <i>do.</i> ,	688	Maṇipāga, <i>Śalukika ch.</i> ,	67
Malladēvi, s. a. Malāmbikā,	468, 487	Maṇjaya, <i>Hoysala general</i> ,	713
Mallāmbikā, queen of Guṇḍa III.,	501	Māṇikāditya, <i>Oḍḍavādi ch.</i> ,	600
Mallāmbikā, queen of Kāṭaya-Vēma,	596n	Manma-Chōḍa II., <i>Kōṇamaṇḍala ch.</i> , . . .	583
Mallapa-Oḍeyar, dependent of Harihara II., . .	470	Manma-Maṇḍa, <i>Koṇḍapaḍmaṭi ch.</i> , . . .	581n
Mallanārādhyaṣṛittika, poet,	475	Manma-Satya II. (Manma-Satti), <i>Kōṇama-</i>	
Mallapa I., II., III., <i>E. Chālukyas of</i>		ḍala ch.,	583
<i>Piṭhāpuram</i> ,	576	Manmasiddha, "siddhi, <i>Telugu-Chōḍa ch.</i> , .	880, 881
Mallapadēva-Chakravartin, s. a. Mallapa III.,	576	Maṇṇai, camp of,	727
Mallappa-Nāyakkar, m.,	1049	Maṇṇaikkāḍagam ("ḍakkam), vi.,	727
Mallapp-Oḍeyar (Mallinātha), son of Bukka I.,	456n	Maṇṇār, Gulf of,	764
Mallaya, <i>Velanāṇḍu ch.</i> ,	582	Maṇṇagrāma, vi.,	117
Mallayavve, queen of Dēvarāja I.,	483	Manōratha, m.,	337, 343
Mallidēva, <i>Danḍanātha</i> ,	336	Mantena-Guṇḍa, Manthana-Guṇḍa, s. a.	
Mallidēva, <i>Danḍanāyaka</i> ,	447	<i>Mantrakūṭi ch.</i> Guṇḍa,	586
Mallidēva (Malla), <i>Gutta ch.</i> ,	223, 228	Mantrakūṭa, vi.,	584
Mallidēva, <i>Kōṇamaṇḍala ch.</i> ,	583	Mānyakbōṭa, vi.,	74, 86, 91-94, 105
Mallikārjuna, <i>Raṭṭa ch.</i> ,	285, 286	Mānyapura, vi.,	118, 119
Mallikārjuna, <i>Śilāra ch.</i> ,	311	Māra (i.e. Mārava?) army,	1087
Mallikārjuna, <i>Vijayanagara k.</i> ,	497, 499	Māra (Māramayya), grandfather of Gaṅgarāja,	389
Mallinātha, poet,	969	Māra, grandfather of Kāṭaya-Vēma,	595
Mallinātha, s. a. Mallapp-Oḍeyar,	456n	Mārakkaraṇa, ch.,	58
Mallinātha-Voḍeyar, ch.,	456, 457	Mārapa, <i>Vijayanagara prince</i> ,	459, 474
Mallishēpa Maladhāridēva, <i>Jaina teacher</i> , . .	969	Mārāśarva, <i>W. Gaṅga (?) k.</i> ,	64, 122n
Mallugi, <i>Dēvagiri-Yādava k.</i> , 334, 351, 369, 584n		Mārasimha, <i>Śilāhāra ch.</i> , 315, 317, 321, 323, 327	
Māmvaṇṇirāja, <i>Śilāra ch.</i> ,	308	Mārasimha I., <i>W. Gaṅga k.</i> ,	670
Mānābharāṇa, <i>Ceylon k.</i> ,	741, 745	Mārasimha II., <i>do.</i> , 103, 106, 129-132, 136	
Maṇalera, <i>Sagara ch.</i> ,	93	Mārasimhadēvarnaṇa, ch.,	328
Māpāvalōka, sur. of Rāṣṭrakūṭa ch. (?)		Mārasingayya, father of Śāntaladēvi,	400n
Vijayāditya,	56	Mārasulba. (<i>W. Gaṅga k.</i> (Mārāśarva), . .	122
Mānavira, governor of Kāñchī,	1066	Māravarman, <i>Pāṇḍya k.</i> ,	937
Maṇḍa I., II., <i>Koṇḍapaḍmaṭi chiefs</i> ,	581	Māravarman Kulasēkhara I., <i>do.</i> ,	911, 919-921
Maṇḍana, s. a. Maṇḍa I.,	581	Māravarman Kulasēkhara II., <i>do.</i> ,	922-924
Maṇḍarāja, <i>Koṇḍapaḍmaṭi ch.</i> ,	581n	Māravarman Parākrama-Pāṇḍya, <i>do.</i> , . . .	925, 926
Māndhātṛi, progenitor of Maurya family, . .	330	Māravarman Sundara-Pāṇḍya I., <i>do.</i> , . . .	891-893
Māndhātṛivarman, <i>Kadamba k.</i> ,	607	Māravarman Sundara-Pāṇḍya II., <i>do.</i> , . . .	897-899
Maṅgalarāja, s. a. Maṅgalēśa,	6	Māravarman Sundara-Pāṇḍya III., <i>do.</i> , . . .	934
Maṅgalaramarāja, <i>Guj. W. Chal.</i> ,	1n	Māravarman Vira-Pāṇḍya, <i>do.</i> ,	936
Maṅgalēśa, <i>W. Chal. k.</i> ,	4-7, 10	Māraviṣayōttungavarman, <i>Kaṭāha (Kiddāra)</i>	
Maṅgalēśvara, s. a. Maṅgalēśa,	8	k.,	713n
Maṅgalēśa, <i>do.</i> ,	150	Maṇiyāṇa, <i>Danḍanāyaka</i> ,	383, 385, 401, 402

	NUMBERS		NUMBERS
Mārtāṇḍa, <i>k.</i> ,	961	Mukkoḍḍikilāṇaḍi, <i>Ṡāṇaḍigaḷ</i> , title of <i>Chōḷa</i>	
Mārtāṇḍavarman, <i>Kēraḷa k.</i> ,	942	queens,	795, 801, 812
Mārtāṇḍavarman, <i>Vira-Kēraḷa, do.</i> ,	958	Mukkuttūr, <i>vi.</i> ,	688
Mārtāṇḍavarman, <i>Vira-Padmanābha, do.</i> ,	956	Mukula, <i>family.</i> ,	74
Marulaḍēva, <i>son of Būtuga II.</i> ,	130	Mūla-saṅgha,	167
Maruvarman, <i>Sagara ch.</i> ,	119	Mulla-bhaṭṭāraka, <i>Jaina teacher.</i> ,	79n
Māṣaṇi-dēsam, <i>co.</i> ,	733	Mummaḍi-Bhīma, <i>E. Chal. Vimalāditya.</i> ,	508
Māṣya, <i>family.</i> ,	548, 600	Mummaḍi-Bhīma I, II, <i>Kōṇamaṇḍala chiefs.</i> ,	583
Mattamayūra, <i>line of ascetics.</i> ,	301	Mummaḍi-Chōḷa (Rājārāja), <i>E. Chal. ruler of</i>	
Maudgala, <i>family.</i> ,	352	<i>Vēṅgi.</i> ,	571, 572
Maurya, <i>do.</i> ,	330	Mummaḍi-Chōḷa, <i>Chōḷa Rājārāja I.</i> ,	704
Maurya, <i>people.</i> ,	10	Mummaḍi, <i>Śīlāra ch.</i> ,	309
Māvali-Vānarāya, <i>s. a. Mahāvali-Vānarāya.</i>		Muṇai, <i>Muṇaippāḍi, di.</i> ,	1089, 1090
	649, 651, 670	Munichandra, <i>rājaguru.</i> ,	268
Māvaliḍēva, <i>Kādamba ch.</i> ,	210	Munichandraḍēva, <i>Jaina teacher.</i> ,	976
Māyappa, <i>m.</i> ,	984	Muñja, <i>Maurya ch.</i> ,	330
Māyirudiṅgam, <i>island (?)</i> ,	734	Muñja, <i>Paramāra k.</i> ,	140, 150, 328
Mayūrakhaṇḍi, <i>vi.</i> ,	63, 64, 66	Muñja, <i>Sinda ch.</i> ,	189
Mayūrasarman, <i>Kādamba k.</i> ,	603	Muñjalāḍēva, <i>father of Barmarasa.</i> ,	281
Mayūravarmān I, <i>Kādamba ch.</i> ,	210	Muppalaḍēvi, <i>Muppamaḍēvi, queen of Kāka-</i>	
Mēdhāvin, <i>family of.</i> ,	634n	<i>tiya Prōla.</i> ,	584, 586
Mēdinimisaraṅgaḍa, <i>sur. of Tirumalaiḍēva-</i>		Moppiḍi, <i>Muppiḍi-Nāyaka, general.</i> ,	1066
<i>mahārāja.</i> ,	498	Muṣaṅgi, <i>vi.</i> ,	729
Mēghachandra-traividya, <i>Jaina teacher.</i> , 74,		Mūshaka, <i>co.</i> ,	5
	387, 408, 981	Mushkara, <i>W. Gaṅga k.</i> ,	115
Mēlāmbā, <i>queen of E. Chal. Vijayāditya</i>		Mushtika, <i>ch.</i> ,	999
IV.,	560, 561	Musi, <i>vi.</i> ,	56
Mēlpāṭi, <i>vi.</i> ,	98	Mūvaḍi-Chōḷa Rājāditya, <i>Chōḷa k.</i> ,	95
Mēraḷa, <i>Raffa (?) ch.</i> ,	79	Muyāṅgi, <i>s. a. Muṣaṅgi.</i> ,	729n
Mēru, <i>s. a. (?) Mahādaya.</i> ,	86	Muyirikkōḍu, <i>vi. (Cranganore).</i> ,	962
Meṭponḍi Kunniyarasa, <i>ch.</i> ,	1024		
Mēvillimbahgam, <i>co. or vi.</i> ,	734		
Mihira, <i>k.</i> ,	77		
Milāḍu, <i>di.</i> ,	1058, 1073, 1080		
Miṇḍaṅ Attimallaṅ Śambuvārāyaṅ, <i>Śēṅḍēvi</i>			
<i>ch.</i> ,	818		
Misaragaṇḍa, <i>sur. of Nṛsiṅharāya.</i> ,	501		
Mṛigāṅka, <i>sur. of Śīlāra Aparājita.</i> ,	305		
Mṛigēsa, <i>Mṛigēsavarmān, Varavarmān.</i>			
<i>Kādamba k.</i> ,	604-606, 608, 610		
Mṛityujit, <i>legendary Chōḷa k.</i> ,	712		
Muda, <i>Mudda, Daṇḍanāyaka.</i> ,	466, 407		
Mudda-bhūpati, <i>Muddu-rāja, Paḍināḍu ch.</i> ,	907		
Muddapa, <i>Vijayanagara prince.</i> ,	459, 474		
Muddukriṣṇa, <i>Madhurā Nāyaka.</i> ,	542		
Mudduvira, <i>do.</i> ,	542		
Mudgapa, <i>for Muddapa.</i> ,	474		
Mudigaṇḍa, <i>Chōḷa Rājendra-Chōḷa I.</i> ,	728, 737		
Mudikondaśōlapuram, <i>vi.</i> ,	895, 896		
Muḥammad Shāh, <i>Golkonda k.</i> ,	539		

N

Nādinḍa-Appa, <i>min.</i> ,	508
Nādinḍa-Gōpa, <i>min.</i> ,	508, 509
Nadupūru, <i>vi.</i> ,	593n
Nāga, <i>family, race.</i> ,	144, 189n, 972
Nāga, <i>Madhurā Nāyaka.</i> ,	542
Nāgachandra-munindra, <i>Jaina teacher.</i> ,	120
Nāgadanta, <i>son of k. Diḍḍi.</i> ,	670
Nāgadatta, <i>k.</i> ,	1016
Nāgaḍēva, <i>Jaina teacher.</i> ,	2
Nāgaḍēva, <i>m.</i> ,	404
Nāgaḍēva, <i>min.</i> ,	414
Nāgāditya, <i>Sinda ch.</i> ,	166
Nāgni-Nāyaka, <i>Kūḷam ch.</i> ,	883
Nāgalā, <i>Nāgamāmbā, Nāgāmbikā, queen of</i>	
<i>Narasa.</i> ,	502, 504, 1064
Nāgaṇṇa, <i>Hoyaḷa min.</i> ,	713
Nāgarjuna, <i>Śīlāra ch.</i> ,	309

	NUMBER		NUMBER
Nāgātīyaraśa, s. a. Nāgādītya,	156	Narasa (Nṛihari, Nṛisīmha), <i>Vijayanagara k.</i> , 502, 504, 519, 530, 1064	
Nāgattaras,	126	Narasimha, <i>Pallava k.</i> ,	637, 638
Nāgūtya, s. a. Nāgādītya,	156	Narasimha, <i>Pallava k.</i> Narasimhavarman I.,	20
Nāgavardhanarāja, <i>W. Chal. prince</i> ,	17	Narasimha I., <i>E. Gaṅga k.</i> ,	577n
Nāgavarman, father of Māra (Māramayya),	389n	Narasimha, Nārasimha (Nārasimha) I., <i>Hoyasā k.</i> , 409-411, 413, 416, 419, 434, 443	
Nāgavarman, <i>Hoyasā general</i> ,	713	Narasimha II., <i>do.</i> ,	434, 435, 847
Nāgavarman, <i>k.</i> ,	127	Narasimha III., <i>do.</i> ,	439, 440, 443, 444, 446, 447, 450-453
Nāgavarman, <i>k. or ch.</i> ,	54	Narasimha, Nara-simhavarman, <i>Chōla fenda-</i> <i>tory</i> ,	388, 396n, 406n, 409, 416n
Nāgiyakka, <i>f.</i> ,	404	Narasimhadēva II., <i>E. Gaṅga k.</i> ,	979n
Nāka, <i>Sinda ch.</i> ,	224, 243	Narasimha Kariya-Perumāl-Periyanāyag, <i>Malādu ch.</i> ,	1086
Nakharōśvaradēva, <i>god</i> ,	196	Narasimhapōttavarman, <i>Pallava k.</i> Narasimha- varman,	49
Nākimayya, <i>ch.</i> ,	177	Narasimhavarman, <i>Gaṅga-Pallava k.</i> ,	645-647
Nakkavāram, <i>Nicobar Islands</i> ,	734	Narasimhavarman I., <i>Pallava k.</i> , 627, 628, 634, 635, 680	
Nala, <i>people</i> ,	10	Narasimhavarman II., <i>do.</i> ,	629-632, 634, 635
Nallanūṭa, <i>ch.</i> ,	563	Narasimhavarman Rapakōsari-Rāma, <i>Milādu</i> <i>ch.</i> ,	1080
Nallasiddhi, <i>Telugu-Chōla ch.</i> ,	882	Narasimhavarman Śaktinātha, <i>do.</i> ,	1058
Nāmaṇaikkōṇai, <i>co. or vi.</i> ,	733	Narasimhaviṣṇu, <i>Pallava kings</i> ,	627, 631
Nāmaya-Nāyaka, <i>Piṭhāpuri ch.</i> ,	601	Narasimhappōttaraiyar, s. a. Narasimhavarman I.,	680
Nambaya, <i>Kollipākā ch.</i> ,	800	Narasimha, <i>W. Gaṅga k.</i> ,	127
Nambha, Nambirāja, s. a. Nambaya,	800n	Narasobba, <i>m.</i> ,	1025
Nāmi-Nēni, s. a. Nāmaya-Nāyaka,	601	Nārāyaṇa, <i>k.</i> ,	741
Nānārtharatnamālō,	469n	Nārāyaṇadēva, son of Timmarasa,	514
Nandagiri, mountain,	95, 124, 125, 130, 132, 133, 179n	Nārāyaṇāmbikā, queen of Vira-Vijaya,	487
Nandanārāyaṇa, poet,	712n	Narēndramrigarāja, sur. of <i>E. Chal.</i> Vijaya- dītya II.,	553, 560, 562n
Nandereya, <i>m.</i> ,	33	Nāsika, <i>vi.</i> ,	328
Nandi, s. a. Nandagiri,	670	Nātavādī, Nāthavādī or <i>Ṇvāṭi, di.</i> ,	591, 592
Nandin, s. a. Nandivarman Pallavamalla,	635	Navakāma, <i>W. Gaṅga Śivamāra I.</i> ,	115, 116
Nandipōtarāja, <i>Pallava k.</i> Nandivarman,	636	Navarāma, <i>Telugu-Chōla ch.</i> ,	888
Nandipōtarāja, s. a. Nandivarman Pallava- malla,	635	Nāyaki, queen of Maurya Gōvindarāja,	330
Nandipōttavarman, <i>Pallava k.</i> Nandivarman,	49	Nayakirtidēva, <i>Jaina teacher</i> ,	414, 415
Nandipōttaraiyar, <i>do.</i> ,	633	Nayakirtidēva, <i>Mahāmaṇḍalāchōrya</i> ,	446
Nandipōttarasar, <i>do.</i> ,	636	Nāyaladēvi, queen of Vēsuka (Vēsū),	331
Nandivarman, <i>Bāṇa k.</i> ,	668	Nāyamāmbā, mother of queen of Ammarāja II.,	566
Nandivarman, <i>Pallava k.</i> , 121, 621, 633, 636, 641		Nāyamma, Nāyivarman, <i>Śilādhara ch.</i> ,	317, 327
Nandivarman, s. a. Nandivikramavarman,	652	Nēḍamari, <i>W. Chal. k.</i> ,	160
Nandivarman Malladēva, <i>Bāṇa k.</i> ,	668	Nēḍufaijajaiyag (Jaṭilavarman), <i>Pāṇḍya k.</i> ,	937
Nandivarman Pallavamalla, <i>Pallava k.</i> ,	634, 635	Nellūr, <i>vi.</i> (Nellore),	880
Nandivikramavarman, <i>Gaṅga-Pallava k.</i> ,	648-651	Nellūrapura, <i>vi.</i> ,	904
Nanna, <i>Rajja ch.</i> ,	181, 201	Nēmādītya, father of Trivikramabhaṭṭa,	86
Nannirāja, <i>Velanāṇḍu ch.</i> ,	582		
Nanniyabhaṭṭa, poet,	570n		
Nanniya-Gaṅga, sur. of Būtuga II.,	127		
Naraga, <i>Sabara ch.</i> ,	131		
Narahariritirtha, probably governor of <i>Kaliṅga</i> ,	979		
Nārāma, Nārāmbā, queen of Kākātīya Gapapati,	586		
Nārāyaṇ (Nārāyaṇa), <i>k.</i> ,	741		

	NUMBER		NUMBER
Némichandra-panḍitadēva, <i>Mahāmaṇḍalā-chārya</i> ,	980	Nr̥isimha, <i>Hoyśala</i> Narasimha II.,	443
Nērgutti, <i>Gaṅga ch.</i> ,	648	Nr̥isimha, <i>Hoyśala</i> Narasimha III.,	443
Nettūr, vi.,	827	Nr̥isimha, <i>Oḍḍarādī ch.</i> ,	600
Nicobar Islands,	734	Nr̥isimha, poet,	580
Nidrāsasnavijayin, sur. of Vira-Champa,	869	Nr̥isimha, s. a. Narasa,	502, 519, 530
Nigarilī-Chōla, sur. of Rājendra-Chōla I., . . .	733n	Nr̥isimharāya, <i>Sāluva ch.</i> ,	498n, 501, 502n
Nikumbha, family, and mythical k.,	333, 337	Nūlamba-pādi, co.,	702-704
Nilagāṅga (?), <i>Gaṅga ch.</i> ,	773	Nūluvugiri, vi. (P),	12
Nimbādēva, Nimbādēvarasa, ch.,	220, 319, 413	Nūrmadi-Taila, W. Chāl. Taila II.,	259
Nipunlapura, for Kuvalālapura,	660, 708, 724	Nūrmadi-Taila, W. Chāl. Taila III.,	243, 245, 246
Niravadya, sur. (F) of W. Chal. Vijayāditya, . .	48n		
Niravadya-panḍita, sur. of Udayadēva-panḍita, .	37	O	
Nirupama, <i>Rāshtrakūṭa prince</i> ,	105, 305, 328	Ōbāmbikā, queen of Narasa,	519, 530
Nirupama, sur. of Guj. <i>Rāshtrakūṭa</i> Dhruva-		Oḍḍavādi, co.,	600
rāja I.,	70, 77	Oḍḍa-vishayam, co.,	733
Nirupama, sur. of Guj. <i>Rāshtrakūṭa</i> Dhruva-		Okkanigra-nāyanār, temple,	1051
rāja II.,	77, 81	Ommaga-Uḍaiyar, wrong for Jamma-ga-	
Nirupama, sur. of <i>Rāshtrakūṭa</i> Dhruvarāja,		Uḍaiyar,	464
.	61, 64, 75, 84, 86, 91, 93, 105, 301	Orissa, co.,	508
Nishāda, people,	634		
Nissānkamalla, sur. of Bijjala,	275n	P	
Nissānkamalla, sur. of Saṅkama,	292	Padinādu, di.,	997
Nitimarga, W. Gaṅga Eregāṅga I.,	127	Padmakara, <i>Maurya ch.</i> ,	330
Nitimarga, W. Gaṅga Eregāṅga II.,	127	Padmaladēvi, queen of Ballāla I.,	385
Nitimarga, W. Gaṅga Rājamalla (?) III., . . .	127	Padmaladēvi, queen of Ballāla II.,	434
Nitimarga, W. Gaṅga Rapavikrama (?),	124	Padmaladēvi, queen of Kārtavīrya III.,	265
Nitya-Kandarpa, sur. of Gōvindarāja IV., . . .	91n	Padmanābhayya, <i>Danḍandiyaka</i> ,	202
Nityavarsha, s. a. Nityavarsha,	305	Padmanāladurga, vi.,	327
Nityavarsha, sur. of Indrarāja III.,	86-88, 91, 92	Padmarasa, <i>Danḍandiyaka</i> ,	282
Nityavarsha, sur. of Khottiga,	104	Padmāvati, wife of Hulla,	410
Nityavinīta (?), <i>Pallava k.</i> ,	640	Paḍumasina-bhaṭṭarakadēva (?), <i>Jaina teacher</i> ,	977
Nolamba k.,	136	Pagamechehgandja, sur. of Nāmaya-Nāyaka, .	601
Nolambādhirāja, <i>Pallava k.</i> ,	643	Pagāppidugu, sur. of Mahēndrapōtarāja, . . .	623
Nolambakulāntaka, sur. of Mārasiṃha II., . . .	106, 130-132	Pālādēva, <i>Danḍandiyaka</i> ,	229
Nolambavādi, co., 171, 219, 225, 231, 236, 238,	244, 248	Palakkada, vi.,	619
Nolambavādi, <i>Pāṇḍya</i> of,	140n	Palāsikā, vi.,	602, 608-610, 612
Noṇambavādi, s. a. Nolambavādi,	140n	Pallava, co., kings, people, 10, 64, 115, 603,	616 ff., 741n
Nrihari, s. a. Narasa,	504	Pallava, founder of Pallava race, 628, 634,	641, 652
Nripakāma, <i>Telugu-Chōḍa ch.</i> ,	888	Pallavamalla, Nandivarman, <i>Pallava k.</i> , . . .	634, 635
Nripa-Rudra, <i>dātaka</i> ,	553	Pallava-Trivētra, sur. of Anna-Vēma,	593
Nripasimha, sur. of W. Chal Vikramāditya II., .	48n	Pallava-yuvārāja, k.,	115
Nripatunga, sur. of Amoghavarsha I., 75, 76,	93, 652n	Pammavā f.,	564
Nripatunga, sur. of <i>Rāshtrakūṭa</i> Kakkarāja		Pampātirtha, vi.,	27
II.,	105	Pānara, family,	562
Nripatunga, Nripatungavarman, <i>Gaṅga-</i>		Pañchala, Pañchaladēva, W. Gaṅga k., . . .	104,
<i>Pallava k.</i> ,	652, 653		106, 132, 140, 259

	NUMBERS
Pañchapa, <i>legendary Chōla k.</i> ,	712
Pañchappalli, <i>co. or vi.</i> ,	733
Pañchavanmahādēvi, <i>queen of Chōla Rājārāja</i>	
I.,	716
Pañchavaṇ, <i>s. a. Pāṇḍya</i> ,	764
Paṇḍa, <i>Velaṇḍu ch.</i> ,	583
Pāṇḍi-Amirdamaṅgalam, <i>vi.</i> ,	938
Pāṇḍipura, <i>vi.</i> ,	50
Pāṇḍya, <i>ch.</i> ,	994
Pāṇḍya, <i>co., kings, people</i> ,	5, 10, 939
Pāṇḍya, <i>crowned head of</i> ,	821, 824-832, 835-840, 842
Pāṇḍyadēva Tribhuvanamalla, <i>ch.</i> ,	219
Pāṇḍyaka, <i>queen</i> ,	994
Pāṇḍyārāja (Vira-Pāṇḍya), <i>ch.</i> ,	985
Pāṇḍya, <i>five</i> ,	764, 793
Pāṇḍya, <i>of Koṅkaṇa and Nolaṁbavāḍi</i> ,	140n
Pāṇḍya, <i>of Madhūr</i> ,	889 ff.
Pāṇḍiya, <i>grammar</i> ,	270n
Pannai, <i>co. or vi.</i> ,	734
Pannāledurga, <i>vi.</i> ,	336
Paṇḍa, <i>kula</i> ,	596, 599
Pānthipura, <i>vi.</i> ,	210
Pappālam, <i>co.</i> ,	734
Paragaṇḍa, <i>Oḍḍavāḍi ch.</i> ,	600
Parahitarāja, <i>Chal. prince</i> ,	52
Parakēśarin, <i>Chōla Parāntaka I.</i> ,	685
Parakēśarin, <i>legendary Chōla k.</i> ,	712
Parakēśarivarman, <i>Chōla Adhirājendra</i> ,	755
Parakēśarivarman, <i>Chōla Āditya II. (F)</i> ,	694
Parakēśarivarman, <i>Chōla Kulōttuṅga-Chōla</i>	
III.,	814, 815, 817, 827, 832, 840, 1087, 1088
Parakēśarivarman, <i>Chōla Parāntaka I.</i> ,	621, 634, 669-671, 681-693, 713, 1073-1075
Parakēśarivarman, <i>Chōla Rājārāja II.</i> ,	812, 813
Parakēśarivarman, <i>Chōla Rājendra-Chōla I.</i> ,	723-727, 729, 732-736, 1078, 1079
Parakēśarivarman, <i>Chōla Rājendradēva</i> ,	744- 746, 748-750, 1080
Parakēśarivarman, <i>Chōla Uttama-Chōla</i> ,	657n
Parakēśarivarman, <i>Chōla Vijayālaya (F)</i> ,	672-675, 1071
Parakēśarivarman, <i>Chōla Vikrama-Chōla</i> ,	794- 797, 799, 801-803, 806, 806
Parākramabāhu, <i>k. of Iṣam</i> ,	847
Parākrama-Pāṇḍya, <i>Jaṭavarman, Pāṇḍya k.</i> ,	927
Parākrama-Pāṇḍya, <i>Jaṭavarman Arikēśarin</i> ,	
<i>do.</i> ,	928-931
Parākrama-Pāṇḍya, <i>Jaṭavarman Kulāśekhara</i> ,	
<i>do.</i> ,	932

	NUMBERS
Parākrama-Pāṇḍya, <i>Māvarman, Pāṇḍya k.</i> ,	925, 926
Paramagūḷa-Prithuvi-Nirgunda-rāja, <i>Bāṇa (F)</i>	
<i>ch.</i> ,	119
Paramardin (Permāḍi), <i>Kaṇachūrya ch.</i> ,	226n, 238
Paramardin Śivachitta, <i>Kādamba ch.</i> ,	249
Paramēśvara, <i>post</i> ,	634n
Paramēśvara, <i>s. a. Paramēśvaravarman I.</i> ,	629
Paramēśvarapōtavarman I., II., <i>Pallava</i>	
<i>kings</i> ,	635
Paramēśvaravarman I., <i>Pallava k.</i> ,	628, 629, 632, 634, 635
Paramēśvaravarman II., <i>do.</i> ,	634, 635
Parāntaka, <i>sur. of Kulōttuṅga-Chōla I.</i> ,	787
Parāntaka I., <i>Chōla k.</i> ,	631, 634, 669-693, 713, 1071-1075
Parāntaka II., <i>do.</i> ,	712, 716
Paravādimalla, <i>Jaina teacher or teachers</i> ,	969, 1047
Paṇḍi, <i>Paṇḍipuri, vi.</i> ,	663, 670
Paśchima-Raṅgaṅgara, <i>vi. (Śrīraṅgapattana)</i> ,	999
Pātālamalla, <i>k. or ch.</i> ,	136
Pattamādēvi, <i>queen of Vira-Vikramāditya II.</i> ,	340
Pattavardhika, <i>Pattavardhini, family</i> ,	559, 564, 1065
Pattī-Perumāla, <i>k.</i> ,	396n
Pattī-Pombuchchapura, <i>vi.</i> ,	237, 993
Peda-Vēṅkaṭa, <i>s. a. Vēṅkaṭapati II.</i> ,	543
Pemma (Permāḍi) I., <i>Sinda ch.</i> ,	243
Pemmaḍi II., <i>do.</i> ,	243
Pemmanāḍi Satyavākya, <i>W. Gaṅga Rājamalla (F)</i> ,	124
Penugonḍa, <i>di. and vi.</i> ,	501, 542
Pērama, <i>Pēramāmba, queen of Kākatya</i>	
<i>Gaṇapati</i> ,	586
Periya-Erama-Nāyaka, <i>ch.</i> ,	538
Permāḍi (Paramardin), <i>Kaṇachūrya ch.</i> ,	226
Permāḍi, <i>W. Chal. Vikramāditya VI.</i> ,	234, 261, 269
Permāḍi I., <i>Sinda ch.</i> ,	224
Permāḍidēva, <i>W. Chal. Vikramāditya VI.</i> ,	201, 389
Permāḍidēva, <i>W. Gaṅga ch.</i> ,	205n
Permāḍi I. Jagadēkamalla, <i>Sinda ch.</i> ,	233, 234, 243
Permāḍirāja, <i>W. Chal. Vikramāditya VI.</i> ,	220
Permāḍi (Paramardin) Śivachitta, <i>Kādamba</i>	
<i>ch.</i> ,	241, 242, 254, 255, 261, 269
Perma Jagadēkamalla II., <i>W. Chal. k.</i> ,	236
Permāṇḍi Būtayya (Būtuga II.), <i>W. Gaṅga</i>	
<i>k.</i> ,	130
Permāṇḍi Būtuga II., <i>do.</i> ,	95, 128
Permāṇḍi Māraśinha II., <i>do.</i> ,	104, 106
Permāṇḍi Nītimārga, <i>W. Gaṅga Rājavikrama</i>	
<i>(F)</i> ,	124

	NUMBER		NUMBER
Permanādi Satyavākya, <i>W. Gaṅga Bātuga</i>		Prabhūtavarsha, <i>sur. of Gōvindarāja III.</i>	
I. (?).	125	61-64, 66, 67, 75	
Permanādi Satyavākya, <i>W. Gaṅga Bāhamalla</i>		Prabhūtavarsha, <i>sur. of Gōvindarāja IV.</i>	98, 91
II.	133	Prabhūtavarsha, <i>sur. of Guj. Rāshtrakūṭa ch.</i>	
Permanādi Śivamāra II., <i>W. Gaṅga k.</i>	120	Gōvindarāja,	69
Perumāla, Perumāḷodēva, <i>min. and</i>		Prachanḍa, <i>ch.</i>	84
<i>Danḍanāyaka,</i>	443, 451	Pranālakadurga, <i>vi.</i>	326
Perumāḷ Śrīvallabha, Jaṭilavarman, <i>Pāṇḍya k.</i>	933	Pratāpa-Dēvarāya, <i>s. a. Dēvarāya I.</i>	484, 487
Perumāṇḍigaḷ Śivamahārāja, <i>s. a. Śivamāra</i>		Pratāpa-Dēvarāya, <i>younger brother of Dēvarāya</i>	
II.	659, 660	II.	487, 495
Piḍuvārāditya, <i>sur. of Velanāṇḍu ch. Malla</i>		Pratāpa-Hoysala, <i>sur. of Hoysala Narasiṃha</i>	
II.	582	I.	409
Pilla, <i>m.</i>	1023	Pratāparudra, <i>Kākatya k.</i>	1066
Pina (China)-Venkaṭa III., <i>Karnāṭa prince,</i>	545	Pratipati-Araiyar, <i>s. a. Pṛithivipati I.</i>	659, 660
Pinnama I., II., <i>Karnāṭa chiefs of Araviḍu,</i>	539	Pratishṭhāna, <i>vi.</i>	61
Pirāntakaṇ-Kaṇḍarādittadēvar, <i>s. a. Gaṇḍarā-</i>		Pratūḍha-Immaḍi-Dēvarāya, <i>Vijayanagara k.</i>	
<i>dityavarman,</i>	639	Mallikārjuna,	497
Pirādi-Gaṇḍariyar, <i>perhaps s. a. Pṛithivipati</i>		Pravarasūka (?), <i>Maurya ch.</i>	330
I.	653	Pricchhakarāja, <i>Rāshtrakūṭa k.</i>	74
Piṣṭapura, <i>vi.</i>	10	Pṛithivigaṇḍariyar, <i>W. Gaṅga ch.</i>	1070
Piṭhāpuram, <i>E. Chālukyas of,</i>	575, 576	Pṛithivi-Koṅgaṇi (or -Koṅgaṇi)-mahārāja, <i>de-</i>	
Piṭhāpuri, <i>vi.</i>	601	<i>signation of W. Gaṅga kings,</i>	115, 117, 118
Pittuga, <i>Raṭṭa (?) ch.</i>	142	Pṛithivipati I., <i>W. Gaṅga k.</i>	653, 659n, 670
Pōchaladēvi, Pōchāmbikā, <i>Ke, Pōcharve,</i>		Pṛithivipati II., <i>Gaṅga-Bāna k.</i>	669-671,
Pōchikabbe, <i>mother of Gaṇḍarāja,</i>	389, 392,	681, 682, 685	
	394, 395	Pṛithivivāghra, <i>Nishāda ch.</i>	634
Podiyil, <i>mountain,</i>	784	Pṛithuvi-Koṅgaṇi-mahārāja, <i>s. a. Pṛithivi-K.</i>	119
Pogari-garbhha,	167	Pṛithuvīśagara, <i>Ālupa k.</i>	29n
Pogilli, <i>Sēndraka k.</i>	31	Pṛithvirāma, <i>Raṭṭa (?) ch.</i>	79, 142
Polakēśivallabha, <i>s. a. Pulakēśin I.</i>	568	Pṛithvi Saṭṭi (?), <i>m.</i>	1001
Polālva, <i>min. and Danḍanāyaka,</i>	434	Pṛithvivara, <i>Velanāṇḍu ch.</i>	582, 583
Polasinda, <i>Sīnda ch.</i>	156	Pṛithvivallabha, <i>sur. of Gōvindarāja III.</i>	69
Polekēśin I., <i>s. a. Pulakēśin I.</i>	10	Prōḍarāja, <i>Kākatya Prōla,</i>	588
Polekēśin II., <i>s. a. Pulakēśin II.</i>	10	Prōla, Prōlārāja, <i>Kākatya k.</i>	584-586, 589
Polekēśivallabha, <i>s. a. Pulakēśin I.</i>	9, 18	Prōla, <i>Redḍi ch. of Koṇḍaviḍu,</i>	593
Polekēśivallabha, <i>s. a. Pulakēśin II.</i>	12	Prōlaya-Nāyaka, <i>Piṭhāpuri ch.</i>	601
Polvōla, <i>gōtra,</i>	599	Pūchān, <i>family,</i>	634
Pōtanabhatta, <i>poet,</i>	565n	Pugalvippavarganḍa, <i>ch.</i>	698
Pottalakere, <i>vi.</i>	157, 158	Pugalvippavarganḍa, <i>sur. of Bāna Vijayāditya</i>	
Pottappi, <i>vi.</i>	880	II.	663
Pottappi (or Potiapi)-Chōla, <i>Telugu-Chōla</i>		Pugalvippavarganḍa, <i>sur. of Rājādittan,</i>	1075
<i>ch.</i>	880, 881, 883	Pājyapāda, <i>priest,</i>	37
Poyala, <i>s. a. Hoysala,</i>	224, 383, 388, 406, 441,	Pulakēśin I., <i>W. Chal. k.</i>	1, 2, 5, 6, 9, 18,
	442, 448, 449, 713, 969	20, 25, 27, 150, 547, 568	
Prabhāchandra, <i>Jaina āchārya,</i>	1021	Pulakēśin II., <i>do.</i>	9-18, 20, 23-25, 27, 29,
Prabhāchandra, <i>Jaina teacher,</i>	1022	150, 547, 548, 557n, 628, 634	
Prabhāchandra-siddhāntadēva, <i>do.</i>	387, 400n, 408	Pulaskati, <i>Śīlāra ch.</i>	305, 307, 309
Prabhākara, <i>m.</i>	337	Pulekēśivallabha, <i>s. a. Pulakēśin II.</i>	11
Prabhumāra, <i>Bāna k.</i>	663	Pulikāla, <i>Sīnda ch.</i>	144, 156
Prabhūtavarsha, <i>sur. of Gōvindarāja II.</i>	66, 66	Pullana, <i>s. a. Hulla,</i>	410

	NUMBER
Pulasaṅkti, <i>s. a.</i> Pulaṅkti,	72, 73
Puñjallike, <i>kingdom of</i> ,	994n
Punnāḍa, <i>co.</i> ,	114
Punnāḍu-vishaya, <i>di.</i> ,	1016
Punnārrūr, <i>vi.</i> ,	638
Punuvājarāja (P), <i>k.</i> ,	1016
Puraigilānāḍu, <i>di.</i> ,	963
Pūrāvi, <i>ri.</i> ,	78
Purī, <i>vi.</i> ,	10
Purikara, <i>vi.</i> ,	127
Puru-paṇḍita, <i>Jaina teacher</i> ,	983
Puru-Raṇaparākrama, <i>W. Chal. Kirtivarman</i> <i>I.</i> ,	5
Purushōttama, <i>Dandānāyaka</i> ,	344
Purushōttama, <i>E. Chāl. ch. of Śrīkūrmam</i> , 578-580	
Purushōttama, <i>Pallava k.</i> ,	625
Purushōttama-mahātīrtha, <i>author</i> ,	979
Puṣpasēna, <i>Jaina priest</i> ,	1063
Puttūr, <i>vi.</i> ,	860n

R

Rācha, <i>min.</i> ,	508
Rāchamalla, <i>Sinda ch.</i> ,	253
Rāchamalla I., <i>W. Gaṅga k.</i> ,	93, 95, 98
Rāchamalla II., <i>do.</i> ,	133, 137
Rachcha (P)-Gaṅga, <i>do.</i> ,	130
Rachhyāmalla, <i>s. a.</i> Rāchamalla I.,	93, 98
Rāghavādēva, <i>Karṇāṭa ch.</i> ,	639
Raghu, <i>Kadamba k.</i> ,	603
Raghu, <i>family of the</i> ,	585
Rāhappa, <i>k.</i> ,	61
Rāja or Rājan (Śrīrāja), <i>Tādava ch. of</i> <i>Sūyadēva</i> ,	328, 329, 331
Rājabhīma, <i>sur. of Chālukya-Bhīma II.</i> , 568, 1065	
Rājādhirāja I., <i>Chōla k.</i> ,	738-744, 751, 1080
Rājādittan Pugalvippavarganḍa, <i>brother of</i> <i>Mahādēvadi</i> ,	1075
Rājāditya, <i>Chāl. k. or ch.</i> ,	131
Rājāditya, <i>Chōla k.</i> ,	95, 127, 712, 1056, 1072, 1075
Rājāditya, <i>Śalukika ch.</i> ,	67
Rājāditya, <i>W. Gaṅga ch.</i> ,	1070
Rājagambhīra, <i>sur. of Jaṭavarman Kulāś-</i> <i>kha</i> ,	890
Rājagambhīra Śambavarāya, <i>ch.</i> ,	854, 866
Rājahansa, <i>ch.</i> ,	84
Rājakesarin, <i>legendary Chōla k.</i> ,	712
Rājakesarivarman, <i>Chōla Āditya I. (P)</i> ,	676-680

Rājakesarivarman, <i>Chōla Kulōttunga-Chōla I.</i> , 756-761, 763-765, 767, 769, 770, 774, 775, 777, 781, 785, 788-790, 1085	
Rājakesarivarman, <i>Chōla Kulōttunga-Chōla</i> <i>[II. P]</i> ,	811
Rājakesarivarman, <i>Chōla Madhurāntaka (P)</i> ,	695
Rājakesarivarman, <i>Chōla Rājādhirāja I.</i> ,	738-742
Rājakesarivarman, <i>Chōla Rājamahēndra</i> ,	752
Rājakesarivarman, <i>Chōla Rājarāja I.</i> ,	704, 708-710, 712, 715, 716, 719
Rājakesarivarman, <i>Chōla Rājarāja III.</i> ,	848
Rājakesarivarman (I), <i>Chōla Rājēndradēva</i> ,	751
Rājakesarivarman, <i>Chōla Virarājēndra I.</i> , 753, 754, 1081-1084	
Rājamahēndra, <i>Chōla k.</i> ,	752
Rājamahēndra, <i>sur. of Ammarāja I.</i> ,	559, 1065
Rājamahēndra, <i>sur. of Ammarāja II.</i> ,	564, 566
Rājamahēndra-nagara, -nagari, -paṭṭana, <i>vi.</i> , 577, 596, 599	
Rājamalla, <i>sur. of W. Chal. Vikramāditya I.</i> , 20n	
Rājamalla, <i>W. Gaṅga k.</i> ,	123, 124n
Rājamalla I., <i>do.</i> ,	121, 127
Rājamalla II., <i>do.</i> ,	127
Rājamalla (P) III., <i>do.</i> ,	127
Rājānārtanḍa, <i>E. Chāl. ch. of Piṭhāpuram</i> ,	576
Rājānārtanḍa, <i>sur. of Chālukya-Bhīma II.</i> ,	562
Rājamayya, <i>ch.</i> ,	1065
Rājanārāyaṇa Śambavarāja, °rāya, °rāyar, <i>ch.</i> ,	872, 873
Rājapareṇḍu I., II., <i>Kōnamāṇḍala chiefs</i> ,	583
Rājarāja, <i>E. Chāl. ch. of Śrīkūrmam</i> , 577, 578, 580	
Rājarāja, <i>E. Chāl. k.</i> ,	583
Rājarāja I., <i>Chōla k.</i> ,	569, 696-720, 722, 1076, 1077
Rājarāja II., <i>do.</i> ,	812, 813, 1086
Rājarāja III., <i>do.</i> ,	843-862
Rājarāja I., <i>E. Chal. k.</i> ,	569-571, 574, 577, 784
Rājarāja-Adigaṇ, <i>ch.</i> ,	833, 834
Rājarāja Chōlaganḍa, <i>E. Chal. ruler of</i> <i>Vēngi</i> ,	571
Rājarājakesarivarman, <i>Chōla Rājarāja I.</i> , 696-703, 705, 707, 711, 714, 717, 718, 720, 1076, 1077	
Rājarāja Mummaḍi-Chōḍa, <i>E. Chal. ruler of</i> <i>Vēngi</i> ,	571, 572
Rājasimha, <i>Pallava k.</i> ,	629-632
Rājasimha, <i>Pāṇḍya k.</i> ,	685
Rājāsraya, <i>sur. of Chōla Rājarāja I.</i> ,	712
Rājāsraya, <i>sur. of W. Chal. Vinayāditya</i> ,	31
Rājavarman, <i>k.</i> ,	127, 1065n

	NUMBER		NUMBER
Rājendra, <i>legendary Chōla k.</i> ,	712	Raṇavikramayya, <i>W. Gaṅga k.</i> ,	121
Rājendra-Chōḍa, <i>Velanāṇḍu ch.</i> ,	581, 582	Raṇavikrānta, <i>sur. of Maṅgalēśa</i> ,	3, 5
Rājendra-Chōḍa I., <i>Kōṇamaṇḍala ch.</i> ,	583	Raṅga, <i>brother of Achyutarāya</i> ,	530
Rājendra-Chōḍa I., <i>s. a. Rājendra-Chōḍa I.</i> , 569, 571		Raṅgapatākā, <i>queen of Narasiṃhavarman II.</i> ,	631
Rājendra-Chōḍa II., <i>s. a. Kulōttuṅga-Chōḍa I.</i> , 225n, 571		Raṅgarāja, <i>s. a. Śrīraṅgarāja I.</i> ,	530
Rājendra-Chōḍa, <i>s. a. Rājendradēva</i> ,	750	Rāsenanagara, <i>vi.</i> ,	33
Rājendra-Chōḍa I., <i>Chōḍa k.</i> , 152, 721-737, 1078, 1079		Rāshtrakūta, <i>son of Raṭṭa</i> ,	93
Rājendra-Chōḍa II., <i>s. a. Kulōttuṅga-Chōḍa I.</i> , 750-760, 784		Rāshtrakūtas, <i>of Gujārāt</i> , 54, 65, 67-70, 77, 78, 81	
Rājendra-Chōḍa III., <i>Chōḍa k.</i> , 863-865, 867, 868		Rāshtrakūtas, <i>of Mālkheḍ</i> , 53 ff., 301, 305, 1054 ff.	
Rājendra-Chōḍa-Brahmamārāya, <i>Danḍanāyaka</i> , 742		Rāshtravarman, <i>k.</i> ,	1016
Rājendradēva, <i>Chōḍa k.</i> ,	572, 744-751, 1080	Ratnapāla, <i>k.</i> ,	451n
Rājiga-Chōḍa, <i>s. a. Kulōttuṅga-Chōḍa I.</i> , 225n, 250n		Ratnāvalōka, <i>sur. (?) of Bappuvarasa</i> ,	967n
Rakkasa, <i>brother of Rāchamalla II. (?)</i> ,	133, 134	Ratnavaraha, <i>sur. of Rāshtrakūta ch. (?)</i>	
Raktapura, <i>vi.</i> ,	26, 36, 37, 41	Vijayāditya,	56
Rāma, <i>general, son of Khōlēśvara</i> ,	352	Raṭṭa, <i>ancestor of Rāshtrakūtas</i> ,	93
Rāma, <i>poet</i> ,	539, 542, 543, 545	Raṭṭa, <i>s. a. Rāshtrakūta</i> ,	305
Rāma, <i>s. a. Rāmachandra</i> ,	369	Raṭṭa-Kandarpa, <i>sur. of Indrarāja III.</i> ,	86n
Rāmachandra, <i>Dēvagiri-Yādava k.</i> , 368-382, 468n		Raṭṭa-Kandarpa, <i>sur. of Khottiga</i> ,	104n
Rāmadēva, <i>s. a. Rāmachandra</i> ,	371, 468	Raṭṭa-phāḍi, <i>Raṭṭa-pāṭi, co.</i> ,	301, 729, 1080, 1084
Rāmadēva IV. (?), <i>Karṇāṭa k.</i> ,	540	Raṭṭarāja, <i>Silāra ch.</i> ,	149, 301
Rāma Narasiṃhavarman, <i>Malāḍu ch.</i> ,	1086	Raṭṭas,	75, 140, 140n
Rāmānujāchārya, <i>Śāsana of</i> ,	461	Rānttarāya, <i>sur. of Perumālēdeva</i> ,	451
Rāmappa-Gauda, <i>ch.</i> ,	999	Ravi, <i>Ravivarman, Kadamba k.</i> ,	608-610, 612
Rāmarāja I., <i>Karṇāṭa ch.</i> ,	539	Ravi, <i>Sthānu R^o, k.</i> ,	964
Rāmarāja II., <i>do.</i> ,	530, 534, 539, 542, 545	Ravidatta, <i>Punnāḍu-vishaya (?) k.</i> ,	1016
Rāmavarman, <i>ruler of Vāṇchī</i> ,	960	Ravidēva-tridandīn, <i>m.</i> ,	1034
Rāmavarman, <i>s. a. Vira-Rāmavarman</i> ,	950	Ravikīrti, <i>poet</i> ,	10
Rāmāyana-Tirumalārya, <i>poet</i> ,	1004, 1005	Ravivarman, <i>Bhāskara R^o, k.</i> ,	962, 963
Rāmēśvara-dikshita, <i>m.</i> ,	584	Ravivarman, <i>Ravi, Kadamba k.</i> ,	608-610, 612
Raṇadulā-khāna, <i>ch.</i> ,	999	Ravivarman, <i>Kēraḷa k.</i> ,	939, 940
Raṇajaya, <i>Pallava k.</i> ,	629	Ravivarman, <i>s. a. Vira-Ravivarman</i> ,	946, 947
Raṇakambha (Raṇastambha), <i>Rāshtrakūta ch.</i> , 232		Rāyadēva, <i>ch.</i> ,	427
Raṇakēsari-Rāma, <i>sur. of Mīlāḍu ch. Nara-siṃhavarman</i> ,	1080	Rāyakumāra or Rāyakuvāra, <i>ch.</i> ,	994
Raṇaparākramānka, <i>W. Chal. Kīrtivarman I. (?)</i> ,	16	Rāya-Murāri, <i>sur. of Śōvidēva</i> ,	285n
Raṇarāga, <i>W. Chal. k.</i> ,	2, 5, 10, 150	Reḍḍi, <i>family</i> ,	593 ff.
Raṇarāṅgabhīma, <i>probably W. Chāl. Taila II.</i> , 328		Rēvakanimmaḍi, <i>queen of Bātuga II.</i> ,	130
Raṇarasika, <i>sur. of W. Chal. Vikramāditya I.</i> , 20n, 629, 632		Rēvaṇa I., II., <i>Oḍḍavāḍi chiefs</i> ,	600
Raṇasāgara, <i>Āḷupa k.</i> ,	29n	Rēvatīdvīpa, <i>island</i> ,	7, 10
Raṇastambha (Raṇakambha), <i>Rāshtrakūta ch.</i> ,	150, 232	Rōhipī, <i>queen of Himyā</i> ,	635
Raṇasūra, <i>Dakṣiṇa-Lāṭa k.</i> ,	733	Rudra, <i>Rudradēva, Kākatīya k.</i> ,	584-586, 588
Raṇāvalōka, <i>sur. of Kambayya</i> ,	60	Rudradēva, <i>Nātavāḍi ch.</i> ,	591, 592
Raṇavīgraha, <i>Chōḍi k. (Śamkaragapa)</i> ,	86, 91	Rudra-paṇḍita, <i>m.</i> ,	329
Raṇavikrama, <i>s. a. Pulakēśin I.</i> ,	5, 547	Rudrarāja, <i>Konnātavāḍi-vishaya ch.</i> ,	689
Raṇavikrama, <i>W. Gaṅga k.</i> ,	123, 124n	Rundranīla or Rundranīla-Saindraka, <i>family</i> ,	2
		Rūpa-Nārāyana, <i>temple of</i> ,	220, 413

S

Śabara, <i>people, tribe</i> ,	131, 634
Sabbamādēvi, <i>queen of Śrī-Dhānyakataḷa ch.</i>	
Bhīma II.,	590

	NUMBER		NUMBER
Sabbāmbikā, <i>queen of Goṅka II.</i> ,	582	Śaṅgrāmaśhima, <i>sur. of Dodḍa II.</i> ,	599
Śabdachaturmukha, <i>Jaina teacher (Śānti-nātha ?)</i> ,	969	Śaṅgrāmadhira, <i>sur. of Kēraḷa k. Ravi-varman</i> ,	939, 940
Śabhāpati, <i>poet</i> ,	519, 530, 539, 542, 543, 545	Śaṅgrāma-Rāghava, <i>sur. of Parāntaka I.</i> ,	685
Śadāsivārāya, <i>Vijayanagara k.</i> , 521, 523-526,	528-534	Śaṅgrāma Vijayottuṅgavarman, <i>Kadāra k.</i> ,	734
Śādhasika, <i>Maruṇa chief</i> ,	330	Śāmidēva, <i>E. Chāl. ch. of Piṭhōpuram</i> ,	576
Śagara, <i>family, lineage of</i> ,	95, 119, 281, 333	Śāmiyāra, <i>ch.</i> ,	2
Śagara-vishaya, <i>di.</i> ,	576	Śāmkaradēva, <i>W. Gaṅga or Vaidumba ch.</i> ,	708, 724
Śahadēva, <i>Daṇḍanātha</i> ,	336	Śāmkaragapa, <i>Chēdi k. (Rāpavigraha)</i> ,	105
Śahasānka, <i>sur. of Gōvindahā IV.</i> ,	91n	Śāmkaragapa, <i>(Kalachuri) k.</i> ,	6
Śahasatūga, <i>k.</i> ,	969	Śāmkara-Kōḍavarman, <i>ch.</i> ,	963
Śaṣārārjuna, <i>Chēdi k.</i> ,	98	Sampagāḍi, <i>vi.</i> ,	241
Śahya, <i>Western Ghāṭa</i> ,	764	Sampakarasa, <i>Gutta ch.</i> ,	292
Śaigotta, <i>W. Gaṅga Śivamāra II.</i> ,	120, 127	Samudra-Goppaya, <i>Hoyasa general</i> ,	847
Śailāhāra, <i>s. a. Śilāhāra</i> ,	317	Sapaphulla, <i>Silāra ch.</i> ,	301
Śaindraka (?), <i>family</i> ,	3	Śandayan Tiruvayan, <i>Vaidumba-mahārāja</i> ,	1059
Śaka, <i>people</i> ,	568n	Śāṇḍilya, <i>family</i> ,	337, 343
Śakalachandra (Śomadēva), <i>Jaina teacher</i> ,	387	Śāṇḍimattivu, <i>vi. (?)</i> ,	729
Śakalachandra-siddhānta, <i>do.</i> ,	1065	Śāṅgamayan, <i>k.</i> ,	741
Śakotāyana, <i>grammar</i> ,	279n	Śākama, <i>Kalachūrya k.</i> ,	291-294, 300
Śakkara-kōṭṭam (Chakrakōṭṭa), <i>vi.</i> ,	733	Śāṅkhā, <i>queen of Gaṅga-Pallava Nandi-varman</i> ,	652
Śakti (Śatti), <i>Pallava k.</i> ,	642	Śāṅkila, <i>k.</i> ,	559
Śaktinātha, <i>sur. of Milāḍu ch. Narasiṁha-varman</i> ,	1058	Śāṅkuka, <i>Chēdi k. or prince</i> ,	105
Śaktivarman, <i>E. Chāl. k.</i> ,	568, 569, 574	Śānta (Śāntivarman), <i>Raṭṭa (?) ch.</i> ,	142
Sala, Śāla, <i>legendary ancestor of Hoyasa kings</i> ,	388, 405, 419, 434, 443	Śāntaladēvi, <i>queen of Hoyasa Vishṇu-varhana</i> ,	388, 396, 397, 399, 400, 408
Śālai, Śāle, <i>s. a. Kāṇḍajūr-Śālai</i> ,	701, 702, 742	Śāntali, <i>maṇḍala</i> ,	340
Śalukika, <i>family</i> ,	67	Śāntara, <i>family</i> ,	237
Śalukki, <i>s. a. Chālukya</i> ,	745	Śāntidēva, <i>Jaina teacher</i> ,	969
Śālva chiefs,	501	Śāntikirtidēva, <i>do.</i> ,	991
Śālva, <i>sur. of Nṛsiṁharāya</i> ,	501	Śāntinātha, <i>do.</i> ,	969
Śālva-Gōparāja, <i>ch.</i> ,	989	Śāntirāja, <i>Maurya ch.</i> ,	330
Śālva-Maṅgi, <i>Śālva ch.</i> ,	501	Śāntivarman, <i>varavarman, Kadamba k.</i> , 603,	604, 606, 608, 610, 614n
Śālva-Nṛsiṁha, <i>ch.</i> ,	539	Śāntivarman (Śānta), <i>Raṭṭa (?) ch.</i> ,	142
Śālva-śālva, <i>sur. of Tirumalaidēva-mahārāja</i> ,	498	Śāntivarman II., <i>Kādamba ch.</i> ,	210
Śālva-Tikkamadēva, <i>ch.</i> ,	373	Sarvadēva, <i>ch.</i> ,	200
Śālva-Timma, <i>min. of Kṛishnarāya</i> ,	508	Sarvalōkāśraya, <i>sur. of Maṅgi-yuvarāja</i> ,	552
Śālva-Timma, <i>do.</i> ,	508, 509	Sarvamāṅgalāsattā, <i>vi.</i> ,	70
Śāmanta-Bhōja, <i>min. of Kākatya Gaṇapati</i> ,	588	Sarvāṅganātha, <i>prince</i> ,	941
Śambhudēva, <i>father of Chandramanli</i> ,	416	Sarvasiddhi, <i>sur. of E. Chāl. Jayasimha I.</i> ,	549
Sambu (Śambhu), <i>Śaiva ascetic</i> ,	52	Sarvasūra, <i>Maurya ch.</i> ,	330
Śambukula-Perumāl, <i>Attimallan Śō, ch.</i> ,	854	Śasapura, Śasakapura, <i>vi.</i> ,	388, 419
Śambuvarāja, <i>raṇya, raṇay, raṇyar</i> ,	818,	Śatrubhayamkara, <i>k.</i> ,	969
820, 854, 856, 860, 862, 866, 871-873, 884		Śatrumalla, <i>Pallava k.</i> ,	623, 625
Śaṅgama I., <i>Vijayanagara k.</i> ,	455, 459,	Śāttan Gaṇapati, <i>ch.</i> ,	938
465, 468, 474, 475, 480, 484, 487		Śatti (Śakti), <i>Pallava k.</i> ,	642
Śaṅgama II., <i>do.</i> ,	459	Sattiga, Sattima, <i>s. a. Irivabedāṅga Satyāśraya</i> , 146n	
Śaṅgamadēvara, <i>vi.</i> ,	274		

	NUMBER		NUMBER
Satya I. (Satyāśraya), <i>Kōnamāṇḍala ch.</i> ,	583	Sēṇa, <i>s. a.</i> Sēṇachandra II.,	330
Sātyaki, <i>family</i> ,	86, 93	Sēṇachandra I., <i>Yādava ch. of Sēṇadēśa</i> ,	328, 329, 331
Satyamārtanḍa, <i>mythical Oḍḍavādi ch.</i> ,	600	Sēṇachandra II., <i>do.</i> ,	330, 331
Satyantivākya, <i>W. Gaṅga Bātuga II.</i> ,	127	Sēṇadēśa, <i>Yādava of</i> ,	328 ff.
Satyasaṁdha, <i>Pallava k.</i> ,	625	Sēṇadēśa [III.], <i>Yādava ch. of Sēṇadēśa</i> ,	332
Satyāśraya, <i>E. Chāl. ch. of Piṭhāpuram</i> ,	575	Sēṇapura, <i>vi.</i> ,	331
Satyāśraya (Satya I.), <i>Kōnamāṇḍala ch.</i> ,	583	Sēṇa, <i>co.</i> ,	586
Satyāśraya, <i>W. Chāl. Iṇivabedāṅga</i> ,	146,	Sēṇa, <i>probably s. a.</i> Sēṇachandra II.,	334
	148-150, 179, 301, 712, 716	Sēṇya, <i>Sēṇyaraśa, Sinda ch.</i> ,	156
Satyāśraya, <i>W. Chāl. Kirtivarman I.</i> ,	17	Shāṇmukha, <i>city of, s. a.</i> Tāmrapurī,	585
Satyāśraya, <i>W. Chāl. Kirtivarman II.</i> ,	48 f.	Shashṭha (Shashṭhadēva) I., <i>Kādamba ch.</i> ,	147, 254, 261, 269
Satyāśraya, <i>W. Chāl. Pulakēśin I.</i> ,	1 ff., 547	Shashṭha (Shashṭhadēva) II. <i>Sivachitta, do.</i> ,	269
Satyāśraya, <i>W. Chāl. Pulakēśin II.</i> ,	9 ff.,	Śibi, <i>mythical ancestor of Chōḷa kings</i> ,	685
	150, 548, 557	Siddappa-Nāyaka, <i>ch.</i> ,	1003
Satyāśraya, <i>W. Chāl. Vijayāditya</i> ,	32 ff.	Siddhanandin, <i>Jaina teacher</i> ,	2
Satyāśraya, <i>W. Chāl. Vikramāditya I.</i> ,	18 ff.	<i>Siddhāntasīrōmaṇi</i> , <i>astronomical work</i> ,	337
Satyāśraya, <i>W. Chāl. Vikramāditya II.</i> ,	40 ff.	Siddhasāmi, <i>vi.</i> ,	65
Satyāśraya, <i>W. Chāl. Vinayāditya</i> ,	26 ff.	Siddhavadāva, <i>sur. of Milāḍu ch. Narasiṁha-</i>	
Satyāśraya Dhruvarāja Indravarman, <i>governor</i>		<i>varman</i> ,	1058
<i>of Rēvatideśa</i> ,	7	Siddhi, <i>Telugu-Chōḷa ch.</i> ,	830
Satyavākya, <i>W. Gaṅga Bātuga I. (?)</i> ,	125	Śilāhāra, <i>race</i> ,	94n
Satyavākya, <i>W. Gaṅga Bātuga II.</i> ,	95, 128, 130	Śilāhāras, <i>Śilāras, Śilāras</i> ,	301 ff.
Satyavākya, <i>W. Gaṅga Mārasimha II.</i> ,	129-131	Sinḥa (Sīṅga, Sīṅgidēva), <i>ch. of Sāntaḷi</i>	
Satyavākya, <i>W. Gaṅga Narasiṅgha</i> ,	127	<i>maṇḍala</i> ,	340
Satyavākya, <i>W. Gaṅga Pañchaladēva</i> ,	132	Sinḥa, <i>Dēvagiri-Yādava k.</i> Singhapa,	337,
Satyavākya, <i>W. Gaṅga Rāchamalla II.</i> ,	133		339, 343, 352
Satyavākya, <i>W. Gaṅga Rājamalla (?)</i> ,	134	Sinḥa (Sīṅga) I., <i>Sinda ch.</i> ,	224, 243
Satyavākya, <i>W. Gaṅga Rājamalla I.</i> ,	127	Sinhala, <i>co.</i> ,	1084, 1087
Satyavākya, <i>W. Gaṅga Rājamalla II.</i> ,	127	Sinhala, <i>Dēvagiri-Yādava k.</i> Singhapa,	360
Sāvaladēvi, <i>queen of Sōridēva</i> ,	288	Sinhapa, <i>do.</i> ,	341, 342, 347, 350, 354, 355,
Sāvanti-Ṭhakkura, <i>ch.</i> ,	350		357, 588
Sāvitri-Maṅgi, <i>Sāḷva ch.</i> ,	501	Sinhanandin, <i>legendary being</i> ,	670
Sāyana, <i>probably brother of Bhōḡanātha</i> ,	459n	Sinhaparāya, <i>ch.</i> ,	258n
Śākkapūr, <i>vi.</i> ,	1050	Sinhavarman, <i>Kādamba k.</i> ,	614
Selga, <i>race</i> ,	94n	Sinhavarman, <i>Pallava kings</i> ,	621, 635, 641
Selijyas, <i>s. a.</i> Pāṇḍyas,	704	Sinhavarman I., <i>Pallava k.</i> ,	619
Sellakētana, <i>sur. of Bāṅkēśa</i> ,	74	Sinhavarman II., <i>do.</i> ,	620
Sella-Vidyādhara, <i>ch.</i> ,	84	Sinhavishṇu, <i>do.</i> ,	634, 635, 641
Śembiyan-Māvali-Vāparāyar, <i>s. a.</i> Prithivī-		Sinda, <i>mythical founder of Sinda family</i> ,	253
<i>pati II.</i> ,	670	Sinda, <i>Pāṇḍipura k.</i> ,	50
Sēna (Kālasēna) I., <i>Raṭṭa ch.</i> ,	181, 201	Sindage, <i>di.</i> ,	383, 385
Sēna (Kālasēna) II., <i>do.</i> ,	181, 193, 201,	Sindagōvinda, <i>Sinda ch. Irmaṇi-Rāchamalla</i> ,	253
	265-267	Sindarāja, <i>Sinda ch.</i> ,	189
Sēna-gapa,	167	Sindas,	140n, 972n
Sēnānandarāja, <i>Sēndraka ch.</i> ,	13	Sindhurāja, <i>k.</i> ,	115
Sēndamatgālam, <i>vi.</i> ,	847	Sindinagara, <i>vi.</i> ,	328, 329
Sēndra, <i>Sēndraka, family</i> ,	13, 16, 19, 31, 612	Sindinēra, <i>co.</i> ,	331
Sēngōṇi, <i>do.</i> ,	818-820, 856, 863	Sīṅga (Sinhā) I., <i>Sinda ch.</i> ,	224, 243
Sēralaṇ, <i>'the Chēra k.'</i> ,	1084		
Sērama, <i>do.</i> ,	742		

	NUMBERS		NUMBERS
Singa II., <i>Sinda ch.</i> ,	243	Sōidōva, <i>Nikumbha ch.</i> ,	337
Singala (Simhala), <i>co.</i> ,	1084	Sōma, <i>Danḍandya and min. (son of Nara-</i>	
Singapa, <i>m.</i> ,	404	<i>simha III.?)</i> ,	441, 447
Singapadavarasa, <i>ch.</i> ,	160	Sōma, <i>Hoyasa Sōmēśvara</i> ,	443
Singapam, <i>co. (of W. Chāl. Jayasimha III.)</i> , .	763	Sōma, <i>s. a. Sōvidēva</i> ,	285, 288, 293, 300
Singapaṇ, <i>W. Chāl. Jayasimha III.</i> ,	753,	Sōma, <i>Sinda ch.</i> ,	253
	774, 1081, 1082	Sōma, <i>W. Chāl. Sōmēśvara II.</i> ,	261
Singavarman, <i>k.</i> ,	1016	Sōmadēva (Sōmēśvara), <i>Chāl. ch.</i> ,	274
Singhadēva-bhūpa, <i>Padināḍu ch.</i> ,	997	Sōmadēva (Sakalachandra), <i>Jaina teacher</i> , .	387
Singhapa, <i>Dēvagiri-Yādava k.</i> ,	337-339,	Sōmaladēvi, <i>queen of Hoyasa Sōmēśvara</i> , .	436
	341-355, 357, 359, 360, 369, 370,	Sōmana, <i>W. Chāl. Sōmēśvara IV.</i> ,	434
	379, 538	Sōmanātha, <i>m.</i> ,	269
Singhapa, <i>Dēvagiri-Yādava prince</i> ,	369	Sōmanātha, <i>W. Gaṅga ch.</i> ,	724
Singhapa, <i>Kalachurya k.</i> ,	300	Sōmasākhara-Nāyaka, <i>ch.</i> ,	1008
Singimayya (Singa), <i>brother of Śāntaladēvi</i> ,		Sōmēśvara (Sōmadēva), <i>Chāl. ch.</i> ,	274
	400n, 403	Sōmēśvara, <i>Hoyasa k.</i> ,	436-438, 441,
Singpa-Bommu-Nāyaka, <i>Vēlūr ch.</i> ,	534, 535		453, 864, 865, 904n
Siriyādēvi, <i>queen of Chāmupā II.</i> ,	247	Sōmēśvara, <i>s. a. Sōvidēva</i> ,	288, 289
Siriyādēvi, <i>queen of Śāntivarman II.</i> , . . .	210	Sōmēśvara, <i>Śilāhāra ch.</i> ,	314
Śivachitta Permāḍi (Paramardin), <i>Kādamba</i>		Sōmēśvara, <i>Sinda (?) ch.</i> ,	972
<i>ch.</i> ,	241, 242, 249, 254, 255, 261	Sōmēśvara I., <i>W. Chāl. k.</i> ,	159-173, 179,
Śivachitta Shashthadēva II., <i>do.</i> ,	269		185, 741, 744-746, 748, 749, 751, 753,
Śivamahārāja-Perumāṇḍigal, <i>s. a. Śivamāra</i>			969, 1080-1082, 1034
II.,	659, 660	Sōmēśvara II., <i>do.</i> ,	156, 174-183, 185,
Śivamahārāja Śamkaradēva, <i>W. Gaṅga or</i>			261, 1083, 1084
<i>Vaidumba ch.</i> ,	724	Sōmēśvara III., <i>do.</i> ,	226-228, 230, 231
Śivamahārāja Tiruvaiyaṇ, <i>W. Gaṅga ch.</i> , .	708	Sōmēśvara IV., <i>do.</i> ,	253, 257, 260, 434
Śivamāra I., <i>W. Gaṅga k.</i> ,	123	Sōmēśvaradēva-Chakravartin, <i>Sinda (?) ch.</i> , .	972
Śivamāra II., <i>do.</i> ,	659n, 670	Sōmēśvara-pāṇḍita, <i>priest or sage</i> ,	196
Śivamāra I. Navakāma, <i>do.</i> ,	115, 117, 121, 127	Sōmidēva, <i>Karṇāṭa ch.</i> ,	539
Śivamāra II. Seigotta, <i>do.</i> ,	120, 121, 127	Sosavūru (?), <i>vi.</i> ,	383
Śivanasamudra, <i>vi.</i> ,	1064	Sōvaladēvi, <i>queen of Sinda ch. Rāchamalla</i> , .	253
Śivappa-Nāyaka, <i>ch.</i> ,	1003	Sōvidēva, <i>Kalachurya k.</i> ,	285-290, 293
Śivāra, <i>ch.</i> ,	2	Śrīballaha (Śrīvallabha), <i>sur. of Rāshtrakūṭa</i>	
Śivaratha, <i>Kadamba prince</i> ,	611	<i>k. Dhruvarāja</i> ,	59
Śivaskandavarman, <i>Pallava k.</i> ,	617, 618	Śrībhara, <i>Pallava k.</i> ,	629
Śiyagatgaṇ Amarābharaṇaṇ, <i>Gaṅga ch.</i> , .	837, 841	Śrīdēvi, <i>queen of Ērasiddhi</i> ,	880
Śiyalāra, <i>s. a. Śilāhāra</i> ,	315	Śrīdēvi, <i>queen of Nikumbha Indrarāja</i> , . .	333
Skanda, <i>Bāṇa ch.</i> ,	647	Śrī-Dhānyakāṭaka, <i>vi. (Amarāvati)</i> , . . .	590
Skandasēna, <i>ch.</i> ,	623	Śrī-Dhānyāṅkapura, <i>do.</i> ,	589
Skandasishya, <i>Gaṅga-Pallava k.</i> ,	644	Śrīdhara, <i>sur. of Nandivarman Pallavamalla</i> , .	635
Skandasishya, <i>legendary do.</i> ,	644	Śrīdharabhūtēśvara, <i>m. (?)</i> ,	1033
Skandasishya, <i>probably s. a. Pallava k.</i>		Śrīkanṭha, <i>Telugu-Chōḍa ch.</i> ,	883
Skandavarman,	680	Śrīkanṭha-pāṇḍita, <i>priest or sage</i> ,	196
Skandavarman, <i>k.</i> ,	1016	Śrīkūrmam, <i>E. Chālukyas of</i> ,	577-580
Skandavarman, <i>Pallava kings</i> ,	621, 635, 680	Śrinandi-bhaṭṭārakadēva, <i>Jaina teacher</i> , .	974
Skandavarman, <i>Punnāḍa k.</i> ,	114	Śrinandi-pāṇḍita, <i>do.</i> ,	183
Skandavarman I., <i>Pallava k.</i> ,	619	Śrinātha, <i>title of kings</i> ,	659, 660, 708, 724
Skandavarman II., <i>do.</i> ,	619, 620	Śripāda, <i>m.</i> ,	288, 300
Śōbhana, Śōbhanarasa, <i>ch.</i> ,	143, 146	Śripati, <i>m.</i> ,	343

	NUMBER
Śrī-Perumāl Ativirarāma Śrīvallabha, <i>Pāṇḍya</i> k.,	935
Śrīprithivī-vallabha, <i>sur. of Maṅgalēśa</i> ,	7
Śrīpura, <i>vi.</i> ,	119
Śrīpuruṣa, <i>W. Gaṅga k.</i> ,	117-119, 121, 123, 127
Śrīrāja (Rāja), <i>Yādava ch. of Sēṇadēśa</i> ,	329, 331
Śrīraṅga V., <i>Karṇāṭa prince</i> ,	545
Śrīraṅgam, <i>vi.</i> ,	903n, 909
Śrīraṅgamāmbā, <i>queen of Nṛsiṃharāja</i> ,	501
Śrīraṅgapattana, <i>vi.</i> ,	999, 1004, 1005
Śrīraṅgarāja, <i>Ṛāja I., Karṇāṭa ch.</i> ,	530, 539
Śrīraṅgarāja II., <i>Karṇāṭa k.</i> ,	535-537, 539
Śrīraṅgarāja IV., <i>Karṇāṭa prince</i> ,	543
Śrīraṅgarāja VI., <i>Karṇāṭa k.</i> ,	545
Śrīvadhuvallabha, <i>sur. of Malladēva Nandivarman</i> ,	668
Śrīvallabha, <i>poet</i> ,	596
Śrīvallabha, <i>sur. of Amoghavarsha I.</i> ,	86
Śrīvallabha, <i>sur. of Bhūvikrama</i> ,	115
Śrīvallabha, <i>sur. of Dantidurga</i> ,	71n
Śrīvallabha, <i>sur. of Gōvindarāja III.</i> ,	65
Śrīvallabha, <i>sur. of Rāshtrakūṭa k.</i> Dhruvarāja,	59, 60
Śrīvallabha, <i>sur. of W. Chal. Vikramāditya I.</i> ,	20n
Śrīvallabha, Ativirarāma Jaṭilavarman, <i>Pāṇḍya k.</i> ,	935
Śrīvallabha, Jaṭilavarman, <i>do.</i> ,	933
Śrīvallabha-Madanarāja, <i>Ceylon k.</i> ,	741
Śrīvallabhārya, <i>m.</i> ,	596
Śrīvallabha Sēṇanandarāja, <i>Sēndraka ch.</i> ,	13
Śrīvikrama, <i>W. Gaṅga k.</i> ,	115
Śrīviśayam, <i>co.</i> ,	734
Śrutamuni, <i>Jaina teacher</i> ,	986
Stambha, <i>son of (?) Rāshtrakūṭa k. Dhruvarāja</i> ,	60, 68
Sthānaka, <i>vi.</i> ,	306
Sthāpu Ravi, <i>k.</i> ,	964
Subhachandra-muni, <i>Jaina teacher</i> ,	981
Subhachandra-paṇḍita, <i>do.</i> ,	122
Subhachandra-siddhāntadēva, <i>do.</i> , 386, 389, 390, 393, 398, 406, 968	
Subhakirti, <i>Jaina teachers</i> ,	120, 408
Subhatuṅga, <i>sur. of Rāshtrakūṭa Kṛishṇarāja I.</i> ,	56, 61, 84
Subhatuṅga, <i>sur. of Rāshtrakūṭa Kṛishṇarāja II.</i> ,	84
Subhatuṅga Akālavarsha, <i>Guj. Rāshtrakūṭa ch.</i> ,	77

	NUMBER
Suggaladēvi, <i>wife of Barma</i> ,	359
Sujanōttama Boppa, <i>poet</i> ,	137
Śukra, <i>lineage of</i> ,	1068
Sundara, <i>crown of</i> ,	727
Sundarananda, <i>Telugu-Chōja ch.</i> ,	888
Sundara-Pāṇḍya, <i>Pāṇḍya k.</i> ,	741
Sundara-Pāṇḍya I., Jaṭavarman, <i>do.</i> ,	900-905, 907-909
Sundara-Pāṇḍya II., Jaṭavarman, <i>do.</i> ,	912-918
Sundara-Pāṇḍya I., Māgavarman, <i>do.</i> ,	891-896
Sundara-Pāṇḍya II., Māgavarman, <i>do.</i> ,	897-899
Sundara-Pāṇḍya III., Māgavarman, <i>do.</i> ,	934
Supparasa, <i>min.</i> ,	165
Suraguru, <i>legendary Chōja k.</i> ,	712
Surāshtra, <i>co.</i> ,	330
Sūrya, <i>Kōnamāṇḍala ch.</i> ,	583
Śūttiradēvi, <i>queen of Tiruvayaṇ</i> ,	1059
Suvarṇavarsha, <i>sur. of Gōvindarāja IV.</i> , 91, 92, 305	
Suvarṇavarsha, <i>sur. of Guj. Rāshtrakūṭa ch.</i> Karkarāja,	65, 68
Svāmīrāja, <i>Chālikya ch.</i> ,	6
Syānandūra, <i>vi. (Trivandrum)</i> ,	941n, 966n

T

Tālapa, <i>s.a. Tālapa</i> ,	568n, 574n, 576
Tadigaṭ-pāḍi, Tadiga-vali, Taḍiṇa-pāḍi, vali, <i>co.</i> ,	702-704
Tagaḍai, <i>vi. (Tagaḍūr, Dharmapuri)</i> ,	833, 834
Tagara, <i>vi.</i> , 305-307, 309, 314, 315, 317, 319,	321, 323, 327
Tāha, <i>s.a. Tāla</i> ,	560
Taila II., <i>Kādamba ch.</i> ,	227
Taila I., <i>W. Chāl. ch.</i> ,	150
Taila II., <i>W. Chāl. k.</i> , 140-145, 150, 201, 282,	259, 301, 305, 328
Taila III., <i>do.</i> ,	239, 240, 243-246, 275, 277
Tailahadēva (Tailapa), <i>ch.</i> ,	293
Tailama, <i>Kādamba ch.</i> ,	260n
Tailapa (Tailahadēva), <i>ch.</i> ,	293
Tailapa, <i>s.a. W. Chāl. Taila II.</i> ,	142, 143, 145, 301
Tailapa, <i>s.a. W. Chāl. Taila III.</i> ,	244, 584, 586
Tailapa I., <i>Kādamba ch.</i> ,	210
Tailapa II., <i>do.</i> ,	210, 227n, 260
Tailapayya, <i>s.a. W. Chāl. Taila II.</i> ,	144
Tailappa, <i>do.</i> ,	305
Takaṭṭa, <i>vi. (Tagaḍai)</i> ,	834
Takkapalāḍam (Dakṣiṇa-Lāṭa), <i>co.</i> ,	753
Takkōla, <i>vi.</i> ,	95

	NUMBER		NUMBER
Takshaka, <i>Maurya ch.</i> ,	330	Tribhuvanamalla, <i>sur. of Ballāla II.</i> ,	416
Tāla, Tālādhipa, Tālādhipati, Tālapa, Tālapa, <i>E. Chal. k. (Tāha, Tādapa)</i> ,	562, 563, 564n, 566, 567, 568n, 574n, 1065	Tribhuvanamalla, <i>sur. of Bijjala (Bijjapa)</i> , 277, 279, 281, 285, 293	
Talaikkōlam, <i>co. or vi.</i> ,	734	Tribhuvanamalla, <i>sur. of Hoysala Narasimha I.</i> ,	410
Tālāpa, Tālāpa, <i>see</i> Tāla.		Tribhuvanamalla, <i>sur. of Hoysala Vinayāditya</i> , 383	
Talavanapura, <i>vi.</i> ,	74n, 109, 115	Tribhuvanamalla, <i>sur. of Hoysala Vishnuvardhana</i> ,	388, 389
Tammusiddha, <i>śiddhi Telugu-Chōḷa ch.</i> ,	880-883	Tribhuvanamalla, <i>sur. of Kākatīya Bēta</i> , 584, 585, 588	
Tāmapuri, <i>vi. (Chēbrōlu)</i> ,	585	Tribhuvanamalla, <i>sur. of Sōmēśvara IV.</i> ,	253, 257, 260
Tāṇḍabutti (Daṇḍabhukti), <i>co.</i> ,	733	Tribhuvanamalla, <i>sur. of W. Chāl. Vikramāditya V.</i> ,	160, 153
Tāñjai, Tāñjāpuri, Tāñjāvūr, <i>vi.</i> , 100-102, 127, 714, 716		Tribhuvanamalla, <i>sur. of W. Chāl. Vikramāditya VI.</i> , 173n, 182, 185-191, 193-196, 198, 200-208, 210-216, 218-220, 222-224, 389, 406	
Tātabikki, <i>k. or ch.</i> ,	1065	Tribhuvanamalla-Chaladātākara, <i>Hoysalesaṭṭi</i> , <i>m.</i> ,	970
Tātabikyana, <i>k. (s. a. Tātabikki ?)</i> ,	562	Tribhuvanamalla Jagaddēva, <i>ch. of Patti-Pombuchēchayura</i> ,	237
Tāta-Pinnama I., <i>Karṇāṭa ch.</i> ,	539	Tribhuvanamalla Kāmādēva, <i>Pāṇḍya ch.</i> ,	212
Tāvaragere, <i>vi.</i> ,	196	Tribhuvanamalla Pāṇḍyadēva, <i>ch.</i> ,	219
Tējugi, <i>Daṇḍanāyaka</i> ,	258	Tribhuvanānkusa, <i>sur. of E. Chal. Vimalāditya</i> ,	568
Telugu-Chōḷas,	880 ff.	Tribhuvanāśraya Nāgavardhanarāja, <i>W. Chal. prince</i> ,	17
Tēriḍāla, <i>vi.</i> ,	220	Tribhuvanavira, <i>s. a. Kulōttuṅga-Chōḷa III.</i> , 840, 842	
Tigula, <i>co.</i> ,	415n	Trikaliṅga, <i>co.</i> ,	369
Tilūṅga-vidya, <i>or -bijja, Telugu-Chōḷa ch.</i> , 881, 883		Trilōchana-Kadamba, <i>mythical founder of Kādamba family</i> ,	254, 261
Timma, <i>min.</i> ,	508	Trilōchana-Pallava, <i>legendary k.</i> ,	568
Timma, <i>Tuḷuva k.</i> ,	502	Trilōchanārya, <i>poet</i> ,	594
Timmāmbā, <i>wife of Raṅga</i> ,	530	Tripervata, <i>vi.</i> ,	613
Timmanārādhyā, <i>m.</i> ,	517	Tripuri, <i>vi.</i> ,	127
Timmappa-Gauḍa, <i>ch.</i> ,	999	Trivikrama, <i>father of Khōlēsvara</i> ,	352
Timmarāja, <i>k. of Puñjāḷike</i> ,	994	Trivikrama, <i>poets</i> ,	337, 635n
Timmarasa, <i>min. (?)</i> ,	514	Trivikramabhaṭṭa, <i>poet</i> ,	86
Tippāji, <i>queen of Narasa</i> ,	502	Tuḷuva kings,	502
Tiravāḍa, <i>vi.</i> ,	317	Tuḷuvalādēvi, Tuḷvalādēvi, <i>daughter of Viravikramāditya II.</i> ,	340
Tirumalaidēva-mahārāja, <i>Sēḷuva ch.</i> ,	498	Tuṅgas, <i>kings of Sātyaki branch of Yadau's family (Rāshtrakūṭas)</i> ,	93
Tirumala-Nāyaka, <i>Madhurē ch.</i> ,	542	Turvasu, <i>race of</i> ,	502
Tirumalarāja or Rāya I., <i>Karṇāṭa ch.</i> ,	534, 539	Tyāgapatākā, <i>queen of Vikrama-Chōḷa</i> ,	795, 805
Tiruviayā, <i>W. Gaṅga ch.</i> ,	708, 1059n	Tyāg-samudra, <i>sur. of Vikrama-Chōḷa</i> ,	576
Tiruvayā, <i>Vaidumba-mahārāja</i> ,	1059-1061	Tyāgavalli, <i>queen of Kulōttuṅga-Chōḷa I.</i> ,	775
Tiruvēgambam-uḍaiyā, <i>Gaṅga ch.</i> ,	837	Tyāgavārākara, <i>s. a. Tyāgasamudra</i> ,	807
Toṇḍai-maṇḍalam, <i>co.</i> ,	1056		
Toṇḍale, <i>vi.</i> ,	259		
Trailōkyan-ahādēvi, <i>queen of Chōḷa Rājārāja I.</i> , 716			
Trailōkyaamahādēvi, <i>queen of W. Chal. Vikramāditya II.</i> ,	43		
Trailōkyamalla, <i>ch. of Durjaya family</i> ,	800n		
Trailōkyamalla, <i>sur. of Sōmēśvara I.</i> , 160-163, 165-167, 171-173, 179			
Trailōkyamalla, <i>sur. of Talla III.</i> ,	240, 244		
Trailōkyamalla-Noḷamba-Pallava-Permaḍi-Jayasimha, <i>s. a. Jayasimha III.</i> ,	176n		
Trailōkyamalla-Vira-Noḷamba-Pallava-Permaḍi-Jayasimha, <i>do.</i> ,	188n		
Tribhuvanamalla, <i>Kādamba ch.</i> ,	263		

NUMBER		NUMBER	
U		U	
Uchchangl, vi.,	225, 244, 248, 415n, 416, 423	Vaidumba, family, k, Mahārāja,	685, 710, 724, 1059-1061
Uchchangidurga, Uchchangigiri, s. a. Uchchangl,	231, 250n	Vaidya, race,	937, 938
Uchhasringi, vi.,	611	Vaijayanti, vi.,	5, 604-607
Udayamārtāṇḍavarman, s. a. Vira-U°,	948, 957	Vairamēgha, s. a. Dantidurga,	66
Udaya, s. a. Chōḍōdaya,	584	Vāji (Vāchi), family,	409, 413
Udayachandra, ch.,	634	Vajja I., Śīlāra ch.,	305, 307, 309
Udayachandradēva, Mahāmaṇḍalāchārya,	976	Vajja II., do.,	306, 307, 309
Udayadēva-paṇḍita, priest,	37	Vajjala, Vajjaladēva, ch. or k.,	131, 136
Udayāditya, ch.,	174, 175	Vājaya, prince of Pānara family,	562
Udayāditya, Hoysala prince,	388, 405, 419, 424	Vajrakara (Vāyirāgaram), vi.,	756, 761
Udayāditya, Bhuvanaikavira (Gaṅga-permāṇḍi),		Vajra, k.,	53, 56
W. Gaṅga ch.,	179, 180	Valabhi, Valabhi, vi.,	95, 330
Udayāditya-Gaṅga-Permāṇḍi, do.,	205n	Vajrapandūru, co. or vi.,	734
Udayādri, vi.,	1034	Vālaka-Kāmaya, Uṇṇiyār ch.,	874
Udayana, k. of Ayōdhyā,	568	Vāṇaparāja, Maurya ch.,	330
Udayana, Śābara k.,	634	Valavāda, vi.,	318, 321, 323, 324
Udayapūra, vi.,	549	Valipattana, vi.,	301
Ugradanḍa, Pallava k.,	629	Vallabha, i.e. 'W. Chōlukya king,'	754
Ugravarman, do.,	641	Vallabha, Kōṇamaṇḍala ch.,	583
Ujjayanti, vi.,	351	Vallabha, Oḍḍavādi ch.,	660
Ulagamuludndaiyāl, °yār, title of Chōla queens,	755, 1081-1084	Vallabha, sur. of Rāshtrakūṭa Gōvindarāja II.,	61, 68, 70
Ulagudaiyāl, do.,	790	Vallabha, sur. of Rāshtrakūṭa k. Dhruvarāja,	66
Umādevi, queen of Kēraḷa k. Jayasimha,	939	Vallabha, sur. of Rāshtrakūṭa Kṛishṇarāja I.,	64
Upēndra, m.,	34	Vallabha, sur. of W. Chal. Kirtivarman II.,	53, 56, 71n
Uṇṇiyār, vi.,	874	Vallabha, sur. of W. Chal. Pulakēsin I.,	6
Uru-Ranavikrānta, W. Chal. Maṅgalēsa,	5	Vallabha, sur. of W. Chal. Pulakēsin II.,	12n
Utkala, co.,	600	Vallabha, sur. of W. Chal. Vikramāditya I.,	20n, 634
Utpala, Paramāra k. Muñja,	143, 150	Vallabha king, Rāshtrakūṭa Amōghavarsha I. or Kṛishṇarāja II.,	1065
Uttama-Chōlukya, E. Chōl. Satyāśreya of Fiṣṭapuram,	576	Vallabharāja, sur. of Rāshtrakūṭa Dantivarman II.,	56n, 61n
Uttama-Chōla, Chōla k.,	657n	Vallabharāja, sur. of Rāshtrakūṭa Kṛishṇarāja II.,	84
Uttama-Chōla, probably sur. of Rājēndra-Chōla I.,	723n	Vallabharāja, sur. of W. Chal. Pulakēsin II.,	634
Uttara-Lāṭa, Uttiralāḍam, co.,	733	Vallabhēndra, sur. of Rāshtrakūṭa Gōvindarāja III.,	66
V		Vallavaraiyar Vandyadēvar, husband of Kundavaiyār,	716
Vāchāmbā, mother of Sāmanta-Bhōja,	588n	Vamēga-Biṭṭa, m.,	1028
Vāchi (Vāji), family,	410	Vanabhid, min. of Vira-Champa,	870
Vaddiga, s. a. Baddiga,	301, 305	Vāpa-mahālēvi, 'a Bōṇa queen,'	659, 660
Vaddiga (Vandiga), Yādava ch. of Sēṇadēva,	328, 329, 331	Vāparāya, 'a Bōṇa k.,'	642, 659-661
Vādhūla Mallapārādhyā, poet,	517	Vānasa, family,	167
Vājogavālī twelve-thousand, di.,	651	Vanavāsi, Vanavāsi, vi.,	10, 18, 737
Vagaṇ, s. a. Rājārāja-Adigaṇ,	834	Vāpavidyādharma, Bōṇa Vikramāditya I.,	659-661
Vaichaya, s. a. Paicha,	1062, 1063	Vāṣṭhi, vi. (Vāṣṭi),	959, 960

	NUMBER		NUMBER
Vandiga (Vaddiga), <i>Yādava</i> ch. of		Vetta (Betta) I., II., III., <i>Telugu-Chōḍa</i>	
<i>Sēunadēṣa</i> ,	328	<i>chiefs</i> ,	880, 881
Vaṅga, co.,	5	Vēṭugidēva, <i>Chāl. ch.</i> ,	274
Vaṅgāla-dēṣam, co.,	733	Vichapa (Bicha), <i>Daṇḍēṣa</i> ,	351, 360
Vāṇibhūṣaṇa, <i>sur. of Kādamba</i> Vijayāditya		Viddayabhaṭṭa, <i>poet</i> ,	571n, 572n
III.,	261	Vidugāḍalagiya-Perumā (Vyāmuktaśravapōj-	
Vaṇji, vi.,	834, 959n, 960n	<i>jvala</i>), <i>k. of Tagaḍai (Takaḍ)</i> ,	833, 834
Vappaiya, <i>Maurya</i> ch.,	330	Vidyānagara, <i>ori. s. a.</i> Vijayanagara, 474,	
Vappuga or Vappuka, <i>k.</i> ,	93, 98	528-531, 533	
Vappuvanna, <i>Śilāra</i> ch.,	305, 307, 309	Vidyāvinīta, <i>Pallava</i> lord,	628
Varaṅga, <i>Pāṇḍya</i> k.,	670	Vijāmbā, <i>queen of Indrarāja</i> III.,	91
Vardhamānasvāmin (?), <i>m.</i> ,	982	Vijaya, <i>Vijayanagara</i> k.,	484, 490, 492
Vasantapriyārāja, <i>ch.</i> ,	632	Vijaya (Vijayāditya) II., <i>Kādamba</i> ch.,	269
Vasantarāja, <i>sur. of Anna-Vēma</i> ,	593, 596	Vijayā, <i>queen of Piṭhāpuram</i> ch. Vijayāditya	
Vātāpi, Vātāpinagari, Vātāpipuri, vi.,	9, 10,	II.,	576
150, 627, 635, 680		Vijayabāhu, <i>Bāna</i> Vikramāditya II.,	663
Vatsarāja, <i>k. or k. of the Vatsas</i> ,	64	Vijayabhāṭṭārīkā, <i>queen of W. Chāl.</i>	
Vaṭṭūra, vi.,	5	Chandrāditya,	23
Vayirāgarāma (Vajrākara), vi.,	756, 761	Vijaya-Buddhavarman, <i>Pallava</i> k.,	616
Vayiri-Adiyan, <i>Gaṅga</i> ch.,	1056	Vijayāditya, <i>Āḷupa</i> k.,	29n
Vedura I., II., <i>Velanāṇḍu</i> chiefs,	582	Vijayāditya, <i>Bāna</i> k.,	668
Vēgavati, vi.,	939	Vijayāditya, <i>legendary ancestors of E. Chāl.</i>	
Velanāṇḍu, co.,	591n, 582, 583, 586	<i>kings</i> ,	568
Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayārāja,		Vijayāditya, <i>Rāṣṭrakūṭa</i> ch. (F),	56
<i>Velanāṇḍu</i> ch.,	582	Vijayāditya, <i>Śilāhāra</i> ch.,	321-323, 327
Velanda or Viḷanda, vi.,	115	Vijayāditya, <i>W. Chāl. k.</i> , 28, 52-41, 44, 48,	
Vēlāpura (Bēlāpura), vi.,	385, 388	49, 150, 183	
Vēlūr or Vēlūru, vi.,	527, 534, 535, 539	Vijayāditya, <i>W. Gaṅga</i> k.,	121, 127
Vēma, <i>min.</i> ,	508	Vijayāditya I., II., <i>Bāna</i> kings,	663
Vēma, <i>Redḍi</i> ch. of <i>Koṇḍaviḍu</i> ,	593, 596	Vijayāditya I., II., <i>E. Chāl. chiefs</i> of	
Vēma, <i>s. a.</i> Allaya-Vēma,	599	<i>Piṭhāpuram</i> ,	576
Vēma, <i>s. a.</i> Kāṭaya-Vēma,	595-598	Vijayāditya III., <i>E. Chāl. ch. of do.</i> ,	575, 576
Vēmāmbikā, <i>queen of Redḍi Alla</i> ,	599	Vijayāditya I., <i>E. Chāl. ch. of Śrīkūrmam</i> ,	577
Vēmapura, vi.,	593n	Vijayāditya II., <i>do.</i> ,	577, 578, 580
Vēmasāni, <i>sister of Anna-Vēma</i> ,	593	Vijayāditya I., <i>E. Chāl. k. (Vijayāditya-</i>	
Vēpāḍu, co. (Travancore),	943 ff.	<i>bhaṭṭāraka</i>),	553, 554, 557
Vēṅgai-maṇḍalam, co.,	795	Vijayāditya II., <i>do. (Narēndramaiyārāja)</i> ,	
Vēṅgai-nāḍu, Vēṅgaiṇṇāḍu, co.,	702-704,	553-557, 559, 560, 562n	
1082, 1084		Vijayāditya III., <i>do. (Gupaga-V^o)</i> ,	556-560, 1065
Vēṅgi, co.,	56, 64, 571-574, 759n, 1065	Vijayāditya IV., <i>do. (Kollabigaṇḍa)</i> ,	558-562,
Vēṅkaṭāḍri, <i>Karṇāṭa</i> ch.,	539, 545	563n, 566, 1065	
Vēṅkaṭāḍri-Nāyaka, <i>ch. or chiefs</i> ,	536, 541, 546	Vijayāditya V., <i>do.</i> ,	560, 562, 563, 566, 576n,
Vēṅkaṭāḍri-Nāyaka Ayya, <i>ch.</i> ,	544	1065	
Vēṅkaṭapāṭi I., <i>Karṇāṭa</i> k.,	538, 539	Vijayāditya VI., <i>do. (Ammarāja II.)</i> ,	
Vēṅkaṭapāṭi II., <i>do.</i> ,	542, 543, 545	563-567, 1065	
Vēṅkaṭārāja, <i>Vijayanagara</i> k.,	530	Vijayāditya VII., <i>E. Chāl. ruler of Vēṅgi</i> ,	
Venna, <i>Kōnamāṇḍala</i> ch.,	583	571, 572, 754, 1084	
Vēṅumamkōṇḍa Śambuvārāja, <i>ch.</i> ,	871	Vijayāditya I., <i>Kādamba</i> ch.,	249, 254, 261
Vēṅugrāma, Vēṅupura, vi.,	265-268	Vijayāditya II., <i>do.</i> ,	241
Vēṣu or Vēṣuka, <i>Yādava</i> ch. of <i>Sēunadēṣa</i> ,	329, 331	Vijayāditya III., <i>do.</i> ,	261

	NUMBER		NUMBER
Vijayāditya-bhaṭṭāraka, <i>E. Chal.</i> Vijayāditya I,	557	Vikrama-Chōḍa, <i>E. Chal. k. (s. a. Vikrama-Chōḍa),</i>	574, 576
Vijayāditya-vallabha, <i>probably W. Chal.</i> Vijayāditya,	183	Vikrama-Chōḍa, <i>s. a. Vikrama-Chōḍa,</i>	808
Vijayāditya Vīṣṇuvardhana, <i>W. Chal. prince,</i> 171, 172, 741		Vikrama-Chōḍa, <i>Chōḍa k.,</i>	794-807, 810
Vijaya-Gaṇḍagopāla, <i>Telugu-Chōḍa ch.,</i>	884-887	Vikramāditya, <i>E. Chal. ch. of Piṭhāpuram,</i>	576
Vijaya-Īśvaravarman, <i>Gaṅga-Pallava k.,</i> 654, 655		Vikramāditya I., <i>Bāna k.,</i>	649, 659n, 662, 663
Vijayakāma, <i>Telugu-Chōḍa ch.,</i>	888	Vikramāditya II., <i>do.,</i>	663
Vijaya-Kampa or -Kampavikramavarman, <i>Gaṅga-Pallava k.,</i>	656, 1070	Vikramāditya I., <i>E. Chal.,</i>	557-560, 1065
Vijayakīrti, <i>Jaina teacher,</i>	66	Vikramāditya II., <i>E. Chal. k.,</i> 560-563, 566,	567, 1065
Vijayālaya, <i>Chōḍa k.,</i> 672-675, 685, 712, 1071		Vikramāditya III., <i>Gutta ch.,</i>	340, 363
Vijayamahādēvi, <i>queen of W. Chal.</i> Chandraditya,	24	Vikramāditya I., <i>W. Chal. k.,</i> 1n, 18-24, 27,	150, 628, 629, 632, 634
Vijayanagara, <i>dynasties of,</i>	454 ff.	Vikramāditya II., <i>do.,</i>	39-49, 150
Vijayanagara, <i>vi.,</i> 465, 466, 475, 487, 490, 502, 508, 509, 512, 515, 519, 530, 1064		Vikramāditya III., <i>W. Chal. ch.,</i>	150
Vijaya-Nandivikrama or Vikramavarman, <i>Gaṅga-Pallava k.,</i>	648-651, 1067	Vikramāditya IV., <i>do.,</i>	140, 150, 233
Vijaya-Narasimhavarman or Nishhavikramavarman, <i>do.,</i>	645-647	Vikramāditya V., <i>W. Chal. k.,</i> 150, 153, 154, 179	
Vijaya-Nripatungavarman or Nungavikramavarman, <i>do.,</i>	652, 653, 656n, 1068, 1069	Vikramāditya VI., <i>do.,</i> 168, 173n, 182, 181-	196, 198, 200-208, 210-216, 218-224,
Vijaya-Pāṇḍyadēva, <i>ch.,</i> 225, 238, 244, 248,	250-252	249, 254, 261, 269, 389, 406, 741,	753, 754, 763, 774, 1081, 1082, 1084
Vijaya-Permaḍi, <i>Danḍanātha,</i>	250	Vikrama-Pāṇḍya, <i>Ceylon k.,</i>	741
Vijayārka, <i>s. a. E. Chal. Vijayāditya II. of Śrīkūrmam,</i>	580	Vikrama-Pāṇḍya, <i>Pāṇḍya k.,</i>	827, 1087, 1088
Vijayārka, <i>s. a. Śilāhara Vijayāditya,</i>	327	Vikramapura, <i>vi. (Kaṇṇagūr),</i>	436
Vijayārka (Vijayāditya) I., <i>Kādamba ch.,</i>	269	Vikramarāma, <i>s. a. E. Chal. Vijayāditya I.,</i>	554
Vijayārka (Vijayāditya) III., <i>do.,</i>	261	Vikramārka, <i>s. a. W. Chal. Vikramāditya VI.,</i>	249
Vijayaśakti, <i>Sēndra k.,</i>	16	Vikrama-Śōḷa-Śambuvārāya, <i>Sēngēni ch.,</i>	820
Vijayasiddhi, <i>sur. of Maṅgi-yuvarāja,</i>	552	Vikramāvalōka, <i>sur. of Gōvindarāja II.,</i>	56
Vijaya-Śiva-Māndhātṭivarman, <i>Kādamba k.,</i> 602		Vikrānta-Nārāyaṇa, <i>sur. of Gōvindarāja IV.,</i>	21n
Vijaya-Śiva-Mṛigēśavarman, <i>do.,</i>	605	Vijanda or Velanda, <i>vi.,</i>	115
Vijaya-Skandaśishyavikramavarman, <i>Gaṅga-Pallava k.,</i>	644	Vilvalapura, <i>vi.,</i>	634
Vijaya-Skandavarman, <i>Pallava k.,</i>	616	Vimāla, <i>mythical Gaṅga k.,</i>	652
Vijaypat, <i>vi.,</i>	274	Vimalachandra, <i>Jaina teacher,</i>	969
Vikalan, <i>s. a. W. Chal. Vikramāditya VI.,</i> 753, 763, 774, 1081, 1082		Vimalachandrachārya, <i>do.,</i>	119
Vikki, <i>do.,</i>	741	Vimalāditya, <i>Chal. ch.,</i>	66
Vikramāditya-Vānarāja, <i>Bāna Vikramāditya I.,</i>	649	Vimalāditya, <i>E. Chal. ch. of Piṭhāpuram,</i>	576
Vikrama, <i>Kādamba ch.,</i>	210	Vimalāditya, <i>E. Chal. k.,</i>	568-571, 574,
Vikrama, <i>s. a. W. Chal. Vikramāditya VI.,</i>	254		577, 582
Vikrama, <i>Sinda ch.,</i>	247	Vīmaṇ (Bhīma), <i>Teliṅga ch. of Kuṣam,</i>	795
Vikrama (Vikramāditya) III., <i>Gutta ch.,</i> 340, 363		Vināpoṭi, <i>mistress of W. Chal. Vijayāditya,</i>	38
Vikramabāhu, <i>Ceylon k.,</i>	741	Vinayāditya, <i>Hoysala k.,</i> 383, 388, 405, 406,	409, 419, 434, 443, 969
		Vinayāditya, <i>W. Chal. k.,</i>	25-31, 33
		Vinayāditya, <i>W. Chal. Maṅgalanarāja,</i>	1n
		Vingavalli, <i>vi.,</i>	91
		Vinikopḍa, <i>vi.,</i>	1064
		Vīra-Ballāla, <i>s. a. Ballāla II.,</i> 388, 415-423,	426-433, 437
		Vīra-Bāṇudēva, <i>E. Gaṅga k. Bhānudēva II.,</i>	579
		Vīrabhadra, <i>Gajapati k.'s son,</i>	1064

	NUMBER		NUMBER
Virabhadra, <i>Reddī ch. of Rājamahēndra-nagara</i> ,	599	Vira-Noramba, <i>Chāl. k.</i> ,	373
Vira-Bhōjadēva, <i>s. a. Bhōjadēva II.</i> ,	326	Vira-Nṛsiṃha, <i>E. Gaṅga k. Narasiṃha I.</i> ,	577
Vira-Bhukka, <i>s. a. Bukka I.</i> ,	475	Vira-Nṛsiṃha or -Narasimha or -Nārasimha, <i>Vijayanagara k.</i> ,	502
Vira-Bokkana-Udaiyar, <i>s. a. Bukkarāya I.</i> ,	463	Virapa, <i>Madhurā Nāyaka</i> ,	542
Vira-Bukkariya, <i>do.</i> ,	461	Vira-Padmanābha Mārtāṇḍavarman, <i>k. of Vēṇḍu</i> ,	956
Vira-Bukkarāya-Voḍeyar, <i>do.</i> ,	456, 457	Vira-Pāṇḍya (Pāṇḍyarāya), <i>ch.</i> ,	985, 987
Vira-Champa, <i>Chōla prince</i> ,	869, 870	Vira-Pāṇḍya, Māgavarman, <i>Pāṇḍya k.</i> ,	936
Vira-Chōḍa, <i>E. Chāl. ruler of Vēṅgi</i> , 571-573, 582, 773		Vira-Pāṇḍya, <i>Pāṇḍya kings</i> , 694, 712, 742, 827, 906, 910, 1087, 1088	
Vira-Chōla, <i>father of Vira-Champa</i> ,	870	Vira-Pāṇḍya, <i>Vēṇḍu k. Vira Uḍaiyamārtāṇḍavarman</i> ,	939(?), 957
Vira-Chōla, <i>perhaps s. a. Prithivipati II.</i> ,	103	Vira-Pāṇḍyadēva, <i>ch.</i> ,	231, 236, 251
Vira-Chōla, <i>s. a. E. Chāl. Vira-Chōḍa</i> ,	773	Virappa-Nāyaka, <i>Vēlūr ch.</i> ,	539
Vira-Chōla, <i>s. a. Prithivipati II.</i> , 669, 671, 681, 682		Virapratāpa Achyutarāya, <i>s. a. Achyutarāya</i> , 514-516, 518	
Vira-Chōla, <i>sur. of Virarājendra I.</i> ,	1081	Virapratāpa Bukkamahārāya, <i>s. a. Bukkarāya II.</i> ,	479
Vira-Chōla(?) Kōṅgerimēlkonḍan, <i>k.</i> ,	875	Virapratāpa Dēvarāya, <i>s. a. Dēvarāya I.</i> , 480, 483, 485	
Vira-Chōla Lātārāja, <i>ch.</i> ,	698	Virapratāpa Dēvarāya, <i>s. a. Dēvarāya II.</i> , 488, 489, 491, 499	
Vira-Dēvarāya, <i>Ṛāja, s. a. Dēvarāya II.</i> , 490, 493, 494		Virapratāpa Harihara, <i>s. a. Harihara II.</i> , 465, 475	
Vira-Gaṇḍagōpāla, <i>ch.</i> ,	904	Virapratāpa Praudha-Immaḍi-Dēvarāya, <i>s. a. Vijayanagara k. Mallikārjuna</i> ,	497
Vira-Gōpāla (?), <i>k. (?)</i> ,	967	Virapratāpa Sadāsivarāya, <i>s. a. Sadāsivarāya</i> , 523, 525, 528, 529, 531	
Vira-Harihara, <i>s. a. Harihara II.</i> ,	470	Virapratāpa Śrīraṅgarāya, <i>s. a. Śrīraṅgarāya II.</i> ,	536
Vira-Hariyappa-Voḍeyar, <i>s. a. Harihara I.</i> ,	454	Virapratāpa Vijayarāya, <i>s. a. Vijayanagara k. Vijaya</i> ,	484
Virahōbala, <i>Sāḷva ch.</i> ,	501	Virapratāpa Vira-Kṛishṇarāya, <i>s. a. Kṛishṇarāya</i> ,	502, 513
Vira-Kampāna (or -Kampaṇa)-Uḍaiyar, <i>s. a. Kampāna II.</i> ,	460, 462, 464	Vira-Rāghava-Chakravartin, <i>k.</i> ,	965
Vira-Kēraḷa, <i>kings</i> ,	741, 827	Virarājendra I., <i>Chōla k.</i> , 753, 754, 755n, 765, 1081-1084	
Vira-Kēraḷa-Chakravartin, <i>k.</i> ,	965	Virarājendra-Chōḍa, <i>Velanāṇḍu ch.</i> ,	582
Vira-Kēraḷa-Mārtāṇḍavarman, <i>Kēraḷa k.</i> ,	958	Virarājendra-Chōla, <i>s. a. Kulōttunga-Chōla III.</i> ,	816
Vira-Kēraḷavarman, <i>kings of Vēṇḍu</i> , 943, 944, 949		Vira-Rājendra-Voḍeyar, <i>Koḍagu ch.</i> ,	1008, 1009
Virakōrchavarman, <i>Pallava k.</i> ,	622	Vira-Rāma Kēraḷavarman, <i>k. of Vēṇḍu</i> , 951, 952	
Virakūreba, <i>do.</i> ,	635	Vira-Rāmanātha, <i>Poysaḷa (Hoysaḷa) prince</i> , 441, 442, 445, 448, 449	
Viramahēndra, <i>sur. of Chālukya-Bhīma II. (?)</i> , 126		Vira-Rāmarvarman, <i>k. of Vēṇḍu</i> ,	950
Vira-Mallappa-Voḍeyar, <i>son of Dēvarāya I.</i> ,	483	Vira-Ravi Kēraḷavarman, <i>do.</i> ,	955
Viramaṅgalam, <i>vi.</i> ,	937	Vira-Ravivarman, <i>do.</i> ,	946, 947
Viranaḍin, Virapandin, <i>son of Mōghachandra-traividya</i> ,	74, 408	Virarjuna, <i>Telugu-Chōḍa ch.</i> ,	883
Vira-Narasimha or -Nārasimha, <i>s. a. Hoysaḷa Narasiṃha II.</i> ,	435, 847	Vira-Salāmōḡṇ, <i>Ceylon k.</i> ,	741, 745
Vira-Narasimha or -Nārasimha, <i>s. a. Hoysaḷa Narasiṃha III.</i> ,	440, 446, 447, 452		
Vira-Narasimha or -Nārasimha or -Nṛsiṃha, <i>Vijayanagara k.</i> ,	502		
Viranarasimha-Chaḍḡanarēndra, <i>sur. of Bhairava II.</i> ,	993		
Vira-Nārāyaṇa, <i>sur. of Amōghavaraha I.</i> , 74, 86			
Vira-Nārāyaṇa, <i>sur. of Parāntaka I.</i> ,	681, 685		
Vira-Nārāyaṇa, <i>sur. of Rāshtrakūṭa Kakka-rāja II.</i> ,	105n		

	NUMBER
Virāsani-Ammalaiyappan Alagiya-Sōlan, <i>Śaṅgēni</i> ch.,	856, 860, 862
Vira-Satyāśraya, <i>Chāl. k.</i> ,	272
Viraśirīṇha, <i>Pallava k.</i> ,	635
Vira-Sōmēśvara, <i>s. a. Hoysala Sōmēśvara</i> ,	436, 438, 864
Vira-Sōmēśvara, <i>s. a. W. Chāl. Sōmēśvara</i> IV.,	253
Vira-Udaiyamārtāṇḍavarman, <i>k. of Vēṇōḍu</i> ,	948, 957
Vira-varman, <i>Pallava k.</i> ,	619, 620
Vira-veṇḍēga, <i>sur. of W. Gaṅga</i> Narasiṅha,	127
Vira-Venkaṭapati-mahārāya, <i>s. a. Venkaṭapati</i> I.,	539
Vira-Venkaṭapati-mahārāya, <i>s. a. Venkaṭapati</i> II.,	542
Vira-Vijaya, <i>s. a. Vijayanagara k. Vijaya</i> ,	484, 485, 487, 490
Vira-Vikramāditya I., <i>Gutta ch.</i> ,	298
Vira-Vikramāditya II., <i>do.</i> ,	298, 335, 340
Virudarājabhayaṅkara, <i>sur. of Kulōttunga</i> - <i>Chōla I.</i> ,	769n
Virūpāksha I., <i>Vijayanagara k.</i> ,	468
Virūpāksha II., <i>do.</i> ,	500
Virūpāksha-Nāyaka, <i>min. of Achyutarāya</i> ,	519
Visala, <i>Chaulukya (Vāghēlā) k.</i> ,	369
Vishamesiddhi, <i>sur. of E. Chāl. Vishnu</i> - <i>vardhana I.</i> ,	547-549
Vishamesiddhi, <i>sur. of E. Chāl. Vishnu</i> - <i>vardhana II.</i> ,	550, 551
Vishnu, <i>s. a. Hoysala Vishnuvardhana</i> ,	388, 399, 405, 409, 443
Vishnuchitta, <i>Kādamba ch.</i> ,	249
Vishnugōpa, <i>Pallava k.</i> ,	635
Vishnugōpa, <i>W. Gaṅga k.</i> ,	110-113, 670
Vishnugōpa or 'gōpavarman, <i>Pallava k.</i> ,	619, 620
Vishnurāja, <i>s. a. E. Chāl. Vishnuvardhana</i> III.,	634
Vishnurāja, <i>s. a. E. Chāl. Vishnuvardhana</i> IV.,	557
Vishnusirīṇha, <i>Pallava k.</i> ,	635
Vishnuvardhana, <i>ancestor of E. Chāl. kings</i> ,	568
Vishnuvardhana, <i>Hoysala k.</i> ,	234, 384, 387-389, 396, 399, 400, 401, 405, 406, 408, 415, 419, 434
Vishnuvardhana, <i>s. a. or sur. of Kulōttunga</i> - <i>Chōla I.</i> ,	762, 786, 787, 792
Vishnuvardhana, <i>sur. of E. Chāl. Ammaṭṭa</i> I.,	558, 559
Vishnuvardhana, <i>sur. of E. Chāl. Chālukya</i> - <i>Bhlma I.</i> ,	557

	NUMBER
Vishnuvardhana, <i>sur. of E. Chāl. Chālukya</i> - <i>Bhlma II.</i> ,	560-562
Vishnuvardhana, <i>sur. of E. Chāl. Chōḍagaṅga</i> ,	571
Vishnuvardhana, <i>sur. of E. Chāl. Rājārāja</i> I.,	569, 570
Vishnuvardhana, <i>sur. of E. Chāl. Vimalāditya</i> ,	568
Vishnuvardhana, <i>sur. of E. Chāl. Vira-Chōḍa</i> ,	572, 573
Vishnuvardhana, <i>sur. of E. Chāl. ch. Mallapa</i> III.,	576
Vishnuvardhana I., II., <i>E. Chāl. chiefs of</i> <i>Piṭhōpuram</i> ,	576
Vishnuvardhana I., <i>E. Chāl. k. (Kubja-V°)</i> ,	547, 548, 549n, 550, 551, 557
Vishnuvardhana II., <i>E. Chāl. k.</i> ,	550-552, 557
Vishnuvardhana III., <i>do.</i> ,	557, 634
Vishnuvardhana IV., <i>do.</i> ,	553-555, 557, 559, 560
Vishnuvardhana V., <i>do. (Kali-V°)</i> ,	555-557, 559, 560, 1065
Vishnuvardhana Vijayāditya, <i>W. Chāl. prince</i> ,	171, 172, 741
Vishnuvarman, <i>general</i> ,	619n
Vishnuvarman, <i>Kādamba k.</i> ,	609(f), 614
Viśvanātha, <i>Madhurā Nāyaka</i> ,	542
Viśvanātha (Jagannātha), <i>E. Chāl. ch. of</i> <i>Śrīkūrmam</i> ,	579
Viśva-Nāyaka, <i>Madhurā ch.</i> ,	542
Voddiyavvā, <i>queen of Yādava</i> Vaddiga,	323
Vridhhi, <i>Pallavādhirāja</i> ,	115
Vyāghrakētu, <i>legendary Chōla k.</i> ,	712
Vyāghramārin, <i>Gūhalla, Kādamba ch.</i> ,	254
Vyāmuktasravapōjjvala, <i>s. a. Viṇḍugādalagiya</i> - <i>Perumāl</i> ,	634
Vyāsa-sūtras,	979

Y

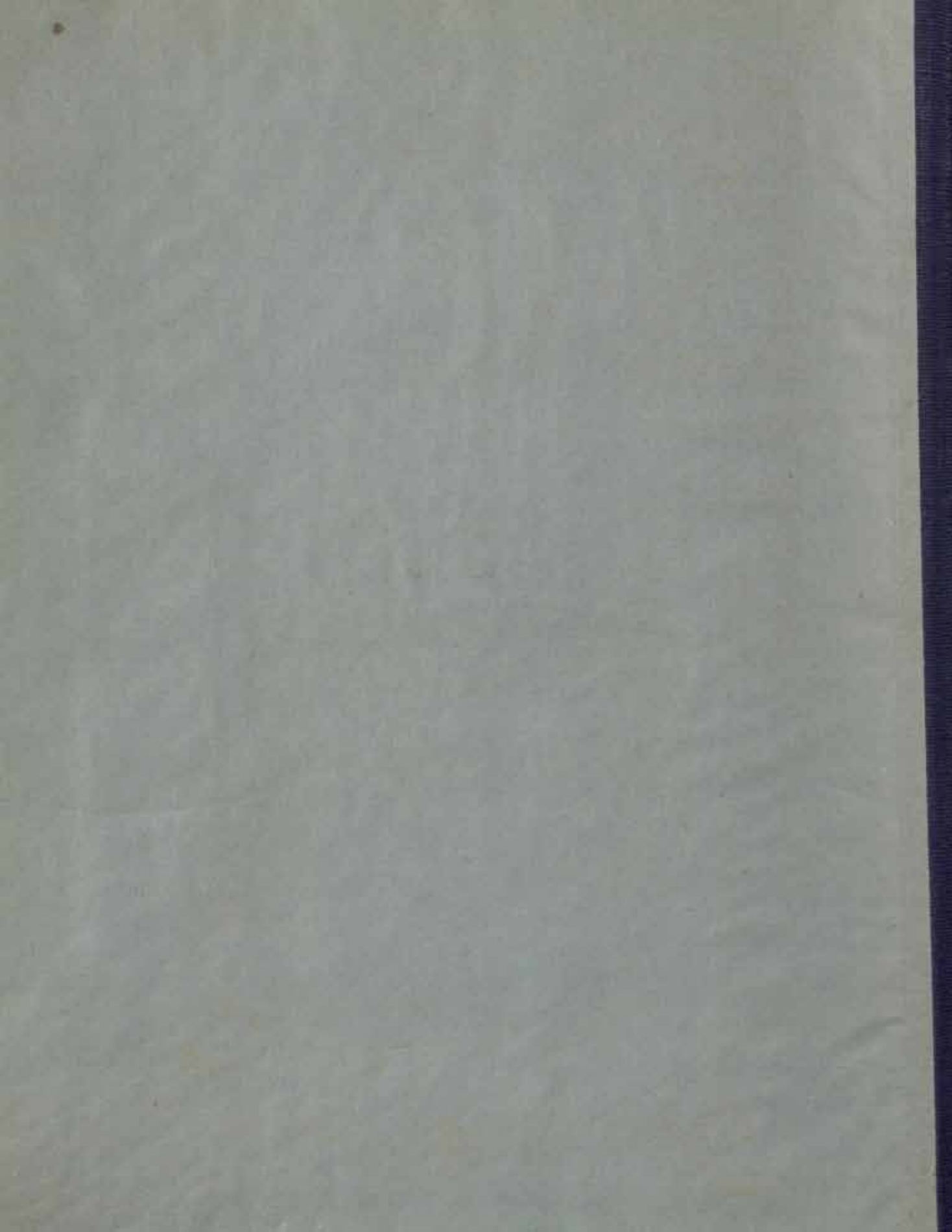
Yādava, <i>lineage of Rāshtrakūṭas</i> ,	74
Yādava, <i>of Dēvagiri</i> ,	334 ff.
Yādava, <i>of Sēnadēta</i> ,	328 ff.
Yadu, <i>Yadva, family or lineage of</i> ,	86, 91, 93, 105, 328, 329, 334, 337, 343, 360, 369, 370, 379, 388, 405, 409, 419, 434, 443, 474, 484, 487, 583, 939, 999
Yajñavarya, <i>probably s. a. Yajñēśvara</i> ,	269
Yajñēśvara, <i>Yajñēśvarasūri, poet</i> ,	249, 261, 269n
Yaksharāja (Jakkirāja), <i>father of Hulla</i> ,	410, 413
Yaśovarman, <i>Chāl. ch.</i> ,	66
Yaśovarman (Daśavarman), <i>W. Chāl. prince</i> ,	150

	NUMBER		NUMBER
Yavanikā, s. a. Eligi,	834	Yuddhamalla I., E. Chal.,	566, 1065
Yuddhamalla, Oḍḍavādi ch.,	600	Yuddhamalla II., E. Chal. k.,	560, 563, 567, 568, 1065
Yuddhamalla, W. Chāḍi. k. (Vinayāditya ?),	150	Yuvarājadeva, Chāḍi k.,	105
Yuddhamalla, W. Chal. Maṅgalarasārāja,	1n		

68646

CATALOGUED.





Central Archaeological Library,
NEW DELHI.

68646

Call No. R 417.05
E.I.

Author India, Archaeological
Survey of India

Title Epigraphia Indica

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book
clean and moving.